This is a reproduction of a library book that was digitized by Google as part of an ongoing effort to preserve the information in books and make it universally accessible.

Google™ books

https://books.google.com

The University of Chicago
Libraries

GIFT OF

William C. Dower

Digitized by Google

Digitized by Google

Digitized by Google

THE

MILLENNIAL HARBINGER,

CONDUCTED BY

W. K. PENDLETON.

CO-EDITOR:

PROF. C. L. LOOS.

These things I write unto thee, * * * that thou mayest know how thou oughtest to behave thyself in the house of God, which is the church of the living God, the pillar and ground of the truth.—1 TIM. iii. 14. 15.

Contend earnestly for the faith which was once delivered to the saints.—JUDE.

VOLUME XXXVIII.

BETHANY, W. V.:
PRINTED AND PUBLISHED BY W. K. PENDLETON.

1867

Digitized by Google

BX7301
.M6
v.3'8

Digitized by Google

1358529

INTRODUCTION

TO THE 38TH VOLUME OF THE MILLENNIAL HARBINGER.

This old and long-established friend once more greets its readers with "a happy new year." *Eighteen hundred and sixty-six*, which many over sanguine interpreters of prophecy had fixed as the year of the Millennium, has left us, and we are still amid the busy scenes of the old world, with all its sins and temptations thick around us, and its deep and solemn responsibilities calling us to renewed service in the cause of righteousness. The millennium is yet to come, and the church and the world still need preparation for the long-expected day. The mission of "The Millennial Harbinger" is not yet ended, and we enter upon another year, with an ever deepening sense of duty to the great Head of the church. If we were to consult our ease, we would lay the editorial harness by, and relieve our visions of the future of the onerous tasks that stretch out before us in the long labors of another volume. We would shake off the anxiety which such an undertaking necessarily excites, and turn to less exacting pursuits. Were we to consult our pecuniary interest, this, too, would incite us to other fields of labor, and show us more *golden* fruits than this can ever promise. But *ease* and *worldly interest* are not the motives that regulate the Christian. Love is essentially active and disinterested. Paul was constrained to preach;—he said, "Wo is me if I preach not the gospel." So, also, he wrote. He saw that many things needed to be written, and felt that it was his duty to write them. He did not calculate the profits of his work;—had no negotiations about subscribers—maneuverings for clubs—counter-schemes for a larger circulation than Peter and John and James, and the Evangelists—offered no premiums for big lists—stooped to none of the specious clap-trap of "the trade"—descended to no *ad captandum* tricks to commend himself by flings at his co-laborers—but wrote because he had something to say that men ought to hear—that he knew would be good for them to know, and for which God and the Christ would hold him responsible, if he did not say it.

But the best things can be abused in the use. What is more abused than this God-given power of the pen and the press! I believe they have done more to secularize Christianity, than any

Digitized by Google

one power, now at work among us. This greed for big lists of subscribers, and consequent fawning before the obscene idol of popularity, have made religious journalism one of the most servile of the many things which now-a-days, with

> "————candied tongue lick absurd pomp;
> And crook the pregnant hinges of the knee,
> Where thrift may follow fawning."

We seem to have no editorial ethics. Lawyers have certain rules af honor, by which they regulate their intercourse at the bar and in the field of professional competition; physicians pride themselves upon medical etiquette and ethics; and the pulpit has thrown around it the protection of a conventional courtesy, by which these exponents of our popular Christianity are constrained to behave toward one another like gentlemen;—but the religious, like the secular press, has no ethics, no etiquette, no code of honor, no gentlemanly hedges of protection and shelter from rudeness, selfishness, and orthodox injustice and cruelty. It sells exhortations on disinterested benevolence, and violates the *tenth* commandment; it peddles pleas for charity, and fills its pockets with profits; it harps on Christian union, and makes a party to pay for it; it denounces worldliness with saintly unction, on the "religious side," but pampers it with carnal fatness on the "secular side". If one does not like the "religious," which is the *outside*, he can turn to the "secular," which is the *inside*; or by the law of a "*progressive Christianity*," he may swallow them both, and demonstrate that it was only in the infancy of things that men were unable to serve God and mammon at the same time. We have outgrown that feeble season of childhood which the Savior addressed!

Can it be overlooked that the religious press of the day is managed in the spirit of the world? Rivalry, jealousy, selfish competition, and subservieney to the popular passions of the time—are not these unchristian motives visible in the general character of this mighty engine for good or evil? Apostolic Christianity has retired from the journalism of this 19th century, and a thoroughly secularized Christianity has taken its place. To test this assertion, let any one place before him indifferently any one of nine-tenths of our orthodox weeklies, and try, if he can, to imagine that the Apostle Paul is its editor. How absurd the supposition will at once become! Not simply because of the inferior style of

Digitized by Google

the writing, but for the totally different themes that are discussed, and the utter incompatibility of the spirit and tone of its sentiments and temper. The man who "walked as seeing Him that is invisible," is replaced by one whose eyes are bent upon the earth, and whose aims are dust; like Milton's

> "Mammon, the least erected spirit that fell
> From Heaven; for e'en in Heaven his looks and thonghts
> Were always downward bent, admiring more
> The riches of Heaven's pavement, trodden gold,
> Than aught divine or holy else enjoyed
> In vision beatific."

This is a great evil, but we beg pardon for this unintentional pass at what was not in our mind when we began to write. There are some most honorable exceptions, and we rejoice to know that there are a few editors who will not bend the knee to Baal, but who labor to know nothing before their readers, save Christ and him crucified; who rejoice in every good work, no matter by whom performed, and who love the harmony and prosperity of Zion with a love broader than the narrow circle of their own coveted monopoly of paper-patronage.

No paper can be continued unless it is in some way provided with a pecuniary support. This ought to be cheerfully and abundantly given, that the papers may be independent and faithful to the work to which they are called. It matters not whether it is done by an individual, an association of individuals, or by a sustaining list of paying subscribers; only let us be careful that the editor be not degraded into a beggar for his support. It was reckoned the deepest degradation of the Jews, that *women were their rulers* (Is. 3: 12); but it is infinitely worse, when editors are beggars. Let us not degenerate into this humiliating condition! Let the men that teach us and furnish the literature of our fireside, be free to speak the truth. Let them be above the servility of the timeserver, and fearless of the frowns of the worldly minded. As a general thing, it may be expected that the paper which caters least to the carnal temper of an age, will be the least popular, among that large class who seek to compromise between the flesh and the Spirit, and who vainly endeavor to serve two masters. The true people of God ought to know this, and as they love the truth and desire to see righteousness and piety prevail in the earth, so ought they to rally to the support of

Digitized by Google

those who are true to these vital interests of the church. It has been said, "Like priest, like people." Is it not also in good measure true, "Like editors, like readers." "Show me what kind of company a man keeps, and I will show you what kind of a man he is"; and so again is it true—"Show me what sort of literature a man reads, and I will show you what sort of a man he is."

It is plain that the church is responsible for her literature.—This powerful means of influencing the public mind ought to be sacredly guarded by the Lord's people. They cannot excuse themselves for a licentious religious press, any more than they can for a sectarian pulpit. It is their duty to exercise a watchful supervision over what is put forth as the spiritual light and food of the public. All error is harmful. We may not see its evil consequences at once, but they will as surely come, as that effect follows cause. One of the worst features of much of the religious literature of the day, is, that it has no determinate aim,—no harmony of thought,—no congruous presentation of truth,—no conclusiveness of reasoning, and no maturity of conclusion. One may read it for a year, and find himself at the end utterly at sea in the mists of confusion. Everything has been served up in scraps, and his mind is confounded with their variety of shape and color, and can make nothing useful or beautiful out of them. Many nice things have been said;—from week to week, important themes have been glanced at;—and many valuable suggestions thrown out;—but in the end, nothing is thoroughly understood. We have been amused but not edified;—entertained but not instructed; taught but not informed. There has been plenty to eat, but no nourishment. The food is not wholesome. Show me a mind, dissipated in this way, and I will show you a man of scraps, ready to be blown about by every wind of doctrine. Such editing is like sectarian text preaching, which one may listen to for a lifetime, without one consistent idea of the harmony and system of revelation.

In the beginning of the reformation, our least educated men were giants in comparison with many now who have greater advantages of letters. But then, they studied subjects;—made themselves thorough, in all that was or could be said about them.—They took one paper, and their Bible, and individualizing their theme, they pored over it till they mastered it. For a month at a time, their thoughts hung around the question and they did not

Digitized by Google

dismiss it, till all that was taught about it was thoroughly incorporated in their minds and made their own. But now we skim along over a dozen subjects in an hour. From column to column, the mind floats in lazy dreaminess, or glances in hurried curiosity wiping out one impression by another—till in the end, the paper is laid down, and we conclude, that really there is, after all, nothing in it. *It is true;* there *is* nothing to us. We had as well have been asleep. It is an absolute waste of time and money.—I could not be induced to employ myself, in thus tempting people to impoverish their souls. The people that thus make their chief religious reading only a diversion, will soon be shorn of their strength, and as weak against sectarianism, as sectarianism itself. On the simplest questions they will know nothing, and must run to their clergy to answer every objector. Let them see to it, that their editors,—weekly, monthly, quarterly, or of books—write with care and thoroughness, that their instruction may be solid, reliable and profitable. Not many years ago, it was often remarked that many sisters in the church were more than a match in argument for many sectarian Doctors of Divinity. They were better taught then. A change in the character of our religious literature has much to do in accounting for the difference between then and now.

It is our purpose, the Lord helping us, to hold up the old standard of our cause with renewed confidence and courage. We are thankful that we find so many to bid us God speed. God knows we have not for one moment swerved to the right or to the left from human fear or favor. We have sacrificed nothing valuable in our plea, for the sake of popularity; "nothing extenuated, nor set down aught in malice." We have written what we thought best for the cause for which we labor, and left the consequences to God. We have not been mistaken in the result. Our readers have steadily increased, and the best and purest among us bid us, by many a token, a hearty "God speed." Truth and righteousnes have a large hold upon the hearts of our brethren, —stronger, too, than the passions of the passing hour. We shall labor to keep them ever in the ascendant.

We are gratified also to announce a new and most interesting feature in this volume. *Our beloved brother J. T. Barclay will give us a series of articles on prophecy.* We need not say, that but few living men have had equal opportunities for studying this subject, and none have improved them better. For many

Digitized by Google

years our resident Missionary at Jerusalem, and ardently devoted to the study of prophecy, he brings to its discussion the rarest advantages, and will be able to give a charm to its investigation, which but few, if any men of the age could impart.

We have long wished to increase the Harbinger to its old size of *sixty* pages per month. We expect to be able to do so this year. A month or two will decide the question. If, as we expect, brethren will lend us their aid to increase our circulation a little we can compass it, without a sacrifice, that I do not feel it is my duty to make. It will make the expenses of printing &c., *one-fourth* greater than they are now, but we will not care for that, if our friends will only signify their hearty co-operation to the small extent we have indicated.

This increase in our monthly will afford us *room* to give many interesting, important and eminently useful facts of information, which we are now compelled to withhold. We need *room* for a larger public correspondence—a fuller report of the progress of things among ourselves—a general survey of the religious movements in the world generally, and a summary of general intelligence, as it bears upon the great interests of the church. All this we could effect, by the addition of *twelve* more pages to each number, making an increase of *one hundred and forty-four* pages to the volume, without any increase in the price—provided only our list shall be increased only a few hundred by the month of February. Will not the many friends who value the Harbinger, who say, "Well done!" to us and bid us to go on—and who have advised and urged this improvement upon us, make this little effort to help us to do it? Come, brethren, let us exhort you, (we will not *beg you*,) but let us exhort you to help us in this good work. We will contribute more than a reasonable share—a *hundred fold*; only show a willing mind and an encouraging hand, and the improvement shall be made, and the good of all promoted.

Wishing you a happy new year and many returns of fraternal greeting, I am as ever your devoted public servant,

W. K. P.

Digitized by Google

THE

MILLENNIAL HARBINGER.

DEVOTED TO PRIMITIVE CHRISTIANITY.

VOL. 38.] BETHANY, W. V., *JANUARY*, 1867. [No. I.

BRO. MILLIGAN ON MISSIONARY SOCIETIES.

DEAR BRO. FRANKLIN:—Cannot our Missionary Societies be placed on a true and Scriptural basis; and the work of redeeming the enslaved millions of our race be carried on more efficiently and harmoniously? The obligations of the gospel are upon us and we cannot avoid them if we would. And hence it is painful to see so much time and means consumed in mere theoretical discussions, while the Macedonian cry is coming up to us from every kindred, and tongue, and people, and nation under the whole heavens.

True, indeed, we must be right in theory if we would be right in practice. The theory of the absolute independence of churches, leads inevitably to inefficiency; and the theory of Apostolic succession just as certainly leads to clerical despotism. The golden mean of the Gospel is very remote from both of these extremes. Its tendency and practical results are always, "Glory to God in the highest; and on earth peace and benevolence to all men."

I do not mean to affirm, that the Bible contains a fully dveloped scheme of Missionary operations. It is not at all necessary that it should. It is enough, that it develops the *essential principles* of such a scheme; and that it records for our encouragement, the important and significant fact, that the primitive Christians did actually *co-operate* in works of benevolence and mercy. All this it certainly does very plainly. And it seems to me therefore, that all that is now wanting on our part, is (1), A clear statement

Digitized by Google

and recognition of these elementary Bible principles; and (2), An organization, or rather a series of organizations, District, State and National, founded on these principles, having no other constitution than that of the church of God; and no other rules of order than those that have been found necessary in the experience of all well regulated deliberative assemblies.

Cannot this then be easily effected, in harmony with the views and wishes of all? Cannot the aforesaid elementary principles be cleary and definitely stated to the conviction and satisfaction of our whole brotherhood? And cannot a purely scriptural organization be founded on these principles, embracing, if need be, all the Disciples on both Hemispheres, with such other local State and District organizations, as circumstances may seem to require?

What say you, Bro. Franklin, in reply to these queries? What says Bro. W. K. Pendleton, Bro. Isaac Errett, Bro. M. E. Lard, and all the rest of the brethren belonging to the Corps Editorial? And what say Bro. R. Richardson, Bro. D. S. Burnet, and all our other aged and thoughtful evangelists?

I would like very much to see a calm, dignified, and amicable investigation of this whole matter. I have no desire to participate in it, very largely, myself. The probability is, that I will say but little. Indeed at present, neither my health nor my professional duties will permit me to write much on any subject. But for the sake of introducing the matter, and eliciting the views of other brethren, I respectfuly submit for the consideration of all concerned the following

THESES.

I. Jesus Christ is God's supreme evangelical missionary to our entire race. "The Father sent the Son to be the Savior of the world." 1 John iv: 14.

II. Every disciple or follower of Christ is, therefore, by his profession a missionary of the Cross. "Let him that heareth say come." Rev. xxii: 17.

III. Every disciple is, therefore, to the full extent of his ability and opportunities, responsible for the conversion and salvation of the world. Gal. vi: 10. To convert and save men from their sins, is certainly to bestow on them the chief good. Math. xvi: 26.

IV. A church or congregation is but an association of Chris-

Digitized by Google

tians united together, for the purpose of doing what they could not so well do, by each one's acting in his own separate and individual capacity. Rom. xii: 4, 8, and 1 Cor. xii: 4, 27. And hence every congregation of disciples is a missionary society, divinely ordained and organized for the salvation of the world. And to her therefore, it belongs to send out missionaries, whenever she has the means and the opportunity to do so. Acts xiii: 1, 3.

V. There is no Scriptural limit to the extent of this co-operation for the salvation of the world. Whether the organization shall consist of all the disciples within the limits of a village, or a city, or a county, or a State, or a nation, or a continent, or the world, is a matter of mere expediency. For be it remembered, that after we shall have made all the divisions and subdivisions that may be thought necessary, there is, nevertheless, still but the ONE BODY, Eph. iv: 4: and that *it* has been divinely constituted the pillar and ground of the truth. 1. Tim. iii: 15.

VI. And hence it follows that the whole church is a missionary society, composed of an indefinite number of congregations, united together for the purpose of doing what they could not so well do by acting separately and independently. Eph. iv: 11, 16, and Isa. lxii, &c.

VII. Whether the whole church should ever actually meet together and co-operate together, either personally or through her representatives is therefore, a question of expediency, that must in every case be determined by the nature and force of circumstances. The right to do so, and I may add the obligation to do so, whenever either her own interests or the interests of the world require it, is clearly implied in the aforesaid unity.

VIII. But it is not in harmony with either reason or revelation to complicate any scheme of organization and co-operation beyond what is necessary. It is not wise to form a society for the purpose of doing what might as well be done by individuals, in their own proper and separate capacity. Nor is it wise to form an association of churches for the purpose of doing what they could as well do separately. So teaches all human experience, as well as the Living Oracles.

IX. And hence it follows that church discipline and other purely local matters should, in all cases, be left to the wisdom

Digitized by Google

and discretion of each congregation; and that other matters of general interest, may be referred to State or National Associations.

X. As the representative system is the only one that is practicable in such cases, every such association, whether it be State or National, should be composed of delegates chosen by the churches on account of their superior wisdom, piety, and zeal for the missionary cause. The number of delegates sent, might be made to depend on the number of persons represented; and their expenses should, in all cases, be defrayed by their respective churches.

XI. In such an association no principle or line of policy should be adopted, that is inconsistent with the Scriptural rights and the privileges of the churches. The delegates who compose it, are but the *representatives* of their respective congregations; and they have, therefore, no right to legislate on matters of faith, or piety, or morality, or anything else on which their congregations might not legitimately legislate. Their deliberations and proceedings should all be confined to such practical matters as serve to promote the edification of the church and the salvation of the world. And hence it follows, that the discussion of purely secular questions, and all attempts to raise money by selling life-memberships and life-directorships, are wholly out of place, and utterly unwarranted in every Scripturally organized missionary society.

XII. The advantages of such associations properly organized and properly conducted, would be very great; e. g.:

1. They would serve to cultivate a spirit of unity, and harmony, and love, and co-operation among all the churches. This is proved and sufficiently illustrated by the good effects of the three Jewish Festivals.

2. They would create a missionary zeal in our churches hitherto unknown; and would, therefore, very greatly serve to promote the missionary cause.

3. They would serve to promote order in the several congregations represented; and also, to some extent, in the whole body.

XIII. I will only add, that the State Societies might be composed of delegates chosen by the churches; and the national society, of delegates chosen and appointed by the several State societies, if the brethren prefer it. There is certainly nothing in the Scriptures that is opposed to such an organization; provided that it can be made to work harmoniously. But all organizations

Digitized by Google

without the spirit of Christ, are worse than useless. "Let all things be done decently and in order." I Cor. xiv. 40.

With a sincere desire to promote the unity and harmony and efficiency of all the churches, I am, as ever, your brother in Christ,

R. MILLIGAN.

BRO. FRANKLIN'S COMMENT.

We are rejoiced to receive the foregoing and lay it before our readers. It comes in the right spirit and from the right source, evincing a deep and Christian desire for the harmony of the brethren, in the grand work of saving men. It opens the way for a matter that has rested with great weight on our heart for years past. Bro. Milligan has been noticing all that has been appearing on this subject in the prints, and has the matter as much at heart, we doubt not, as any man among us. We have no question in our mind but he wrote with an eye single to the glory of God and the good of man, hoping possibly to unite the brethren in systematic and harmonious co-operation, in their grand effort to turn the world to God. In his ardent and godly desire in all this he has our warmest sympathy and shall have our co-operation to the extent of our power. We, therefore, cordially enter the work with him, and all others of like desires, in an effort for unity and harmony in our undertaking to evangelize the world.

We, too, are weary of mere "theoretical discussions," having nothing in them for the furtherance of the work of the Lord.—We want something practical, easy, and simple, free from encumbering objections and not only capable of defense, but a method of operating that cannot be successfully assailed. We believe that this is now accessible. In accordance with the spirit of President Milligan's article, but more in detail, we venture the following:

I. The Lord requires us to spread the gospel to the extent of our ability.

II. To do this work successfully, there should be united, systematic and harmonious co-operation of individuals and churches.

III. This work has nothing to do with churches set in order, by way of arranging and furnishing preaching for them, but is intended exclusively for the assistance of weak churches, needing

Digitized by Google

assistance from abroad, members residing remote from churches and districts of country where there are no churches or brethren.

IV. The law of God, as found in the Bible, is complete, thoroughly furnishing the man of God for all good works; still, in carrying out the law and executing the Divine will, in the propagation of the gospel, there is an important province for man's judgment, wisdom and discretion as well as for his labor, involving great responsibility, and without the exercise of this judgment, wisdom and discretion, the work cannot go on at all. Men must be selected to preach the gospel, means must be raised and sent to them, for their support; fields must be selected in which for the evangelists to labor, the time must be set for commencing, &c., &c., all of which matters and many more similar, are left to the judgment, wisdom and discretion of the people of God.

V. The divine authority for doing the work is vested in the church, and she is responsible to the great head of the body for the faithful performance of the work.

VI. The book of God knows nothing of any confederation of churches in an ecclesiastical system, culminating in an earthly head, for governmental or any other purpose.

We have all the time since our first efforts in the work of the Lord, felt some scruples about Missionary Societies, formed after sectarian models, but for years tried to be satisfied that if they were confined exclusively to missionary work, they might be employed without objection. But, after writing more to reconcile the brethren to them and give them efficiency than any other man among us we were forced to the conclusion that there was no possibility of confining them *exclusively* to missionary work; that they opened the way for dangerous and mischievous elements to be thrown in, spreading contention in every direction; that such confederations were wrong in themselves; that their constitutions were nothing but annoyances, opening the way for amendments, modifications, or changes of some sort, distracting our meetings, and were not only useless, but injurious. Having been compelled to this conclusion some four years ago, we have been unable to make any defense of these Societies deserving the name, or to advocate them in any effective manner since. If the time has come when we can agree on something, free from objection, so that we can, without scruple, advocate it with our whole heart, we shall be truly rejoiced.

Digitized by Google

Sectarians have no wisdom for us and their schemes are all nothing to us. We go not to them for light or example in anything. We are, therefore, ready to propose a thorough change in our entire mode of operation in missionary work, abolishing all "our societies," with their constitutions and names, and trying for a simpler, more efficient and effective method of doing the same work. We hope, too, that this may be brought about without any cessation of work in any district, State or Nation. We may not be be able to suggest the best method of bringing it about, nor is it material whether it shall be accomplished in all cases in the same way. We suggest the following:

I. We need an evangelistic committee and a financial agent, who shall do the work now done by the board and corresponding secretary of the General Missionary Society located at a central place in the nation.

II. We need an evangelistic committee and financial agent, who shall do the same work now done by the Board and corresponding secretary of each State Missionary Society.

III. We need a similar evangelistic committee in all the districts where we now have District Societies.

IV. Churches and individuals could make their contributions to the district committee, designating what portion of their funds shall go to the district, what portion to the State, and what portion to the National committee.

V. We might, instead of our present business meetings, have one rousing National, one State and one District annual meeting, at some suitable place in the Nation, in each State and each District, for speeches, exhortations and forming acquaintances.—These meetings might be changed from place to place for the good of the different sections.

How is this to be brought about? We suggest as follows:

I. That each Society push on its work till its next annual meeting, when it can appoint its evangelistic committee and financial agent to serve for the term of one year and then abolish the constitution and society.

II. At the expiration of one year, each church send one messenger to the place where the evangelistic committee for the District meets to make the necessary changes in the committee and agent to serve for the term of one year, and let the

Digitized by Google

churches thus continue annually to send messengers for the purpose of making whatever changes may be necessary in the committee and agent.

III. Each District committee in a State send one messenger to the place where the State committee meets to make whatever changes may be demanded and establish a committee and agency for another year, and thus continue to reappoint a committee and agency annually.

IV. Each State committee send one messenger to the place where the National committee meets, to make the necessary changes in the committee and agency for the next year, and thus continue to send messengers from the State Committees to reappoint a National committee and agent annually.

This will give us an evangelistic committee and financial agent in all the districts where we now have district societies; an evangelistic committee in each State where we now have a society and in Cincinnati, or wherever the National committee may be established, with authority and funds from the churches, to employ, send out and sustain evangelists, having all the efficiency of a Board and corresponding secretary, and no constitutions, societies or life-memberships, as bones of contention. The committees and agents are messengers of the churches, appointed or chosen by them, to do what they cannot conveniently do in their individual capacity. They will simply be *servants* of the churches and not their *masters*, to "advise," "instruct" or make them "auxiliaries." They will be messengers of the churches, to carry out their instructions and do the work to which they have appointed them.

It will, of course, be necessary for the members of a committee, as the members of a Board, to reside sufficiently near together, so as to meet as frequently as necessary.

Nothing of this kind can be kept in motion without some person, or persons, travelling and stirring up the minds of the brethren, showing what is being done and what may be done.—The financial agents will make it their business to do this, do the correspondence and report to the committees. Still, we shall find, that nothing will work well, in sending out evangelists, till preachers, overseers and deacons, shall generally make it a part of their work to infuse a missionary spirit into the brethren in

Digitized by Google

all sections of the country. We, as a people, must be missionaries, in the true sense ourselves. Our souls must be so impressed with the importance of the work, that we cannot rest unless the work is going on. It must occupy a place in our meditations, conversations, prayers, songs, exhortations and preaching, not only at missionary meetings, but all meetings and even private circles. One trouble with the Society method of operating, is that brethren meet, make a few speeches, contribute a little money, and do no more about it for another year, and almost nothing is done. We want more missionary work, and get to rid ourselves of constitutions and all contentions about them, of societies and all contentions about them, life-memberships, and every thing else borrowed from Babylon; and we want to put the churches to work in some practical and systematic method of doing the work, and thus make them living and energetic working bodies. This need not interfere with individuals who, at their own expense, are sending out preachers, nor individual churches who are doing the same; but it opens the way for a systematic co-operation of individuals and churches in evangelizing the world, securing all the efficiency and avoiding the objectionable features; setting aside the bones of contention.

Of course, the churches will not simultaneously rise up and go into this, nor will all the Societies at once fall in with this method of operating; but we believe that those opposed to Societies will cordially operate in this way, for we have all the time believed them to be *missionary* men, but not *Society* men. We shall now see how they will respond to this. We shall not be tenacious about the method of bringing about the change, so that it is done. We will add, that we saw Bro. Milligan since we received his article and talked the matter over with him, setting forth substantially what we have presented. It struck his mind favorably, and, we think also, the mind of Bro. McGarvey, who was present and participated in the interview. We confidently believe it will meet the approbation of the friends of missionary work generally.

We will state further, that no man need think to have any angry disputes with us over this matter. We have entered into the subject, with a view to harmonising the brethren in systematic co-operation, in a work which the Lord requires at our hands,

Digitized by Google

and if we can thus strike out a middle course among the different views and bring about harmonious action, we shall be happy. If we cannot do this, we shall have no contention with any man on the subject. We hope, furthermore, that no man will write, who does not write with a view to harmony and conciliation. We will have no personal cuts, personal attacks or thrusts at brethren.—Can we not, in the Spirit of Christ, of love and kindness, without wounding any one, come to an agreement, a clear understanding, and work together in the Lord? Can we not fall into an easy, pleasant and simple method of operating, with which all will be satisfied, so that we shall have nothing to do but *push all together*, our glorious work onward? If different Districts or States shall appoint their evangelistic committees in different methods, or shall not appoint them in the same way, it will be a matter of no consequence.

Let us make a glorious effort for conciliation, harmony and union in this great work, and pray the Lord of the harvest give us oneness of mind and heart, and let all things be done in love.

REMARKS.

We lay the two preceding articles before our readers with great pleasure. They are thrown out as peace offerings by two of our brethren, who are both friendly to missionary work. Bro. Milligan, is an active minister of the Gospel, and more than this, an earnest and able educator of ministers; while Brother Franklin is one of the most industrious and successful missionaries among us. They are both prompted to write by a desire, not to hinder, but to promote missionary work. They have both been long and anxiously exercised on the subject on which they write, and when wise men and of large experience, write on subjects that deeply concern them, and which they have long studied, we always read their utterances, with the profoundest respect. In this spirit we have read and re-read these communications, and in this spirit we propose to speak of them.

It is evident that both of these articles have the same aim, and that is, to propose something that will be free from objection; but it appears but too evident, that both of these earnest brethren have fallen into the mistake of supposing, that the disposition to object exhausts itself on "Societies, life-memberships and life-directorships," for these are the objections which their plans

Digitized by Google

are projected to avoid. We think there is a fatal assumption here. The objections made against our present mode of operation it is true, are directed specifically against these features, but the *principle* of the objections is much wider, and covers everything for which there is not a "Thus saith the Lord, either in precept or in precedent." Hence, even should Bro. Milligan present a plan which would preclude the "discussion of purely secular questions, and all attempts to raise money by selling life-memberships and life-directorships, as wholly out of place," yet while he confesses "that the Bible does not contain a fully developed scheme for missionary operations," he will be met by new objections to new features, that have taken the place of the old, but which are yet not in the Bible—and therefore, without the required "Thus saith the Lord."

So with Bro. Franklin's scheme. Of course he does not set it forth as in the language of Scripture. "Executive Committees" and "financial agents" are functionaries utterly unknown by these names in the Scriptures. Whilst his scheme, therefore, as the suggested improvement of a wise and good man, is worthy of our highest respect, it can be worth nothing as a silencer of objections, which proceed from a principle, that is violated by every feature of it. For District, State and National Committees and financial agents, there can be found no "Thus saith the Lord"—and therefore, says the objector, "Away with them."

We are for peace and harmony and efficient Missionary co-operation, and will gladly accept any improvement or modification of our present organization that will more certainly and generally promote these great ends. We are not so wedded to the means as to sacrifice or in any degree hinder for them, the divine ends for which we labor. If we do not at once and readily accept these proposed changes, it is because we cannot see that they will be any improvement. Still if in the opinion of the brethren generally, it should appear, upon a fuller examination, better to make the trial,—I shall not be at all hard to persuade to go in with them, and help to make the experiment a success.

I do not propose, now, to present any analysis of these plans—further than to notice their radical defect, as silencers of objectors. Already they have have called out criticism on the ground I have mentioned, and Bro. Lipscomb, of the Gospel Advocate, Nashville, Tenn., which is the present champion on that side, heads his critique of them, "A Humiliating Confession." This

Digitized by Google

is just as I anticipated. The advance is met with reproach, and, instead of promoting harmony, is instantly treated as a further illustration of the unscriptural nature of all such schemes. What will these brethren say? We will not anticipate them. Meantime let the friends of missions "*push all together*," as Bro. Franklin says, and work by the plan we have, till we agree upon another. Wide fields are opening for us. If any brother wants to give a hundred dollars to the Society, and does not want to become a life-director, there is no compulsion. Let him give his money and dicline the honor. We know men who give their one hundred dollars almost annually, and never think of the honor of directorship. A man who is purchasing honors can get them at a cheaper rate in other markets. I trust we are aiming at higher things. For my part, could I hinder the proclamation of the Gospel by my opposition to this Society, to the loss of a single soul that might else have been saved, I should expect and with trembling await to give account for it in the day of judgment.—Let us beware how we throw stumbling blocks in the way of the Gospel of our Lord and Savior Jesus Christ. W. K. P.

BROTHERLY KINDNESS.

Among the "all things" enjoined by our Lord on the apostles for their observance and teaching—which they observed and taught—which was observed and taught also, by the first Christians, by precept and example—which was lost in the grea apostacy—and which has been, in some localities in part, and is to be everywhere, more fully, by the "current Reformation," restored —is BROTHERLY KINDNESS.

It was enjoined by our Lord. When and where? I answer: We have a record of it in the eighteenth chapter of Matthew.—"But where," it may be asked, "in that chapter?" I have read it many times," says one, "but never saw it there." "And I, too, have read it," says another, and another—say all of apostate Christendom; "nor have any of us seen it there!" And yet it is there, plainly expressed, taught and enjoined; though not in the very words that Peter afterwards taught it, in his Second General Letter to "the strangers scattered through Pontus, Capadocia, Asia, and Bythinia, chosen according to the foreknowledge of God the

Digitized by Google

Father, in sanctification of the Spirit, for obedience and sprinkling of the blood of Jesus Christ." Nor in the words of James, in his General Letter; nor of John, in one of his. But *it is there*, and *it is here*. And it was observed by the apostles and first Christians, as here and there and elsewhere commanded; and so re-enjoined by them, by precept and by example, in all their congregational and social relations.

In order to find it in the Testimony and Letters, to which reference has been made, we must first learn what it is. What is it? It is *brotherly kindness*. In other words: *The kindness of the Christian brotherhood*—caused, educed and produced by the love of Christ—and the love of God shed abroad in the hearts of Christians, by the Holy Spirit. It is the fruit and manifestation of love. It is the acting out, so as to be seen and felt by the subjects and objects of it, of this holy and ennobling principle—the link between which and "godliness," in Peter's golden chain of seven, makes it perfect; and which, in it, about a person and hooked, makes him perfect, causing activity and fruitfulness in attaining to the full knowledge of our Lord and Savior Jesus Christ." Yes; and which secures and assures his ever standing and final perseverance to salvation, in the everlasting kingdom.—"For so," says he, "shall be richly ministered to you the entrance into the everlasting kingdom of our Lord and Savior Jesus Christ." (2 Pet. i: 2). John speaks of it as opening our pity, and imparting of the world's sustenance to a brother in need; and calls it a loving—"Not in word, neither in tongue; but in deed and in truth. (1 John iii: 18). Luke speaks of it, in his book of Acts of Apostles (iv: 32, 33), thus: "And the multitude of those who believed, were of one heart and one soul; and not one said that aught of the things which he possessed was his own, but they had all things common. And with great power the apostles gave the testimony to the resurrection of the Lord Jesus; and," it is added, "great grace was upon them all"—or, "great *kindness* was among them all." (Translation of Doddridge). This was *brotherly kindness*. James speaks of it as otherwise manifested, thus: "Brethren, if any one among you be led astray from the truth, and one convert him, let him know, that he who converts a sinner from the error of his way will save a soul from death, and will hide a multitude of sins." (v: 19).

Digitized by Google

Now, having our eyes anointed with this eye salve, let us read again the testimony of Matthew, 18th chapter. We read thus: "*But if thy brother shall sin against thee, go show him his fault between him and thee alone. If he shall hear thee, then hast thou gained thy brother.*" EUREKA! EUREKA!! We have found! we have found it!! So to conduct towards a brother who has sinned, trespassed against us—as to *gain* him—convert him from the error of his way back to truth, and so to save his soul from death and cover a multitude of sins,—is what we have found.

"But I thought," says one, "that this was Christ's law for *discipline!*" Well, so it is. And do you not see in it, and in its execution, required the possession and manifestation of those other things also? Discipline to *gain* and *save*—(and this is its primary and most important end)—must be executed *in* and from *love*, "and love suffereth long and is kind," says Paul. (1 cor. xiii: 4) Its actings out towards a brother is IT, is BROTHERLY KINDNESS.

ADELPHOS.

"LIMITS OF RELIGIOUS THOUGHT."

NUMBER II.

Thought has its native limits, all thought. Beyond these, it cannot with safety stray. True it is that there is no question which the mind may not raise, there is no problem which it may not propound, but who will guarantee the answers? To all this world-old boasting about the critical powers of the mind, ours is the old response of Hotspur:

GLENDOWER. I can call spirits from the vasty deep!
HOTSPUR. Why, so can I, or so can any man;
But will they come when you do call for them?

Our interest is not in the *questions* which human thought may raise, but in the *answers* which human thought may give to them when they are raised. We are all competent to *call* the spirits from the vasty deep, but who can make them come? A child is competent to ask, what is it that paints the lily or perfumes the rose? but Linnæus could not answer the question. The ability to ask questions, which is the vaunted distinction of the "critical school," is but a small accomplishment, and a very different thing from solving the mysteries to which the questions related.

Digitized by Google

The text of Lecture 2nd. is from 1 Tim. 6 : 20—21. "Keep that which is committed to thy trust, avoiding profane and vain babblings and oppositions of science falsely so called; which some professing have erred concerning the faith." In this splendid discourse our author examines the fundamentals of Rational Theology, and darting a ray of metaphysical truth into the heart of these "oppositions of science," illuminates their vacuity, and beyond all cavil shows how that

"In seeking to undo
One riddle, and to find the true,
They knit a hundred others new."

The great question raised by Rationalism is this: Does the Bible give to us a proper presentment of God? Can Philosophy admit the delineation of his character and attributes furnished by the sacred writers? What is the philosophical conception of the Deity?

A Rationalist would scorn to speak of "our Father in Heaven" or of the "God of Abraham, of Isaac, and of Jacob;" and even the awful word of four letters which we translate "Jehovah," is alien matter to his ears and his tongue. Instead of these, he talks sublimely of "The Great First Cause," and of the "Absolute," and of the "Infinite." These three are the basis-terms of Rational Theology. These three terms, says Dr. Mansel, "familiar as household words in the vocabulary of Philosophy, must be taken into account in every system of Metaphysical Theology. To conceive the Deity as he is, we must conceive Him as First Cause, as Absolute, and as Infinite. By the *First Cause*, is meant that which produces all things and is itself produced by none.—By the *Absolute*, is meant that which exists in and of itself, having no necessary relation to any other being. By the *Infinite*, is meant that which is free from all possible limitation; that than which a greater is inconceivable; and which, consequently, can receive no additional attribute or mode of existence, which it had not from all eternity."

These definitions being given in the language of our author, we will proceed to condense his argument to show that these conceptions of God are as irrational and as contradictory as the Rationalist can possibly presume the revealed doctrine to be.—

Digitized by Google

These three conceptions we must have regarding one and the same being. But it is evident that a cause, as such, cannot be absolute; neither can the absolute, as such, be a cause. Let the definition be remembered, that the Absolute has no *necessary relation* to any other being. But a cause has a necessary relation attached to it. It is the cause of its effect; and the effect is the effect of its cause. These terms express relation and relation only. But the conception of the Absolute implies the possibility of an existence out of all relation. We attempt to escape from this apparent contradiction, by introducing the idea of succession in time, and we say the Absolute first exists by itself, and subsequently becomes a Cause. But here our definition of the Infinite forbids. How can the Infinite become that which it was not from the first. If causation is a possible mode of existence, that which exists without causing is not Infinite; that which becomes a cause passes beyond its former limits. We cannot conceive the Absolute then as becoming a Creator at any particular moment of time, and of course Creation is out of the question. Thus our only remaining resource is Pantheism, which assumes that all that is, both matter and spirit, is God—which pronounces all effect to be merely in appearance, and merges all real existence in the cause.

But "supposing the Absolute to become a Cause, it will follow that it operates by means of *free will* and *consciousness*. For a necessary cause cannot be conceived as absolute and infinite. If necessitated by something beyond itself, it is thereby limited by a superior power; and if necessitated by itself, it has in its own nature a *necessary relation* to its effect. The act of causation must, therefore, be voluntary, and volition is only possible in a conscious being. But consciousness is only conceivable as a relation. There must be the conscious subject and an object of which he is conscious." But subject and object are relative terms. The one does not exist except in its necessary relation to the other. The subject is a subject to the object; and the object is an object to the subject; nether can exist by itself as the absolute.—"Thus," says our author, "we are landed in an inextricable dilemma. The absolute cannot be concieved as conscious, neither can it be conceived as unconscious: it cannot be conceived as complex, neither can it be conceived as simple: it cannot be con-

Digitized by Google

ceived by difference, neither can it be conceived by the absence of difference: it cannot be identified with the universe, neither can it be distinguished from it. The One and the Many, regarded as the beginning of existence, are thus alike incomprehensible."—Lect. ii. pp. 77–79.

Thus we see how self-destructive are the fundamental conceptions of Rational Theology. If there be any God, He is not such an one as Rationalism would have us worship.

Let us, for a moment, look at the special applications of these general ideas. These naturally inherit the infirmities of the principle from which they spring. "A mental attribute to be conceived as infinite must be in actual exercise on every possible object: otherwise it is potential only with regard to those on which it is not exercised; and an unrealized potentiality is a limitation. Hence every infinite mode of consciousness must be regarded as extending over the field of every other; and their common action involves a perpetual antagonism. How, for example, can Infinite Power be able to do all things, and yet Infinite Goodness be unable to do evil? How can Infinite Justice exact the utmost penalty for every sin, and yet Infinite Mercy pardon the sinner? How can Infinite Wisdom know all that is to come, and yet Infinite Freedom be at liberty to do or to forbear? How is the existence of Evil compatible with that of an Infinitely perfect Being; for if he wills it, he is not infinitely good; and if he wills it not, his will is thwarted and his sphere of action limited."

The author goes on to remark that Pantheism or Atheism only can offer us a solution of these riddles, which, be it remembered, are the riddles of Rationalism, not of Christianity. Pantheism sacrifices the Finite to the Infinite, and declares that only God exists, and that all else which appears to be is only delusion.—While Atheism sacrifices the Infinite to the Finite, and, like the fool, saith in his heart, "There is no God." An absurdity is always recognized as a limit of the understanding; and here, having reached this result in every phase of this investigation, finding but a contradiction before and behind us, we are at no loss to perceive that the investigation itself is a transgression of the laws of thought.

Let us hear the author's summing up of his argument. "The

Digitized by Google

conception of the Absolute and Infinite, from whatever side we view it, appears encompassed with contradictions. There is a contradiction in supposing such an object to exist, whether alone or in conjunction with others; and there is a contradiction in supposing it not to exist. There is a contradiction in conceiving it as one; and there is a contradiction in conceiving it as many.—There is a contradiction in conceiving it as personal; and there is a contradiction in conceiving it as impersonal. It cannot, without a contradiction, be represented as active; nor, without equal contradiction, be represented as inactive. It cannot be conceived as the sum of all existence; nor yet be conceived as a part only of that sum. A contradiction so thorough going, while it sufficiently shows the impotence of human reason as an *a priori* judge of all truth, yet is not in itself inconsistent with any form of religious belief. For it tells with equal force against all belief and all unbelief, and therefore, necessitates the conclusion that *belief cannot be determined solely by reason.* No conclusion can be drawn from it in favor of universal skepticism; first, because universal skepticism equally destroys itself; and secondly, because the contradictions thus detected belong not to the use of reason in general, but only to its exercise on one particular object of thought. It may teach us that it is our duty, in some instances, to believe that which we cannot conceive; but it does not require us to disbelieve anything which we are capable of conceiving. * * * * * * So far is human reason from being able to construct a scientific Theology, independent of and superior to Revelation, that it cannot even read the alphabet out of which that Theology must be framed." Lect. ii. pp. 84–86.

But we are in great danger of forgetting ourselves, and forgetting our readers, as we wander through these brilliant pages. We would fain quote page after page of these calm, shrewd discussions, as better and far more attractive than anything that we can say about them. There are many isolated images, and reflections, and sentences pregnant with thought which is yet unuttered, but which needs an utterance, to which we would like to call the reader's attention. For instance, this, taken from the fifth Lecture: "Action and not knowledge is man's destiny and est duty in this life; and his highest principles both in Philosophy and in religion have reference to this end. There is an idea

Digitized by Google

struggling for birth in this sentence, for adequate elaboration and illustration, of the grandest extent and sublimest importance.—That man was made to *do*, and not simply to know; and that all science is worthy of pursuit only as a lever to aid the hands that toil and a light for the feet that climb, is a thought almost unrecognized in the world. This is one of those great dumb truths which sometimes work for centuries unuttered. In respect of certain of the physical sciences, the practical men of the world have apprehended that something was to be made out of the experiments and discoveries of the learned, and these they have appropriated like abandoned spoils to their own uses. But that in Moral and Spiritual Truth "our highest principles have reference" to action or practice, even the practical men of the world have not realized. In every age those who have been content meekly to practice the precepts of Jesus, have been held lesser saints than the orthodox warriors of the Church Militant—the Tertullians, Augustines, Bernards, and Loyolas of history—who have labored and fought to establish the supremacy of a dogma or the interpretation of a doctrine. The scholars who sit on every form in the temple of knowledge, from the boy who pores over the characters in his horn-book, to the grey beard Geologist who studies the tablets of the rocks, all alike are studying alphabets, and all alike seem to imagine that alphabets are good things to learn; all seem to imagine that knowledge is good in itself, whereas it is only good inasmuch as it makes action nobler in its purposes or prompter and more perfect in its accomplishment. That great apostate church which arrogates all holiness and infallibility to itself, recognizes a separation between the life of action and the life of meditation, and the life of meditation as the best. And all her daughter churches, taking, each from her mother, the color that pleases best, unite in this, that the test of brotherhood and confraternity is Orthodoxy, instead of Orthopraxy (ορθοπραξις), right thinking instead of right doing.

In another sentence, which we cannot quote, because taken in its connection the passage would be too long, Dr. Mansel compares the Word of God, not to the sun, the source of light itself, but to that luminary shining upon us with reflected light, that turns but one brilliant hemisphere down to us, while the other is ever turned upward toward the Infinite. However pure and beautiful may be the radiance which streams to us from the Bi-

Digitized by Google

ble, we feel that it is less pure and beautiful as well as less glorious than the supernal source whence it is reflected.

In another fine passage, when speaking of the many jarring and heterogeneous philosophies which perplex and bewilder us here, he compares the human mind to a dome of many-colored glass, through which the light comes in flakes and patches, broken, refracted and discolored, and then speaks of the time when we shall no longer see through a glass darkly, and when all these prismatic hues of thought shall be blended in the pure white light of Heaven.

What we constantly admire in Dr. Mansel as we study his works, is, that he has not been spoiled through philosophy and vain deceit. He is as sound and meek in his faith as though he had never heard of metaphysics. Though, if need be, he can wear Saul's armor in the day of battle, his reliance, evidently, is not in it; and he seems to turn with delight to the sweet stream of David's song, that he may get some clear, hard pebble of divine truth with which to break the helmet and overthrow the pride of his adversary. With respect to the English of this work we wish to say that while from the nature of the discussion, it was impossible to avoid using the abstract terms of philosophy, still in his use of them, he makes them singularly lucid and comprehensible, and while the ripeness of the author's erudition is manifest in every page, there is no pomp or pedantry or affectation anywhere.

In conclusion, we have but this to say to our young preaching brethren, and especially to such as are Collegians. In times such as these, when all of the most common and most dangerous forms of infidelity are essentially metaphysical, and every shallow objector to the truth pretends more or less to an acquaintance with philosophy, it is only a vain and unreasoning self-confidence that will cause the defenders of the truth to neglect such studies.

All of the old forms of infidelity are extinct, and old objections to the Evidences of Christianity have been exploded so thoroughly that they are no longer living issues in the world of thought. No young man need think that he is prepared for his work because he can answer the vulgar sneers of Tom Paine or expose the sophistry of Hume's argument concerning miracles. New and subtler adversaries are in the field; and he who would "have on the whole armor of God," and be prepared "to stand in the evil day," must get over that indolent fear of metaphysical studies which is unfortunately too common. "The children of this

Digitized by Google

world are wiser in their generation than the children of light." The United States built an iron-clad-fleet, and straightway every other maritime people must have one too. The Prussians invented the terrible Needle Gun, and forthwith every army must be armed with breech-loaders. And the student should not content himself with such rudimentary information as may be procured from college text-books, but the science of Thought should be one of the chief objects of investigation and interest to him as long as he lives. The information derived from other sources will be of small value in comparison with the *discipline* obtained from this.

Though Metaphysics is not classed among the Exact Sciences, yet it makes *exact thinkers*, and, better than any other study, cultivates accuracy of speech. "Know thyself," was the exhortation which made Socrates a philosopher; and to know ourselves, our own minds, our immortal powers, and our mortal frailties; to know the Limits of Thought and at the same time its freedom within those limits; and thus to learn to appreciate both our dependence upon God for wisdom, and our responsibility to him for the exercise of our liberty, will surely not "puff us up," but will assist us in "casting down imaginations and every high thing that exalteth itself against the knowledge of God, and in bringing into captivity every thought to the obedience of Christ."

WILLIAM C. DAWSON.

He who is attended by celestial beings, and who is soon—he knows not how soon—to be translated to heaven, should be holy. Are angels my attendants? Then I should walk worthy their companionship. Am I soon to go and dwell with angels? Then I should be pure. Are these feet soon to tread the court of heaven? Is this tongue soon to unite with heavenly beings in praising God? Are these eyes of mine soon to look on the throne of eternal glory, and on the ascended Redeemer?

The pleasure which affects the human mind with the most lively and transporting touches, is the sense that we act in the eye of infinite wisdom, power and goodness, that will crown our virtuous endeavors here with a happiness hereafter, large as our desires, and lasting as our immortal souls; without this the highest state of life is insipid, and with it the lowest is a paradise.

Digitized by Google

PROPHECY.

"Believest thou the Prophets?"—"The wise shall understand."

I.

To POPULARIZE PROPHECY—in the hope of attracting to it that measure of attention to which the momentous interests involved so justly entitle it—is the special object of a few articles I propose writing upon the subject, in which I shall attempt to exhibit the importance and obligation of its study, refute the objections that have been so inconsiderately and injuriously urged against it, remove the prejudice thus engendered, harmonize the principles of prophetic hermeneutics, and otherwise endeavor to stimulate its study and facilitate its apprehension.

Fully assured that the fast ripening purposes of Him who is at once "his own Interpreter" and the all-wise Disposer of all events, are at least sufficiently unfolded by his gracious providence to enable us to "scan his work and make it plain," an effort will be made, in humble reliance upon the Divine guidance and blessing, to present such a view of the matter as may suffice, however compendious, so to represent the subject as to enlist the interest and assist the investigation of any one sincerely inquiring after truth; and, if not to arouse the dormant conscience of the scoffer, at least to arrest the attention of the heedless and apathetic. Allow me to remark, however, that I am neither an alarmist nor a thaumaturgist.

For if it be true, as is most confidently believed by some of the most eminent students of prophecy, that we are already entering upon that eventful era of knowledge and power known in prophetic terminology as "the time of the end," when the consumption decreed shall overflow with righteousness, it is undeniably true that what was, but a few years ago, "shut up and sealed" by special prophetic embargo, may now be satisfactorily explicable —the seal of mystery being thus removed by the unerring hand of Providence—for thus it is written:—"But thou, O Daniel, shut up the words and seal the book even *to* the time of the end; many shall run to and fro, and *knowledge shall be increased*" (Dan. 12: 4); as says also another revealing angel—addressing the writer of the most obscure of all the prophecies, from the anticipated standpoint of the present day;—"*Seal not* the sayings of this book; for the time is at hand" (Rev. 22: 10).

Digitized by Google

Much prejudice, as well as apathy, it is well known, operates, most unfortunately, to negative the study of Prophecy in general, and especially the Apocalypse; and not only so, but it is a subject actually tabooed in many a pulpit and religious journal; and yet, most truthfully has it been observed of the Book of Revelation, (confessedly one of the most symbolical and recondite of all the prophetic oracles) that "even if one does not understand the first and most immediate history of its explanation, it is a book for all hearts and all times. It contains the essence of Christianity and of worldly history.....It is a book of instruction and comfort for all the churches among whom Christ walks, even when the uneducated do not understand the learned explanation of it."—And truly no better sedative of unhallowed ambition, nor antidote to worldly-mindedness, could be devised than this divine catholicon for pining Zion—a balm for so large a portion of the ailments to which humanity is heir. As a lamp to the feet and a light to the path of the benighted traveler, so is this blessed volume of illumination to the pathway of the weary pilgrim wending his way amid the mazes of this wilderness world—a never failing ground of faith and hope amid all the trials of God's people in all ages—such is the sure word of prophecy whereunto we "do well to take heed, as a light that shineth in a dark place."—How, then, can we declare the whole counsel of God, as ministers thoroughly furnished unto every good word and work, without assigning a suitable place to prophecy in "preaching the things concerning the kingdom of God and the name of Jesus Christ"!

Most appropriately observes the late erudite Professor of Sacred Literature in Andover Theological Seminary *—(and it is to a due appreciation of this sentiment, under the circumstances alluded to, that I may ascribe the ineffable joy I have derived from the study of Prophecy)—"All that hope or fear can do in the way of operating upon the minds of men to encourage them to persevere in a course of holy life, and to dissuade from opposition to God and the purposes of his redeeming grace, seems to be held forth by the Apocalypse. No book in all the Bible can, on the whole, and when rightly understood, be regarded as exceeding it in respect to adaptedness for making impressions of such a salutary nature. If the human mind can be affected (and who will deny that it is most deeply affected) by hope and fear, the highest point to which the agency of these principles can be carried, is

* Moses Stewart—in his learned work on the Apocalypse, Vol. 1: 11.

Digitized by Google

attained by the writer of the Revelation. Above all, the Apocalypse when rightly understood should be the *vade mecum* of such as go forth to publish a Savior's name amongst the heathen. Surrounded by those who are the servants of the powers of darkness, discouraged perhaps by small success, and disheartened by the strength of superstition, and by zeal for bloody and foolish rites and ceremonies which pervades all around them, the faithful missionary may read with tears of joy the precious promises so often held out in the book before us—promises of the universal triumph of truth and love over all the opposition of error and malignity; and when he lights upon the soul-reviving assurances of the Savior, that 'he will surely come,' his heart may respond, like that of the Apocalyptic seer, 'Amen, even so, come Lord Jesus, come quickly.'... ....As I have said before, I say again, that I know of no book in all the Scriptures which contains matter adapted to higher moral excitement than the Apocalypse."

For the same high estimate of prophecy the weight of such names as those of Sir Francis Bacon, John Locke, Sir Isaac Newton, his successor Whiston, the great Mathematician, and hosts of the wisest and best men that have ever adorned the annals of time may be appropriately adduced as corroborative testimony. And what saith He who spake as never man spake?—what is *His* estimate of the value attaching to the study of prophecy? Let it be inferred from what his great revealing apostle declares in his brief introduction to the Apocalypse—"Blessed is he that readeth and they that hear the words of this prophecy and keep those things which are written therein"; but especially from his ample endorsement of John's declaration, "These things are faithful and true; blessed is he that keepeth the sayings of the prophecy of this book." Nor should the reproof so pungently administered to two of his disciples when on a certain occasion they manifested an ignorance of prophecy, "O fools and slow of heart to believe all that the prophets have spoken," be lost upon us.

Surely then it is permitted to us—be the adverse opinion of some of our fellow-creatures what it may—to investigate these high and holy mysteries, as saith the prophet, "If ye will inquire, inquire ye," for "those things which are revealed belong unto us and to our children forever, that we may do all the words of the Law." Assuredly then the study of prophecy is legitimate and allowable, let who will maintain the reverse; and not only allowable and proper, but commendable and important: hence its

Digitized by Google

obligation; a duty, however, arising not only from its importance, but negatively from the culpableness of its neglect.

Never, surely, did Luther more seriously err and offend than when he ejected the Book of Revelation from the canon of Scripture, or Calvin act more* unwisely than when he withheld his able pen from the exposition of truths so unspeakably important. To no book whatever attaches so signally the stamp of a Divine origin; and hence it is affirming but little to aver that though we may not attain to the full assurance of faith in all things, it is both profitable, and intelligible to a most encouraging extent.—But, there being no "royal road" or privileged way of access to the arcana of prophecy—however much obstacles may be removed and facilities afforded—if we would intelligently understand these heavenly mysteries, we must adopt the practice of the *noble* Bereans, and search the Scriptures—the *prophetic* Scriptures, as they did daily—*diligently searching* as for hidden treasure.

The reason why so many have derived but little benefit from the study of prophecy, is, doubtless, that they have examined the subject so superficially. Let geometry be studied with as little care as many bestow upon prophecy, and the student will never pass over the "pons asinorum" of Euclid's Elements. Let it be especially borne in mind, however, for our consolation and encouragement, that the blessing consequent on a due attention to prophecy, is not made dependent upon a full comprehension of its glorious mysteries; but is most graciously promised "to him that *readeth*," and keepeth (in mind, as the word simply means) those things that are written therein."

That the investigation of prophetic truth should possess no charms for the giddy worldling, the self-satisfied formalist, and even for the truly converted that are *at ease in Zion*, complacently lending a listening ear to the syren song of pleasure, is not so very strange; for

> "Sounds *prophetic* are too rough to suit
> Ears long accustomed to the pleasing lute."

But that any who really profess, enjoy, and manifest the religion of Christ, should slight the spirit of prophecy which is the testi-

* I am not unaware that in thus expressing myself I am running directly counter to the opinion of the great Scaliger, who thus deposes: "*Calvinus sapit quod in Apocalypsin non scripsit*;" but, to the Law and to the Testimony.

Digitized by Google

mony of Jesus, is matter of profound surprise; and still more astonishing is it that those whose characteristic, *distinctive* motto it is to "*prove all things*," should be guilty of slurring over the admonitory injunction with which this all-comprehensive precept is introduced to our notice—"DESPISE NOT PROPHECYINGS"—prophecyings too about "times and seasons 'about which,' there is no need that one be ignorant."

It may wound our denominational pride a little to be told that though we profess to "prove *all things*," we "yet lack one thing" of transcendent interest, so long as we neglect the cultivation of prophecy; yet confessedly the charge is *just*, however mortifying. For most evident is it that without the parapets, copings and turrets of prophecy on the wall of our Zion now so long joined all around, and built up so high, too much are these revived walls of primeval Christianity like those of Jerusalem at a certain stage of the great Jewish Reformation. These, it will be remembered, were then reared up only half their required height, despite the superhuman efforts of that graat Reformer, the pious Tirshatha of the Holy City—striking type of the great Reformation of the present age so happily accomplished by that greatest and best of all men and reformers in all post-apostolic times, whose long cherished intention it was, as so often announced in his "Harbinger," but unavoidably postponed from time to time, till too late, to devote much of his remaining energies to the elaboration of these soul-engrossing themes—the contemplation of which, as his end approached, afforded his capacious soul such rapturous delight. And although the height to which we have reared the wall enables us successfully to set at defiance the united efforts of all the Sanballats, Tobiases, and Gashmus of Samaria, Philistia, and Babylon; yet it must be admitted that for want of these bulwarks and towers of watchmen and seers we are unable to "view the landscape o'er" from these lofty standpoints—as it is equally our duty, our interest and our honor to rear and occupy, that we may the better see the King in his beauty and the land that is afar off.

Candor extorts the confession that as a people, we seem to look too exclusively for growth in grace and establishment in the faith to the New Testament Scriptures, whereas it is most evident that the primitive saints were *jointly* "*established* according to the

Digitized by Google

preaching of Jesus Christ, according to the revelation of the mystery which was kept secret since the world began, AND *by the Scriptures of the prophets according to the everlasting God made known to all nations for the obedience of faith.*" Well spake good king Jehosaphat therefore to self-reliant Israel—"Believe in the Lord your God, so shall you be established: believe his prophets, *so* shall ye prosper;" and to the same effect also Isaiah testifies—"If ye will not believe, surely ye shall not be established." He then that would be firmly established in the faith, hope and love required in the Scriptures, must make the *prophets* as well as the apostles, his bosom companions and the men of his counsel.

How my cheeks burned with the crimson of sympathizing shame when I heard, on a certain occasion, a learned D. D. remark complacently that he knew "no more about prophecy than an unborn babe!" But still more was I shocked and scandalized at the declaration of one of our brethren, unblushingly averrring that he knew "no more about prophecy than a horse does!" Is it not a significant fact, strongly addressing itself to our hopes and fears, that the great Prophet and Teacher never displayed more indignation against those self-satisfied religionists of his day than when they *despised prophecyings*, and were consequently unable to "discern the signs of the times;" nor does he ever seem to have evinced more displeasure towards his disciples than when they were "Slow of heart to believe *all* that the prophets have spoken."

But—hoping to speak more directly to the point hereafter—let these few desultory remarks suffice, by way of preface, proem, and apology, in thus undertaking to advocate this important yet obscure subject in the Millennial Harbinger—a journal, by the way, whose very name seems to involve the necessity of discussing such themes—not only for consistency's sake, in consonance with its significant title, but still more appropriately, in accordance with the demands of the age and the signs of the times.

J. T. B.

P. S. Just as I had finished writing the foregoing lines, a brother came in, and asked me if I would not like to look at his "prophetic paper,"—stating that he has always been fond of prophecy; and that inasmuch as we have no such productions of

Digitized by Google

our own he was compelled to patronize the works of some one or more of the sectarian denominations.

Now this reminds me that I am cognizant of many such cases. I have also occasion to know that some of these brethren evince a very strong inclination to take leave of us and cast in their lot amongst those who feel more interest in what so deeply interests them, than we do as a religious community. And I am likewise fully persuaded that there are many amongst the various religious communities around us who would gladly unite with us did we but give to prophetic subjects that attention to which, in their estimation at least, it is so justly entitled. All the greater is the shame, therefore, that we have no prophetic literature of our own, except a few occasional essays in some of our serials. I remember, however, with pleasure, that although we have no such systematic, standard works, nor even a single permanent volume devoted to that subject, that Prof. Milligan, some years ago wrote quite a number of short and well-digested articles on the subject, —very good in the main—which, I doubt not, it would be conferring a decided benefit on the brotherhood were he to give them to us in an extended and permanent form. The brotherhood is also indebted to Bro. Lard's able pen for at least two very interesting articles on the Millennium, which would well bear publication in pamphlet form, and handsomely repay perusal. Both of these contributions, and perhaps many others of which I have no knowledge, would serve a valuable purpose both in gratifying an already existing want and in awakening a latent and innate taste for prophetic exposition—that food of the soul for which there is naturally such a hungering and thirsting;—for well has it been observed by an eminent writer, that "Besides the pleasure derived from acquired knowledge there lurks in the mind of man, and tinged with a shade of sadness, an unsatisfied longing for something beyond the present—a striving toward regions as yet unknown and unopened. Such a sense of longing binds still faster the links which in accordance with the supreme law of our being connect the material with the ideal world, and animates the mysterious relation existing between that which the mind receives from without, and that which it reflects from its own depths to the external world."

He that trusteth in his riches shall fall: but the righteous shall flourish as a branch.

Digitized by Google

THE NEW YEAR.

Another year has passed away, and it becomes us, as a community and as individuals, to review the transactions that have transpired, and gratefully and reverentially to acknowledge the manifold blessings which have been showered upon our common country by

> "Him, whose temple is all space,
> Whose altar, earth, sea, sky."

The transactions of the past year have been fraught with events "big with the fate of empire"—events, whose influence will be felt on the condition and destiny of the whole civilized world

> "While the earth bears a plant,
> Or the sea rolls a wave."

Although no star has been added to our brilliant galaxy, who can tell how much enlarged this beautiful cluster may become before the close of another year upon which we have just entered? Who can say that Mexico may not, like Minerva from Jupiter's brain, spring all armed and beautiful into new born existence?—The glorious spirit that aroused the Mexicans to resist the government which was attempted to be forced upon them, will continue until reform shall have traversed the whole North American continent; the sound of whose march will echo over the "fog-rapt Isle of Britain."

When we look abroad, and compare our situation with that of other nations and other people,—who is not proud to say that he is an American. In the one we find tyrants, political and religious—in the other no national priestoood, but the voluntary homage of man to his God, manifested in his own way, unawed by power, and uninfluenced by terror.

Our agriculture excels all other nations—our fleets whiten evry ocean, and carry our productions to all climes—our arms have taught the British Lion to doubt his invincibility—our arts of every description challenge competition, and confessedly rival British ingenuity. In science and literature, we are contesting the palm of superiority with the lettered nations of the old continent. The garland of triumphant liberty blooms with unfading lustre, and although there may be clouds that seem to obscure the horizon, yet we believe the broad arch of our union, which was ce-

Digitized by Google

mented by the blood of our sires, will be sustained by the gratitude of more than thirty millions of freemen.

But amid all our prosperity, our joy and gladness, we should remember that length of days is not one of the constant gifts of Providence to our race. He who is most profuse in his other gifts, measures out to us the boon of existence with a sparing hand; as if the gift were too precious to be lavished largely; or as if, knowing our proneness to procrastinate the duty of life, God in mercy had determined to prevent our wasteful abuse of so high a privilege. A reference to the past year, to our friends whom we know and shall know no more forever, is sufficient to remind us that time is short. Where are our friends? How many forgotten? Their deeds are slumbering in the lap of oblivion—the wave of time hath swept them into the boundless sea of eternity. Alas! the pride of man goes down with him into the dust! it withers when the lamp of his transient existence flickers out into the long slumbering of the tomb! Where are they, who sounded the clarion of war along the plains of Thessaly—the mount of Marathon, and "Samos' Rocky Isles?" The trumpet's voice hath died upon the breeze—the thousands which it aroused have gone to rest; the castles, which have been subdued and on whose walls the spear glistened and the cannon pealed, have crumbled into dust; and man, proud man, who once fought and won—he who reared the structure, "sleeps where all must sleep." "Why," says Ossian, "shouldst thou build thy hall, son of the winged days? Thou lookest from thy towers to-day—yet a few years, and the blast of the desert comes—it howls in the empty court, and whistles around thy half worn shield." Then why should man look forth, as he fondly does, upon the sunny future with the eye of fancy, and lay up the golden visions, which have passed like sunbeams in his pilgrimage, in the hope of brighter ones yet to come, when to-morrow the clods may be heaped upon his coffin, and above his quiet rest the sepulchral yews tremble in the wind! Alas! if there is aught on earth which should subdue pride—which should make man feel that "the rich and the poor meet together, and that the Lord is maker of them all"—it is the grave! It is there resentments die—revenge and ambition are satisfied—it is there above the urn of sorrow, man must learn, that

> "Life is a torrid day:
> Parched by the wind and sun—
> And death, the calm, cool, night,
> When the weary day is done!"

Digitized by Google

Such are the admonitions of the past—but hope, that anchor of the soul, like the new born year, is always spreading before the mind its feast of joy, its store of blessings. And to the multitudes in our happy land, these promises, cradled in the events of the new year, are not delusive. He who has a heart to receive, and a hand to embrace, the rich gifts of that kind Providence who watches the destiny of our beloved country, will not in his individual capacity, elude the whispers of hope. We, then, with the best wishes for the success of the Millennial Harbinger and for the welfare of the community, hail the year 1867—hoping that the rich blessings of heaven may be so applied that it is not in vain we wish all your readers A HAPPY NEW YEAR!

MUMFORD, N. Y. S. SALISBURY.

THE BIBLE UNION.

We are glad to see the benevolent activity of this Society in distributing the New Testament to the destitute. The report of their work is most cheering. The calls upon them for the Scriptures are greater than they can supply. At a meeting of the Board of Managers, held on the 8th of December, 1866, in response to the many urgent applications for aid, the following grants of Scriptures were made:

"For Virginia:—1100 copies, to Rev. C. H. Ryland, General Superintendent of Baptist Sunday Schools for that State.

For Alabama:—225 copies to Elder G. W. Neeley, Christian Missionary, for his field at Greenville.

For Louisiana:—1500 copies, to Rev. Charles Satchell, who is laboring among about thirty churches in the vicinity of New Orleans, having a membership (freedmen) of about 3,000 souls, and scarcely one in fifty possessed of a Bible. In one church, there are seventy members lately converted from the Catholic faith.

For Texas:—209 copies to Rev. R. H. Taliaferro, and Elder William Baxter, for use in the Baptist and Christian churches at Austin and Matagorda, including the colored members.

For Missouri:—614 copies to Elder S. Price, W. Hillman, and J. W. Patison, for two mission schools in St. Louis and the freedmen elsewhere in the State.

To Baptist Home Missionaries:—300 copies, for various fields in the West and in the South."

Digitized by Google

These were the appropriations made at one meeting. We learn that the contributions for the month amounted to 5,000 copies, and yet the calls for the Scriptures were but partially answered. To print and send out these books requires money;—and those who feel the obligation to supply the word of life to the destitute, will not be slow to send the means to these trusty and efficient agents in this great work.

It is now well known, that a well-matured and systematic effort is to be made by the Roman Catholics to secure a general and controlling influence over the Freedmen. Besides the fatal spiritual delusion that this will effect, but few students of history will fail to see the serious bearing which it may also have on the temporal relations of these people to the State and to society.—The great remedy is in the hands of Protestants, and we are glad to see that the managers of the Bible Union are promptly and generously using it. Put the word of God into their hands and get them to read it for themselves, and they are safe. It is thought by many that the Roman Catholic superstition, with its imposing ceremonial, will be readily adopted by the Freedmen. This we think is a great mistake. But it must be remembered that human nature, when in deepest need and friendless destitution, readily turns to that religion which brings them aid and relief. The practical power of such a plea will outweigh all other arguments; and the religious people who are foremost in this work, will be the people who will gain their confidence and shape their faith. How important then that we should rise up promptly and meet the wants of the Freedmen! If it is to be the fortune of the two races to live together, who can be more interested in this question than the white population of the South? They must feel the necessity of educating, elevating and Christianizing the freedmen. Let all co-operate cheerfully, fraternally and wisely in this great work, and all will be well. God will bless all true work for the good of humanity; and no people can more surely prove their title to the divine favor, than by respecting the great laws of benevolence and love.

The conversion of the world is the business of the church. That these people are ignorant and in many respects degraded, only enhances the obligation to work for them. Let us raise them up. They are by no means so low as many persons think. With a strong tendency to indolence, they are yet characterized by many of the finer traits of our humanity. They are wonderfully

Digitized by Google

imitative, and susceptible in a very high degree to the influence of example. Constitutionally reverential and polite, and fond of approbation, the true lever to their elevation is in the constant, and honorable and kindly intercourse and friendship of the white man. They look up with a sense of weakness to a superior, and will lean with confidence upon the strong arm that is stretched forth in kindness. With this nature, it is evident that Providence makes it a duty to help them and make them better and nobler beings in the sight of God and man. But what can we use better than the Bible,—what really lasting impression for good can be made without it?

We see that the Disciples are receiving liberal responses to their calls. This is only what we could expect from the Bible Union. Let us hold up their hands in this good work, and give them the means to send the blessed word of God to every heart that yearns for the knowledge of Christ and the hope of the gospel.

W. K. P.

The Rev. Charles Elliott, D. D., on "the late Alexander Campbell."

To the Editor of "The Methodist:"

Dear Sir:—You publish a letter from the Rev. Charles Elliott, D. D., concerning "the late Alexander Campbell," which contains some errors of fact which, in justice to the living and the dead, we cannot presume you would knowingly allow to go uncorrected. He says, "I emigrated from Ireland in the fall of 1816, and came to the west, and during the winter of 1816–17, I taught school in Western Virginia." His nearest neighbor was Mr. Lee, an elder in the Presbyterian church. He had frequent conversations with this Mr. Lee concerning the doings of the Presbytery, he tells us, and adds, "He informed me on returning from the winter Presbytery, that a young man by the name of Alexander Campbell, lately from Ireland, a graduate of one of the Scotch Universities, had been before the Presbytery for license to preach, and was rejected for want of a sound Christian experience. When questioned as to his religious experience and Christian hope, according to their usual mode in other cases, this exasperated Mr. Campbell, who informed them that he would not

Digitized by Google

submit to questions which belonged to the confessional. The Presbytery refused to license him, as he gave them manifest proofs that he was an unconverted man; but they postponed his case for the further consideration of the spring Presbytery.—When that time and ordeal took place, Alexander was Alexander still; so the spiritual and devout Presbyterians refused to license him, as they did in other cases of Irish and Scotch Presbyterians, whose spiritual condition did not come up to their standard. I knew of many cases of like sort in those times."

We have no acquaintance with Mr. Elliott, but we are bound in charity to suppose that his age has impaired his memory; for there is not and there cannot be one word of truth in his statement. This will be manifest from the following facts:

Thomas Campbell, Alexander's father, separated from the "Presbytery of Chartiers," then attached to the "Associate Synod of North America," in 1808, before Alexander arrived in this country from Glasgow, which was in 1809. Alexander immediately on his arrival determined to identify himself with his father in his purposes of religious reformation, and never applied to the Presbytery for connection with them in any form. In May, 1810, he preached his first sermon before a congregation called "Brush Run," for which his father was minister; and in 1811, he was ordained by the Eldership of that congregation. The certificate of this ordination is preserved. He soon became dissatisfied as to his baptism, and on June 2, 1812, he was immersed by a Baptist minister, named Luse, at the same time with his father, mother, sister, wife, and two others. In a few years they had grown into five or six congregations, and in 1815 they applied and were admitted into the Redstone Baptist Association. These are all facts which can be verified by many living witnesses, and by the records which have been preserved of them.

How absurd then the story of Dr. Elliott, which would represent him as applying for *ordination* to a Presbytery, more than four years after he had publicly renounced infant sprinkling, and when his fame had spread far and wide, as one of the most aggressive opponents of this rite that the country afforded!—There are several other misstatements in this letter of Dr. Elliott, but we care not to speak of them. The whole letter, in tone and spirit, has been very appropriately and handsomely rebuked by

Digitized by Google

the Cincinnati Commercial, a secular print, much to the shame of religious journalism; and we will add nothing upon that point. When a man without memory draws upon his imagination to hatch up slanders to defame the venerated dead, it is a pity that his friends do not interfere to prevent him from perpetuating his own infamy. Please give this a a place in your columns, and oblige Yours respectfully,

W. K. PENDLETON, *Ed. of the Mill. Harbinger.*

BETHANY COLLEGE.

FREE LECTURES FOR MINISTERS.

We take pleasure in announcing, that, in harmony with the plan of Biblical Instruction proposed in Bethany College, our course of FREE LECTURES for MINISTERS, will commence on the *last Monday in March*, 1867. These Lectures are designed especially for such preachers of the Gospel as cannot take the regular course of the Biblical Institute. They will be popular in style, and arranged to cover all the most practical wants of the Preacher, in SACRED HISTORY, BIBLICAL LITERATURE, CHURCH HISTORY, CHRISTOLOGY and HOMILETICS. The course will extend through two months and embrace about *two hundred lectures*, with regular *practical training* in the *art of composing and delivering sermons.* Thus, in the course of two months, our young ministers may have the benefit of the richest practical fruits of the life-iohg studies and experience of the Leeturers, on all the more important practical subjects of their responsible calling. We can scarcely adequately estimate the value of such a privilege. Its benefits will be felt throughout life. The wide field of knowledge that will be opened up to the student and partially explored in his presence will give an impulse to investigation and a comprehension to the grasp of truth, that cannot fail to contribute greatly to his power and usefulness as a minister of the Gospel. I. The People of God and their Land; II. The Book of God, its Origin, its History and its Interpretation; III. The Christ—His Divinity, Humanity, Life, Sacrifice, Resurrection, Doctrine, Government, and Second Coming; IV. The Church—its Origin, Growth, Conflicts, Corruptions, Reformations, Missionary spirit, and Ultimate Destiny; V. The Preacher—his work and duty in reference to all these—*what* he must dŏ, and *how* he must dǫ it;—these are a few of the themes that we cite to suggest

Digitized by Google

the value of this *free will offering* of the Faculty of Bethany College for promoting the efficiency of our ministry in the Gospel.—It is unnecessary to go into detail. Suffice it to say, that we have meditated long upon the whole subject, and devised a scheme, which cannot fail to give the utmost satisfaction.

Dr. R. RICHARDSON, Dr. J. T. BARCLAY, Prof. C. L. Loos and W. K. PENDLETON will be the regular and responsible Lecturers for the whole course of *two months*, beginning on the last Monday in March, 1867. We are in correspondence with other Lecturers to assist us on special topics. We may mention brethren P. S. Fall, of Nashville, Tenn., and Isaac Errett, of Cleveland, Ohio; others may be conferred with,—of all which, however, notice may be given when we can speak more definitely.

We invite all to attend, who have a desire to do so, without charge. We desire and hope to have a large class. May the blessing of God attend our work.

W. K. PENDLETON,
Pres't of Bethany College.

Contributions for the South.

Amount reported before	$ 84 50
Reuben Blakely and friend, Chester, Pa	15 00
George Austin, Md.,	25 00
Wm. Moore, Croxton, Ohio	5 00
Eliza Moore " "	5 00
G. L. Moore " "	5 00
John Mather, Mt. Ephraim, N. J.	10 00
Wm. Moore, Salineville, Ohio	5 00
John G. Sutton, Rockport, Mo.	10 00
John H. Robbins, Mayfield, Ky.	5 00
Reuben Blakely, Chester, Ky.	5 00
A Sister, Missouri	15 00
Mrs. Mary Graham, Louisville, Ky.	5 00
Church at Holliday's Cove, W. V.	10 85
Mrs. Charlotte Case, Troy, Pa.	2 00
Church at Bethany, W. V.	250 00
	$457 35

We rejoice to be the means of transmitting the above contributions to feed and clothe some of our brethren that are in want.

Digitized by Google

We have not remitted all of this money to one locality, but distributed it to the following brethren: S. C. Reeves, Montgomery, Ala.; J. S. Lamar, Augusta, Ga.; Nathaniel W. Smith, Jonesboro Ga.; B. F. Manire, Carrollton, Miss.; J. T. Walsh, Newbern, N. C.; Winthrop H. Hopson, Richmond, Va.; and L. H. Taylor, Williamsburg, Va. Some of it was contributed for repairing or building churches, and has been so appropriated; the rest was for the relief of the destitute, and has been sent immediately to their relief.

We trust that our brethren are just beginning to move in this matter. The sisters in the church at Bethany have been busy with their fingers also, and have prepared and forwarded, through Bro. V. M. Metcalf, of Nashville, Tenn., over *four hundred* comfortable garments. Let every congregation take this matter in hand promptly and systematically, and the Lord will bless them abundantly. W. K. P.

Wm. ROWZEE.

WHEREAS, We, the members of the First Church of Christ in Philadelphia, are deeply impressed with the importance of having the pure Gospel of Jesus the Christ fully proclaimed to all the world: and knowing also that missionary labor is much needed in many portions of our own land:—and

WHEREAS, We have been long and intimately associated witth our beloved and faithful Bishop, William Rowzee,—and believing him eminently qualified faithfully and successfully to perform the work of an Evangelist;—therefore

Resolved by this church, That we do hereby unanimously call upon him to assume the work, and do most cordially endorse him as an humble Chrtstian, a faithful Bishop, a comprehensive and lucid teacher and a Christian gentleman and as such commend him to the Christian care and affection of our brethren in Christ, wherever he may be called to labor.

Resolved, That our only regret in thus calling upon our brother to enter upon the Gospel Ministry, is, that his example of Christian courtesy, uncompromising integrity and firm, though kind, adherence to principle, which we have so long enjoyed, will be at least partialy lost to us;—but we pray God that it may, as we believe it must, be a great gain to the cause of our Redeemer.

Resolved, That a copy of the above Preamble and Resolutions, be handed to Bro. Rowzee, and also that copies be forwarded the "American Christian Review," the "Millenuial Harbinger" and the 'Christian Standard," for publication.

Digitized by Google

The accompanying Preamble and Resolutions were offered by Bro. T. C. F. Sanders, at the conclusion of the regular services on Lord's-day morning, December 9th, 1866, and were unanimously adopted.

R. W. MINGUS, S. W. VAN CULIN, JAMES MCCOARD.	Bishops.	BENJ. ANDREWS, JOHN F. ORAM, W. F. EACHUS, RICHARD TENER, JOSEPH BARNHURST, GEORGE D. SMITH, J. H. GREGORY,	Deacons.
O. A. BARTHOLOMEW,	Pastor.		
HINLEY J. TENER,	Clerk.		

THE MILLENNIAL HARBINGER FOR 1867.

This long established advocate of the Reformation is again offered to the public. It discards all sectarianism and will be devoted to the advocacy of Apostolic Christianity, in theory and practice. It will give ample and thorough discussion to elementary principles, especially to the distinctive features of our plea for reformation; constant and earnest enforcement of the great practical duties, which the times so eloquently call the church to perform; and a new and original examination of the absorbing subject of prophecy. This is a theme of wide general interest, and it will be thoroughly treated by our brother Dr. J. T. Barclay, for so many years our resident missionary at Jerusalem.—He will bring to the investigation advantages, which but few, if any men of the age possess, and throw a new light upon this confessedly obscure subject.

We propose to enlarge our paper to *sixty pages* per month, provided, only, our friends will help us to a very small increase in our list of subscribers. This will increase our expense *one-fourth*, but we will not increase the price. It will make room for much valuable information and interesting correspondence, which are now excluded, and enable us to keep our readers thoroughly posted on all the current religious events of the day.

We shall labor to revive the old spirit of Apostolic days in all the converting power, active charities, and animating hopes of the Gospel, and spare no pains to make the HARBINGER a first-class family religious Monthly; and we trust that the steady increase of our readers, for the last three years, will be more than sustained for the year 1867. Prof. C. L. Loos will continue to lend his earnest and valuable aid as Co-editor.

TERMS.—*We shall continue to send to our present subscribers unless otherwise advised.* $2.50 per single copy; 10 per cent. discount for clubs of FIVE; 15 per cent. for clubs of TEN; 20 per cent. for clubs of TWENTY; with an extra copy to the agent for each club.

W. K. PENDLETON, Editor.

Digitized by Google

THE GOSPEL ADVOCATE.—We call attention to the "Prospectus of the Gospel Advocate" on the cover. The connection of Bro. P. S. Fall with it, will be hailed with great pleasure by his many friends. He has a ripe experience and rich stores of biblical knowledge, which will thus be brought into wider influence. The earnest and gifted Editors will be greatly sustained by this accession to their editorial help—and we tender them our fraternal greetings in all that they propose in their Prospectus. W. K. P.

GOOD WORDS FROM OUR CORRESPONDENTS.

Bro. James Darsie, Somerset, Penna., Dec. 14, writes: "The church at this point is doing very well. Between 30 and 40 persons have been added since August last. Our prayer-meetings are kept up with great interest and fervor. We have organized a Bible class for the benefit of our young members who have been recently added to the church. We have 90 members belonging to this class; are studying the five books of Moses; and have full and interesting meetings. Our meetings on Lord's day are largely attended, and prospects for the future are cheering. The cause in the county is looking up. Wherever labor is expended the results are encouraging. We hope during the coming year to give a good account of the cause through this section. Brother J. B. Johnston, who graduated at Bethany last session, is doing a good work at Johnstown. He is a young man of the right spirit. He assisted us in a meeting recently at which 27 were immersed and 2 reclaimed. * * We have in the church several good speakers. Brethren Postlethwaite, Bevins and Schell are all acceptable speakers, and are members of much experience."

Bro. J. M. Barnes, Greenville Alabama, Dec. 11th, '66, writes: "The cause is doing well throughout this section of the country. I have, during the past year, preached successfully, considering the condition of my health. There have been added to the three churches—Cross Roads, Fair Prospect and Greenville—about one hundred. At this place we commeneed twelve months ago with *one*, and that one died; and we now number near forty, with as good a prospect of success as any place I know."

Bro. J. H. Bauserman, Wooster, Ohio, writes: "During the past summer and fall I have devoted part of my time to evangelizing. The result has been, 125 additions. Of this number, 23 were added to the congregation at Harlem, Delaware county; 36 at Brushy Fork, Licking county; 46 at Wadsworth, Medina county; and 20 at Doylestown, Wayne county."

Bro. J. J. Errett, Paris, Mo., Dec. 13th, writes: "Since the last Lord's day in July, I have witnessed the addition of about 140 members to the churches."

We have reports of 25 additions, recently, at St. Louis, Mo.; 3 at Kirkersville, Ohio; and 6 at Paducah, Ky.

Digitized by Google

OBITUARY.

Died, at New Castle, Pa., Nov. 22nd, Mrs. Clarinda H., wife of Thomas W. Phillips, in the 31st year of her age. She was thus early taken from a sweet earthly home, to the still sweeter walks of the upper Paradise. Behind her remain her devoted husband and two tender little ones, who shall see her no more on earth. We can well imagine the darkness of the hearth from which such a light has been taken. Her look, and step and voice were all gentle.—Her heart seemed ever hushed as for divine communion. We saw her several times, as she moved about in the home she blessed, and it was easy to discern that her thoughts were of the pure and beautiful on earth and in heaven. Sweet influences followed her wherever she went. How must he miss her, for whose happiness and honor she lived—whose large hospitality she graced, and whose generous love she reflected in every look? What can answer the fruitless call of the little ones, nurtured so tenderly by her hand, which can soothe them no more! They will have all but a tender mother's voice,—but with that silent, how deep the solitude of life to them!

We go out of the family circle, and her open hand will be seen no more, dispensing divinest charity, with a sweetness that made it almost as blessed to receive as to give. The poor and the sick will listen for her step in vain. Her tender and graceful form shall darken their door with blessing no more. God has taken her into higher service and raised her to a wider dominion of praise.

Her mind was like her heart—attuned to "the true, the beautiful and the good." No wonder that it rose into music—the music of the mind—which is sweetest poetry. She wrote not for fame—not for display—but to express the brooding aspirations and hopes of her own soul. Her *pieces* were sounds from her heart (*cordiphonia*), harmonized into sweet and hopeful measures, that must touch all gentle and pious natures as true poetry. Hear her, as gazing through a light shining out from her own soul, she sings of "the Land of which I dream":

"Not far away, not very far,
For brightly round me gleam
Stray beams of beauty from that land—
The land of which I dream.

Not far away, though on Life's lea
My bark is tempest tost,
And oft, with pallid lips, I count
The jewels I have lost.

Still, in the dim beyond, shines out
A future, glory-drest—
A land where falls no chilling blight,
A home where pilgrims rest.

O blessed truth! not very far;
Thank God that round me gleam
Stray beams of beauty from that land—
The land of which I dream."

We hope to treat our readers to other breathings of faith and hope which this sweet singer has left us. We tender our warmest sympathy to him who is most bereft, and remembering her worth, claim a share in his grief. W. K. P.

Digitized by Google

THE

MILLENNIAL HARBINGER.

DEVOTED TO PRIMITIVE CHRISTIANITY.

VOL. 38.] BETHANY, W. V., *FEBRUARY*, 1867. [No. II.

REFLECTIONS, FOR 1867.

At the beginning of a new year, it is wise for us, as the church of Jesus Christ, to pause and consider well, what, in all the light God in his word and providence is giving us, are our duties for the new time now opening before us. The coming year, in its own space may and will surely be of great consequence in what is done and left undone; it is of still greater consequence as to what its good deeds and its evil neglects may determine for the far future. The value of *time*, often in its narrowest limits, cannot be over-estimated,—no mortal foresight and wisdom, indeed, can see, understand, and declare it all. Sufficient it should be for us to know, that to us, in the work of God on earth, it is most precious;—that the interests of eternity are bound up in it.—Most jealously should Christians cherish the fleeting months; most diligently employ them.

We desire to offer to the thoughtful and pious among our brethren some reflections on our duties for the year before us, in the spirit and tenor of these preliminary remarks.

THE MISSION OF THE GOSPEL.

The fulfillment of the will and command of Christ, "Go ye into all the world, and preach the gospel to every creature," will always be the highest duty of his church, and will always awaken, engage, and direct its greatest activity. As it was of Jesus, so it is of the church that has his spirit, the high mission to *seek* and

Digitized by Google

to *save* that which is lost," (Luke xix: 10); as in the life of Jesus all else was secondary to this, so it is, and must be, also in the life of his church; as He gave himself in all the power and devotion of his life tothe triumphant accomplishment of this great end, so must also his church, if it would glorify God on the earth and "do the work He gave it to do," as Jesus also "glorified the Father on the earth, and finished the work he gave him to do" (Jno. 17: 4). In the convictions and the conscience of the intelligent and pious Christian there is not, and cannot possibly be, any doubts or controversy on this point; in the hearts and the will of the selfish, the indifferent and worldly-minded Christians, (and, alas, many such there be!) there are, on this same point, perpetual controversies and strifes. From the latter class, nothing can be expected until they are really regenerated; for the spirit of Christ and the gospel cannot be truly entertained and manifested in life, except by the truly converted, whose heart is the blessed shrine and abode of the Holy Spirit.

As a special object, then, of the attention and activity of the church, for the new year, we would hold up the *Mission of the Gospel*, in the full spirit and purpose of the words of our Lord, "Go ye into all the world, and preach the gospel to every creature."—The church must awaken,—shall we venture to say,—more than it has ever done?—to the full recognition and realization, in conviction and practice, of this great *duty*; and more than this, it must, by the grace of God, come to this higher elevation still,—of realizing it as an exceeding great joy,—as a work that brings its own reward with it,—a joy unspeakable and full of glory, ever rising higher and ever expanding in the full measure and proportion of the magnitude and increase of our free devotion and sacrifices. By this mission of the gospel, we do not now mean, the preaching of the word of life to our own congregations at home,—this is of course embraced in its wide acceptation;—but we particularly mean, the sending of the gospel away from our own doors and homes,—to all abroad, far and near; to the places near us yet destitute; to the remoter parts of our own land; to foreign fields,—to the continents and islands afar off. *This* the command of the Master, the command and spirit of the gospel, contemplate, and no less than this. He that has been long and near with Jesus; he that has drunk in the fullness of his blessed life, in its scenes, its teachings and sacrifices;—he that has taken into his

Digitized by Google

soul the full tide of the influence that flows from the Cross into the souls of men;—he that has well understood the lesson of the lives of holy apostles and evangelists, of devoted martyrs and confessors, of the men that have given up all that common men account dear, to bring the treasures of infinite love and mercy to the people yet sitting afar off in darkness and in the regions of the shadow of death; *he* fully believes, and knows, and fully feels in the deepest depths of his heart, this entire fullness and breadth of the meaning and mission of the "gospel of the grace of God;" with such a man no limit but the farthest bounds of the earth can stay the power of the Cross, or the missionary zeal of the church. Where the dull ear of common men can hear no sound to awaken their conscience and disturb their carnal repose, his ear can hear in the stillness of the night and amid the busy, noisy stir of the day, the voices from afar, from the regions of darkness, idolatry and death, calling for the messengers of salvation; and their souls are set on fire, and "the love of God constrains" them to do all and suffer all to bring light, life and peace to these nations.

The words of our Lord are, "Go!"—it forbids his followers idly and comfortably remaining at home, enjoying the good things of the kingdom ourselves, and having the gospel preached to us from Sunday to Sunday. "Go forth!" is the order. The command of the gospel sends us "far away to the nations." The church may grievously misunderstand itself here, and remain self-satisfied, doing nothing for others, till it die of inaction, or till God sends the stirring, awakening fires of persecution in the midst of it. "Into *all the world*," is the order of our Master and Commander. This command is not fulfilled until we feel the impulse to do this very thing mightily in us—till this "word of the Lord" burns in our bones—till we strive earnestly with clear and and full intent to accomplish it. While there is no general awakening to the meaning of this, we are recreant, insensible to our duty, with no heart to sympathize with the will of God, the will and sacrifice of Jesus Christ, and with the devotion of all his faithful servants in the gospel; and we shall not only bring the evident, unfailing displeasure of God upon us as a church—spiritual death and decay here, but we shall be made to answer to Him for this *enmity to the gospel*, in the great day. When Wellington was military commander in the East Indies, some of the mercenary agents of the East India Company complained to him that

Digitized by Google

the missionaries were interfering with their base gains, and wanted them sent back. "They are here under the orders of their King, and as good soldiers they must obey," answered the brave soldier. "Preach the gospel to every creature." Is this plain? —is this direct? do we understand it? and will we accept this voice of our Lord and seek *now*, early and earnestly, with all our might, to accomplish it? A solemn word of *command*, we feel, this is to us! and we confess, we cannot be silent, we cannot feel indifferent, and satisfied with our indifference and littleness of devotion and action on this great duty. We feel like crying aloud day and night to all to awake to this duty, to pray and labor for the fulfillment of the will of God in the salvation of the world. Will any man confront and rebuke us by saying, that this refers to the apostles only, and that no such duty rests on us?—with such a one we have nothing in common on this ground; religiously we are strangers to each other, and we have, at present, no argument with him.

"To *all the world*," "to *every creature*,"—let these words be engraven on the heart of the church. To feel an indifference to any part of our fellow-beings, however benighted and degraded, however deeply sunk in sin; to separate in any degree, and for any reason whatever, any class of men from our love and labors in the gospel mission, is a denial of the Cross and a crime before God against those for whom Jesus died, for which He will hold us responsible. We may rest assured of this.

Let us ever keep distinctly in mind that *home* evangelization does not meet and fulfill the command of Christ nor the spirit of the gospel. We must not be blind to this. There is an easy, thoughtless, selfish way of putting away all claims of foreign fields from us, when we say, with an apparently earnest, pious air, "There is too much need for preachers at home; let us attend to home first, and convert all here, then it will be time to go abroad." We doubt the candor of many that so say; at least we are sure such do not look into this matter with sufficient thoughtfulness, or else they would very soon find out the fallaciousness of such reasoning, and would, we think, also detect the error and lack in their own *feelings* in this matter. For the present, it shall suffice to point to apostolic precedent on this subject. The apostles did not wait till Judea, or even Jerusalem, was all, or even in great part, converted, before they crossed lands and seas to carry the doctrine of the cross to remote cities and nations. Let our objectors attend to this fact for the present. Besides,—home and abroad,—or rather time and distance are not what they were

Digitized by Google

a few centuries ago. What then was *abroad*, is now a home field. A thousand miles—once an immense distance that few traversed—is but a short distance now. God in his providence has made access to all the continents and islands of the earth comparatively easy. All this, however, does not *create* the duty we speak of, it merely with increased force urges our execution of it, and points out to us with great force the will and ways of God in this respect. Shall we not heed the manifest lesson the word and providence of God teach us, to "go forth now into all the world and preach the gospel to every creature?"

How marvelous the opportunities for the world-wide gospel mission now afforded to us! A great part of the world is already under the control or influence of civilized Christian nations, where the missionary can operate with much freedom, under the protection of governments that will save him from violence.—Millions of heathen can be approached in all the quarters of the earth with safety and comparative ease. Think of the several regions of Asia, Africa, America, and the Islands of the Pacific, where countless millions are accessible for the preaching of the gospel. Think of the new fields for evangelization opening perpetually in the Old World of Europe, by the advance of freedom, and the actual proclamation by law of religious toleration. Such things were not, a century ago. What does all this, with the marvelous facilities reached now for traversing the earth, teach us for the kingdom of God? Has God no hand or purpose in this for his kingdom? Is it all for mere earthly objects or mere temporal profit? Has the church no right or disposition to draw any advantage from all this for *its* work? Add to this, furthermore, the immense activity and power of the press, in multiplying beyond all calculation the Bible, and in other printed forms sending forth in infinite extent the means of spreading in a permanent way the story of the Cross,—and ought not the church to understand what all this is for, and arouse itself and arm itself with all these providential means for a mighty work *all over the earth?* and ought there to be any long waiting,—any hesitating delay? What is clearer than our duty?

"The field is the world"! and behold! how wide, how rich, how ripe is the harvest! Will you,—shall *we*, pray the Lord of the harvest to send forth reapers into the harvest? Shall we do all in our power to fulfill the wish and the prayer of Christ, and to realize the fulfillment of our own prayer as enjoined by Him?

We wish also, especially to commend the following reflections.

Digitized by Google

The wide extent of our own land and of the British Provinces near us, afford an immense and most inviting field for the Gospel Mission. Precious seed,—the seed of the word, here sown will fall into a rich soil and bear a rich harvest. Experience has proved this much. What are *we* doing to *push* with vigor the campaign, as "good soldiers of Christ," in our noble "warfare" for the triumph of the Cross into the remotest corners of these regions? Are we meditating these campaigns and these conquests? Are we busily active making large arrangements for such a work? What is our answer? Again;—the millions of freedmen, now the objects not only of all Protestant denominations, but even of Papal Rome itself, an entire people in itself, right in our midst, in every respect a most fitting field for evangelization, and in all their varied wants calling with thunder-tones for the activity of the church,—what are *we* doing, note-worthy among and for *them*. Are we making due preparation for the redemption of these millions by the gospel? What large, adequate means are we gathering in; what numbers of devoted men *are offering themselves*, for the work, and are we ready, armed with ample means to go forth as sowers and reapers? What is the answer? All our land is active, even Europe is awakened, and is collecting and sending forth means and men for this work;—What are *we* doing, with our *superior* claims? Is it wrong to ask these questions? If so, will any one candidly tell us why? But we insist on the answer. If we are negligent towards this race, if we content ourselves with *trifling* with the matter,—that is, with doing a pitiful little or nothing,—can God overlook the guilt of such negligence and trifling? *Millions* to free them, and how much to enlighten and save them, to give them the real freedom,—that of the Gospel? How much is a half million of Christian people, with their full share of the power of the land, doing in this work? By the help of God we shall press this question home ceaselessly and everywhere;—we call on all for a specific, definite, candid answer to this question. It must not rest in the shade; it must come forth; we must render a fair account of our doings in this case.

In fine, what we do in this great cause of missions, we should do on a *large* scale—a scale commensurate with the greatness of the need, the greatness of the cause and of our abilities. In this view, we are well assured, all of the intelligent, earnestly pious, and large-hearted of our brethren will harmonize.

As to our abilities, what shall we say? In numbers perhaps over 400,000; in intelligence and wealth comparing well with the

Digitized by Google

like number of any religious denomination in the regions where our brotherhood live. What can, what ought such a great body of Christian people to do in the work of evangelizing the world? We have a right to demand of ourselves, the world will expect and demand of us, and above all, God will demand of us, great actions, great sacrifices, a missionary work on a large scale, if our duty is to be rightly discharged.

And what are the examples before us, of our own day, examples in the Old World, and in the New right near to us? The contributions to missionary purposes of this special day and hour in our own land, are enormous. Every Christian man should be aroused by the marvellous fact; every man must be made to see what men *can* do, if they have the right will. The contributions of the rich are wonderful, of the poor are abundant. Is all this to teach nothing,—to pass without an effect?

A new stadium must be entered in our liberalities. They must come up to the only sanctified elevation Christian liberalities ought to occupy,—they must rise to the lofty eminence of *sacrifices*, that grand word of the Bible,—that word which alone saves the world, and glorifies God. Our rich men generally must give much beyond what they have ever been in the habit of giving;—nothing else will do;—the poorer, and the poorest, must all stretch forth the hand and help. This alone is right; this alone can ever make the work go on; this alone will be pleasing to God.

We have a frank word to say here about our General Missionary Society,—and it will apply also to some State associations:—the exhibitions from year to year of the receipts and consequent disbursements and results of the Society, *are entirely unsatisfactory*. A financial report drifting around the narrow limits of 10,000 dollars to represent the devotion and energy of those of 500,000 that are in favor of and active in general missionary work, and we will add, of those that are the friends of the A. C. M. Society, is *utterly unjustifiable*. It will not do, and cannot endure; a change must come. Let any earnest man, most friendly to the work and to the Society, look at the case,—and what must he think, what must he say? The friends of the society must by every means make a move *forward*, must cross the Rubicon, at a rate and in a way, unthought-of in the philosophy of many, if we are not to be put to shame. It cannot and must not go on at this rate. Let us *revolutionalize*,—notin system,—there is no need of that, but in the measure of our *giving* and *doing*. This is all that is needed. Shall this *revolution* come, with its arousing appeals, its torrent swell, to awake the sleepers and the dead? Let the

Digitized by Google

Society come forward next summer with a budget of twenty-five, thirty, or fifty thousand dollars gathered in and well applied, and what a new era would break upon us. And yet this would be nothing strange in the history of missionary societies all around us. With proper energy we believe it could be done. *But great energy alone will do it.*

To those hostile to the A. C. M. Society, we say but a word:—Show what *you*, in your way, can do and are doing. Go to work in *your* way in sending the gospel *far* and near, "*to all the world and to every creature,*"—and let us hear the result.—Do it effectively in your way, and we shall be satisfied and rejoice.

Finally, we must not forget, nor yield up to the spirit of the age, our special mission,—the repristination of Christianity. Let us hold fast to this distinctive plea, this trust in God, without fear or shame, and in all boldness; but let our *works* show the earnestness of our convictions, the power of our plea, and the devotion of our hearts,—worthy of the first days of the church and of the "gospel of the grace of God." Let us feel like Paul, that with this trust, this great "charge," we are "debtors to Greek and Jew, to wise and unwise," *to all mankind*, to preach, as *much as in us lies*,—a great word,—the gospel "to every kindred, nation, tribe and tongue under the whole heavens." God grant us this spirit.

Forward, then, brethren, forward into the year before us, great in purposes, great in heart, great in labors and sacrifices! Let *this* year be a new, great era in our history as a people, bringing back the memories of apostolic times, and of the early days of the fathers of this reformation. C. L. L.

OUR MINISTERS.—No. III.

No one, perhaps, entertains a higher regard for the faithful preachers of the Gospel, than the writer of these articles; and the conviction that many of the brethren feel this to be true, emboldens me to write a few strictures more upon the ministerial habits of some.

In reading of the matchless triumphs of the gospel in the cities and larger towns in ancient times, we are led to ask, why we who try to hold up primitive Christianity in modern times, have done so little in the great centers of civilization. It will likely

Digitized by Google

be granted without much discussion that one cause of their wonderful success was their thorough and exhaustive *house ministry*, in preaching the gospel in season and out of season, not waiting for regular Lord's day appointments, but from house to house and wherever they found a soul in the region and shadow of death. Then in the church they were constantly warning the unruly, comforting the feeble-minded, supporting the weak, with patience toward all men. To do a work like this requires not only some experience in the ministry, but an humble, religious, loving heart. No mere debater can do this. No mere objective thinker can do it; but a heart from the first subdued under a sense of its own sins, that has mourned for sin, that loves to pray, and that is tenderly concerned for the salvation of all. All this may be most cheerfully accorded to many good ministers who still are not good pastors, for the reason that they have never been exercised in that direction, and who know not how, or are too diffident to assume the work. Young ministers not instructed in these things in our schools, and hearing but little on the subject from elder preachers, start out into the world to learn everything by a series of blundering experiments, as to the best methods of approaching their work, and what is proper in this or that particular circumstance. Never can I forget my perplexity when first called upon to visit a family in sickness and trouble. What ought I to say? How should I begin and how should I end?—Above all, how could I feel myself *master of the position?* I knew not precisely what was customary on such occasions, had never had a word of direction from any source. Again on visiting a family not afflicted, I knew that some ministers worship with them and some do not, and none of them do so at all times; but what circumstances should govern us was the question. It is to be ardently hoped that the biblical departments in our Colleges will aid in supplying this want, and save many a young man from at least ten years of blundering into a knowledge of the specific duties of his office.

It is encouraging to know that the number of practical every-day workers is on the increase; for the instruction of our teachers, the conversation and labors of many earnest ministers and the felt necessities of our churches, all tend to excite an interest in this much neglected department of ministerial duty. And

Digitized by Google

now it is high time to wake out of sleep, for though we may, in an indifferent manner, without pastoral labor, hold churches together in the country, it is impossible to do it in the cities without the personal, prayerful attentions of at least one good man every day in the week wholly devoted to the work.

When a religious visit is made, much depends upon your own frame of mind at the time; much depends upon how you spend your ten minutes, and upon the impression you then make.—Have you not at times started out under the impulse of a sense of duty to do some good in this way, but feeling your own unpreparedness of mind, have passed the door and around the square to your own room again to receive a heavier charge and so be able to overcome the inertia before you? If your soul is not in a godly state when you enter a house, or meet a friend, secular conversation will be apt to get the start of you—the news of the day, the papers, the prices and the crops—and afterwhile trying to wind it round to get a little religion in, you will find it difficult to make the landing where you intended it. Then having staid too long for a city call, you retire as well as you can, yet baffled and a little discouraged, you begin to conclude you never had a "turn" for pastoral labor. Then you are tempted to evangelize or teach or do something else that will not require it.

There is only one way to get a "turn" for this work—pray God fervently and frequently to give you a tender interest in the welfare of poor sinners and feeble saints; think of Paul's going from house to house with tears; ponder upon the words, "Feed my sheep"; remember that you are set in the church to watch for their souls, and must give account to God for every one of them, and pray always with all prayer and supplication for all saints, especially for those whose names are on the list lying before you in your closet—and a strong kind of strength will lift up your soul, warming and encouraging you. Then you will wonder at your recent indifferent grace, and inability to speak in your Master's name.

No matter how any one may philosophize about this change in your feelings, this glow of soul. They may call it the result of mental friction, of mere thought against thought, or call this light of your higher life a phosphorescent glow;—no matter—the single expression, "Strengthened with might *by his spirit* in the inner

Digitized by Google

man"; or, "I know this shall turn to my salvation through your prayer and the *supply of the Spirit of Jesus Christ*," is enough for us. If we "draw nigh to God, he will draw nigh to us;" and the simple fact of his presence is explanation enough of all the effects of love and joy and strength and all the fruits of the spirit. As the presence of fire sufficiently, for all practical purposes, explains the sensation of heat, so the *presence* of the Spirit is enough to account for all the effects ascribed to it, without our vainly trying to trace link after link in that chain of causes which lies almost wholly in the unseen world.

To secure the right feeling, and moral courage, if the minister will come to God by reading, meditation and prayer, he will soon realize that what he considered nothing more than a natural turn of the mind for private labors, turns out to be a certain condition of his heart generated by communing with his God. Then he finds it easy to take the lead in conversation about divine things; the world does not get the start of him, for he feels the force, and adopts the sentiment of Charles Wesley's hymn—

"A charge to keep I have; A God to glorify;
A never-dying soul to save, And fit it for the sky.
To serve the present age; My calling to fulfill;
Oh may it all my powers engage, To do my Master's will."

But what are we to do with preachers who seem to dislike both the process of preparation and the work itself? It is possible for even a well meaning man to be so little accustomed to these holy spiritual exercises and so much accustomed to study the mere machinery of Christianity,—its forms, its ordinances and its evidences—as to feel but feeble tendencies in this direction. The mere intellectual habits of some good enough men and the indolent habits of others, sometimes induces the belief that they "have no turn" for this house ministry. In such a case I know of but one remedy, and that I teach in all the churches wherever I go. Let the churches pay a *competent* salary, so that the ministers can afford to give all their time to the work, and then have a *distinct understanding* with whomsoever they employ that he is to labor in the churches as indicated in the Scriptures, and if he fail, employ some one else *who will* "naturally care for their state." Let this feeling grow on till there will be nothing for

Digitized by Google

such indolent men to do, and they will soon either get a "turn" for this work, or will go to some other business. The Searcher of all hearts knows that I write not these things in a querulous, fault-finding mood, but seeing this to be the great want in our churches everywhere, and well knowing how few of our ministers—especially in country churches—seem to feel this burden upon their hearts, I would gladly say something to arrest attention to such a ministry as will meet the wants and longings of many a pious heart.

A friendly word now to our churches in the country. We have not more than one minister, all counted, for every two, or perhaps three churches. It is impossible, then, for every congregation to have preaching all the time, were they able to support it. The stronger and larger churches need and generally secure the entire time of some good preacher. But if two weaker ones, adjacent to each other, will unite and secure the undivided labors of some active, zealous worker—a worker in the pulpit, in his studio, in the Sunday school, in the prayer meetings, in private houses, in doors and out, through all days in the week—they can be kept in a living, growing condition continually. Or if even four churches have to unite for the same purpose, if they will make their agreement with the minister, when comfortably supported, that it is not to degenerate into mere Sunday preaching once a month, but that he is to lay hold as expressed in the sentence above—*even this* would be four-fold better than our present system of monthly visits, from a distance, lasting from late Saturday night till early Monday morning. This graceless system must be broken up, the churches must make better bargains with more liberality; and the ministers must watch for their souls as those that must give account, if we ever rise to an efficiency worthy of ourselves and of the cause we plead.

THOMAS MUNNELL.

The night is mother of the day, the winter of the spring,
And ever upon old decay the greenest mosses cling.
Behind the cloud the starlight lurks, thro' showers the sunbeams fall,
For God, who loveth all his works, has left his hope with all.

—*Whittier.*

Digitized by Google

LETTER FROM BRO. GOSS.

DEAR BRO. PENDLETON:—I see that it is your purpose to enlarge the Harbinger. This will be gratifying to its old subscribers in Virginia. Indeed, if you had found it consistent with your views of propriety to issue a prospectus for a weekly, it would have been hailed with pleasure here, not simply because the Harbinger is an *old* friend—a sort of *heir-loom*, but chiefly because our brethren know its editor and his capacity to conduct a periodical, both ably and discreetly.

We have many periodicals now. The most of them may justly claim credit for ability and merit, but they have *huge* demerits too. They are capable of doing good, and they have done good; but they have likewise proved themselves capable of doing mischief, and they have done mischief. Perhaps we in Virginia, are as fastidious as we are poor. We are pleased with a paper which zealously watches and promptly defends what is sometimes styled among us, the "old gospel," and you will pardon the liberty we take of thinking that you do not keep these points as prominently before your readers as you should. We do not question your convictions on these points. They are the same as ours. But we credit them with great importance and efficiency, and do not think the time has come for laying them on the shelf. We think they should be kept before the public, and faithfully defended. This is fully, and I might say, ably done by some of our periodicals. But often it is done unwisely and indiscreetly. Are personalities essential and inseparable from the defense of the truth? All my admiration for the truth and its defense is frequently turned into disgust, by the ungentlemanly and unchristian spirit and manner with which the discussion is conducted. Now we know that your whole life and manner are instinct with courtesy and kindness, and if now that you have more room you will give the points named more prominence than you have heretofore, you will make the Harbinger, what we desire to see it. We sometimes, yea, very frequently, meet with an able defense of the truth in our periodicals, which in itself is free from objection, but perhaps on the very next page there is to be found an article, whose folly or whose discourtesy is such, that we are de-

Digitized by Google

terred from placing the paper in the hands of an alien. We are assured that your paper will not only ably defend the truth, but that it will keep its pages free from offensive articles that must shock the sensibilities of Christian gentlemen.

Will you excuse me for thanking you heartily for your "Missionary Address." I admire its broad common-sense—its breadth of view—its depth of feeling and sympathy with the thirstings of humanity for the water of life. After reading it one does not find his spirit of Christian enterprise *cramped* but *enlarged*. He is all aglow with the conviction that the conversion of the world by the united energies and labors of the church is a practicable thing, and he renews his efforts, energized by the hope of success. He feels that God's jealousy will no more strike him down for uniting with all whose co-operation he can secure to raise men and means for evangelizing, than it would strike down the philanthropist who secures the union of many with him, in an effort to feed a starving colony. That it would be sinful for me to associate with a number of persons in sending out the Gospel because those persons were not members of my special congregation, in that such association would be a reflection upon the church, is one of the impracticable vagaries of my youth.—The glory of the church is, that her sons, whether alone or in bright constellations, are always and everywhere, permitted and expected to pour light and love on a benighted and guilty world. We want broader views—a deeper and wider stream of love, whose fresh and bold current shall sweep away these little, narrow, harping prejudices and scruples, and pour new energy and enterprise through all our ranks.

I regret to see the division and unprofitable discussion in some sections about the hymn-book. It is possible that some objection may be raised against some of the men in the "committee" —possibly against some hymns in the book itself, but is it not also possible that objection might be urged by some to any "committee!" And with reason, be urged against any hymn-book that might be compiled? Is not a hymn-book a human production? And must it not necessarily be imperfect? Shall we not waive our individual objection to *secure uniformity* in the use of a book which contributes so much to our social and religious enjoyment? I confess to a sympathy with some of the objections

Digitized by Google

that have been urged against our Missionary Society and against our hymn-book, but shall we never learn to bury our little differences—to ignore our own little eccentricities and idiosyncracies—and throw our *united* energies into the general work? I am glad to know that the Harbinger is not manacled by these narrow views, and hope it will successfully diffuse the spirit and principles of your Missionary Address amongst the Disciples everywhere.

While our material interests are well-nigh ruined, and Zion has suffered largely, I rejoice to know that God has greatly blessed us this year. Churches have been re-organized, old things have been restored. Many have been added to the churches. Our co-operation exists, though greatly contracted and enfeebled. We have two evangelists in the general field—brethren Abell and Holland. Bro. Abell reports upwards of 400 additions. Bro. Holland has had eminent success both as an evangelist and as agent. Breth-Cutler, Bullard, Coleman, Parrish, Hopson, Crenshaw, Walthall and others have had great success. This bright picture is shaded only by the fact that the good has been effected chiefly at the sacrifice of our evangelists, whose families this hour suffer either from want or straitened circumstances. Excuse the want of method in this hasty inventory of desultory thoughts.

Yours in the bonds of friendship and Christian love.

J. W. G.

"TRUTH AND BEAUTY.—There is nothing beautiful that is not true. There is nothing true that is not beautiful. It was in searching for beauty that truth was discovered. Its temple stands in the centre of an artificial labyrinth composed of the most complicated windings, in which many lose themselves, while millions are deluded by the specious falsehoods met with in the way, and over written, "This is the truth, and he who doubts is doomed." But he who would reach the temple round which the wildering maze of thorns and briers is planted, must overleap these arificial fences, or hew his way right onward, instinct led, having an unwavering confidence in God and his own soul.—God is truth, and every natural instinct of the soul guides to him.

Digitized by Google

PROPHECY.

II.

*"This second epistle, beloved, I now write unto you, in both which I stir up your pure minds by way of remembrance—that ye may be mindful of the words which were spoken by the holy prophets, and of the commandments of us, the apostles of the Lord and Savior * * * Searching* WHAT *or what manner of times the Spirit of Christ which was in them did signify * * * Unto whom it was revealed that not unto themselves, but unto us, they did minister the things which are now reported * * * (which things the angels desire to look into) * * * in which are some things hard to be understood, which they that are untaught and unstable wrest, as they do also the other Scriptures, to their own destruction."*

While most of the studies and vocations that so much engage the attention and engross the time of man are confessedly matters of considerable importance and no small interest; yet however interesting and important (as many of them unquestionably are), nothing is hazarded in affirming that there is not, in all the encyclopedia of knowledge, nor indeed in all the realm of nature—terrestrial or celestial—a more interesting, or to the truly regenerated, a more important topic of investigation than that portion of prophecy treating of "the world to come, whereof we speak"—the millennial regime below, and the impending New Jerusalem above. And yet—strange to say—there is scarcely any subject whatever, more neglected or less understood—not only amongst the lukewarm, the careless and the ungodly, but amongst many also who are both pious and zealous; for, palliate it as we may, it must also be confessed that even amongst persons esteemed intelligent, discreet and pious, there is a most unaccountable distaste for the study of prophetic subjects. Nor is it a mere distaste and apathy; but it is to be feared, from certain indications, that some of the more devout church members, with here and there a scribe, a lawyer, and a Sadducee, *frown* upon the discussion of all such subjects. Age thou art shamed!

Much that is admirable has been written upon the queries, "What am I?" and "Whence am I?" but upon the still more important questions; "Whither do I go?" and "What are to be the employments and enjoyments of the righteous in the future

Digitized by Google

state of existence?" how very little has been written that is not sheer speculation. Few indeed are the subjects upon which popular opinion is more variant and directly antagonistic with the Oracles of Truth; none perhaps on which there is so profound an ignorance as on this, the most interesting subject that can possibly engage the attention of man or angel—culminating, as it does, in that most transcendently glorious of all events that ever have transpired on all the earth—the grand Epiphany of the Son of God, and the super angelic exaltation of the saints! Hence the occasion for endeavoring to excite attention on this all-important subject.

This lamentable neglect is ascribed, apologetically, to the fact that all the information we possess in relation to the sublime themes of the "coming ages," being derived from obscure prophetic communications, is matter of mere curiosity rather than positive profit, and is therefore not entitled to any special consideration. But is the excuse at all admissible? If indeed *all* Scripture (being given by inspiration of God) is *profitable*, what warrant can there be for thus neglecting, and consequently "*despising* prophecyings!" And are we not especially informed that instead of *neglecting*, "we do well to *take heed* to the more sure word of prophecy!" And indeed, is not a special *blessing* pronounced upon "him that readeth and them that hear the words" of even the most abstruse and obscure of all the prophetic writings!

How different the tastes, sentiments and pursuits of Christians in this degenerate age from those of the primitive saints, whose all-engrossing employment was, to search the Scriptures daily, in imitation of the seers of old—"searching *what* or what manner of time the Spirit of Christ which was in them did signify, when it testified beforehand the sufferings of Christ and the glory that should follow," in the manifestation of the sons of God, in the enjoyment of "that inheritance which is incorruptible, undefiled, and that fadeth not away, reserved in the heaven for us who are kept by the power of God through faith unto salvation ready to be revealed in the last time." "O simpletons" are we indeed, "and slow of heart to believe all that the prophets have spoken!" "I have written to Ephraim the great things of my law; but they were counted as a strange thing," saith He who is glorious in holiness, fearful in praises—*doing wonders*.

Digitized by Google

A large portion of the Old Testament—certainly more than a fourth—and no inconsiderable portion of the New—are almost exclusively devoted to the prediction of coming events. And if it be indeed true that man shall not live by bread alone, but by every word that proceedeth out of the mouth of God, how can the church be held guiltless in neglecting so large a portion of the word of the living God, that liveth and abideth forever, and shall judge us at the last day! Is it right—is it safe—so to do?—And how can they, whose duty it is to bring forth from the ark of the divine Testimony things both old and new, declare "*all the counsel* of God," when they restrict their expositions of Scripture entirely to doctrinal and practical subjects, without even an ephemeral effort to unfold the fast-ripening purposes and "bright designs" of Jehovah, as revealed in the sure word of prophecy. To discern the signs of the times, however obviously emblazoned in the ominous sky of the political heavens, would obviously be impossible, under such circumstances.

Let it never be forgotten that in the very nature of things, the character of our "incorruptible inheritance," like all those exceeding great and precious promises, given to make us partakers of the Divine nature," is mainly, and of necessity, matter of prophecy, or pre-announcement of future things and events. And because, forsooth, a certain degree of obscurity attaches to special prophecies, and indeed is generally necessitated by the very nature and fitness of things, until near the era of fulfillment, it is therefore objected that the whole subject of prophecy, being thus recondite,—its meaning is not designed to be understood till it shall have been actually accomplished! But is not this to charge God foolishly? Does such an objector forget that while the mysteries of prophetic truth are not to be discerned either by the perversely wicked, or by those who will not be at the pains of searching for it as for hidden treasure, there is a special promise that "the *wise* shall understand"? It is readily conceded that some difficulty attends the interpretation of prophecy—especially when its fulfillment is yet remote—but then the promise is, that "knowledge shall be increased"—knowledge promotive of prophetic interpretation, as the phrase evidently means. And while none of the wicked shall understand, "Whoso is wise, and will observe these things, even they shall understand....." The

Digitized by Google

very object of prophecy, in many cases, would be defeated were it propounded in such terms that its meaning should be self-evident at all times.

"We hear it constantly reiterated from the pulpit," says an eminent writer on Eschatology, "that prophecy can only be understood when it is *fulfilled*—than which no greater and more fatally ruinous, Satanic delusion was ever palmed upon the church of God." Alas! that there should be so much truth in such a declaration!

Dr. Smith, in speaking of this subject in his Bible Dictionary, remarks, most appropriately, as follows: "It has been said that the prophecies are too darkly and vaguely worded to be proved predictive by the events which they are alleged to foretell. This objection is stated with clearness and force by Ammon. He says, 'Such simple sentences as the following: Israel has not to expect a king, but a teacher; this teacher will be born at Bethlehem during the reign of Herod; he will lay down his life under Tiberius in attestation of the truth of his religion; through the destruction of Jerusalem, and the complete extinction of the Jewish State, he will spread his doctrine in every quarter of the world —a few sentences like these expressed in plain historical prose, would not bear the character of true predictions, but when once their genuineness was proved they would be of incomparably greater worth to us than all the oracles of the Old Testament taken together.' But to this it might be answered....1st. That God never forces men to believe, but that there is such an union of definiteness and vagueness in the prophecies as to enable those who are *willing*, to discover the Truth, while the willfully blind are not forcibly constrained to see it. 2. That had the prophecies been couched in the form of direct declarations, their fulfillment would have been thereby rendered impossible, or at least capable of frustration. 3. That effects of prophecy (e. g. with reference to the time of the Messiah's coming) would have been far less beneficial to believers, as being less adapted to keep them in a state of expectation. 4. That the Messiah of Revelation could not be so clearly portrayed in his varied character as God and man, as Prophet, Priest and King, if he had been the mere 'Teacher' which is all that Ammon acknowledges him to be.—5. That the state of the prophets at the time of receiving the Di-

Digitized by Google

vine Revelation was such as necessarily to make their predictions fragmentary, figurative, and abstracted from the relations of time. 6. That some portion of the prophecies were intended to be of double application, and some portions to be understood only, on their fulfillment. (Jno. xix: 29; Ezk. xxxvi: 33). The objection drawn from 'unintelligibleness of one part of prophecy, as invalidating the proof of foresight arising from the widest completion of those parts which are understood,' is akin to that drawn from the vagueness of the whole of it. And it may be answered with the same arguments, to which we may add the consideration urged by Butler, that is, for the argument in hand, the same as if the parts not understood were written in cypher or not written at all:—Suppose a man writing, partly in cypher, and partly in plain writing at length; and that in the part one understood there appeared mention of several known facts—it would never come in to any man's thoughts to imagine that if he understood the whole, perhaps he might find that these facts were not in reality known by the writer." (Analogy, pt. 2, c. 7.) Furthermore if it be true that prophecies relating to the first coming of the Messiah, refer also to his second coming, some part of those propecying must *necessarily* be as yet not fully understood."

Justly has it been remarked by the great Robert Hall, that the prophetic part of the Word of God, while it contains some general intimation of future events, is expressed in language or denoted by imagery, proverbially obscure"—an allegation readily admitted—and hence another class of objectors and neglecters of prophecy, owing to this undeniable obscurity necessarily attaching to prophetic communications; but the objections hence arising are fully removed by the further declaration of that mighty Apollos—himself an objector at one time—that "Prophecy is intended to afford some *general knowledge* of the future, or it would not be prophcy; but at the same time, obscurity forms a *necessary* ingredient. Were it free from that—were it the language of narrative —it would give such a distinct knowledge of the future event as would lead some persons to use means for the purpose of accomplishing it by their own power; and tempt others presumptuously to endeavor to frustrate it. The infinite wisdom of God appears in his foretelling future events in such a manner that when they arrive they accurately correspond to the prophecy in a variety of particulars, while in the meantime the events are so darkly shadowed, that the human agents by whom they are accomplished

Digitized by Google

are ignorant, that in so doing, they are in fact, fulfilling the counsels of heaven." The expositor of unfulfilled prophecy that proposes more than "a general knowledge" of the events predicted, turns prophet himself. And surely, when, in the providence of God, any "event corresponds accurately to the prophecy in a variety of particulars," strong, indeed, must be the opposing circumstances to justify us in rejecting its fulfillment or slighting its consideration.

But although "obscurity" or "vagueness of prohecy" is the excuse usually pleaded in apology for the prevalent ignorance and neglect of things pertaining to the new Heavens, the new earth, the new Jerusalem &c., &c., there is no concealing the fact that the mystifying, spiritualizing system of interpretation is the primary and real cause of this lamentable state of affairs in the church.

Some there are who allege as an excuse for neglecting the prophetic Scriptures that inasmuch as many great and good men are entirely neglectful of the prophecies, and not only ignorant of their import, but zealously opposed to every scheme of literal fulfillment, they themselves are of course, justifiable in turning their backs upon that portion of God's word. But what says *the Holy Spirit?* "Despise not prophecyings: prove all things; hold fast that which is good." And whether it be right in the sight of God to hearken unto men more than unto God, who declares that we *do well* to take heed unto the sure words of prophecy, let all such objectors seriously ponder. The two Disciples walking to Emmaus were doubtful of the literal fulfillment of the prophecies relating to the Messiah: so was the apostle Thomas at one time; and the great apostle of the circumcision, for a while, also had his doubts and difficulties on the subject. But did their doubts and fears render the word of God of none effect? To preach the faith which once he destroyed was the fate of certainly one of the greatest and best of all theologians! And to go and do likewise in relation to many important items of faith would be consulting the highest interest, honor, and happiness of not a few of the great and good now living.

Many experience much difficulty in believing that the Lord really designs performing the exceeding great and precious promises concerning the age to come, for which his word stands pledg-

Digitized by Google

ed; because they allow themselves to view the fulfillment of the promises merely in the light of human probability—not "being fully persuaded," it would seem, that what the Lord has promised he is able to perform. And thus they stumble over the rock of prophecy, because in human estimation, the matters predicted are not likely to be fulfilled by any available instrumentality now.

To question the wisdom and expediency of Jehovah's decrees, and arraign Inspiration at Reason's tribunal, simply because the Divine counsel does not exactly quadrate with our preconceived notions, is surely the most heaven-daring presumption of which man or angel can be guilty. "Let God be true though every man be a liar!" His ways are not as our ways, nor his thoughts as our thoughts. But let such unreasonable sceptics be reproved by the language of Hamlet—"There are more things in heaven and earth than are dreamt of in your philosophy!"

How these things *can* be, and *why* they should be so, are also stumbling blocks with some: but because mortal man, whose foundation is in the dust, happens not to understand the expediency of what the Lord has decreed, is, therefore, the wisdom and benevolence of Him, who, wonderful in counsel and excellent in working—who knows the end from the beginning—to be impugned?

The inutility of the study of prophecy—particularly that involving the chronological periods—is often argued, however illogically and erroneously, from the fact that many calculations fixing the date of Christ's advent and of the end of the world have been made in different ages of the world—all of which have fallen through. Of the ill effects of such misapprehensions of prophecy we have a most remarkable instance in the alarm created in the 10th century, when, as ecclesiastical writers inform us, immense multitudes of deluded creatures—having first made eleemosynary disposition of their property—went off to Palestine to welcome the Lord at his descent! Scarcely less remarkable, though on a smaller scale, was the effect of the "miscalculation of Father Miller," in our own day and generation, some quarter of a century ago. Nor did the primitive Christians themselves entirely escape the ill effects of these "miscalculations"; for we learn from the appostle Paul that the Thessalonian Christians (and such was the case, no doubt with many others,) were so

Digitized by Google

much shaken in mind and troubled on this subject as to neglect their secular interests—"working not at all." But it is evident from the Apostle's 2nd epistle, written for the purpose of correcting this chronological error, that they had entirely overlooked the great oncoming apostasy, that it was revealed, would inevitably occur prior to the coming of Christ—an indispensable consideration—to say nothing of the dispersion and restoration of Israel—an equally important item. The delusion of the 10th century was simply the result of certain fancies handed down from St. Augustine. And had the "adventists" of 1843 understood the position assigned to Israel in the great drama of oncoming ages, they never would have fallen into that unfortunate error.—Such errors, then, must, by no means be charged to prophecy, but to those visionary enthusiasts who leave out material elements of calculation, on the one hand, and on the other foist in those that should find no admission into such computations. It must also be remembered that not only have errors of chronology been detected by recent investigations, but that the "time* of the end," having now arrived, each revolving year throws more and more light upon prophetic issues—heretofore so hermetically sealed—in accordance with the Divine promise.

In alleged proof of the charge that the study of prophecy is not only useless but injurious, it is also objected by this class of opponents that the most egregious blunders, ludicrous extravagances, and sad mistakes have been made upon this subject in all ages of the world, and especially in reference to that most important of all events—the second coming of the Son of God.—Granted: but were there not egregious absurdities and serious mistakes committed in reference to his first coming, both as to time and manner as well as circumstance. But still he came—(for their errors and unbelief did not make the word of God of none effect)—and came too in exact accordance with the requirements of the system of the literal† fulfillment of prophecy—the cavils, taunts, jeers, fears, sneers and errors of Herodians, Sadducees, Essenes, Pharisees, Scribes and heathen Philosophers to the contrary notwithstanding.

* A period of about 75 years—closing up the present dispensation and inaugurating the millennial order of things—"*Novus ordo seclorum.*"

† "*Literal*"—not absolutely—but as compared with the metaphorical, mystic, nullifying system, of the Origen and Whitby school.

Digitized by Google

But indeed, what portion of the Diving Oracles is it that has not been wrested and perverted just as sadly as the predictive portion! What ridiculous and scandalous absurdities, e. g., were practiced by the Nicolaitans of old, the spiritual madmen of Munster, the Flagellants, the Stylites, and a thousand other strange errorists of former times; and even by the Shakers, Universalists, Mormons, Swedenborgians, and scores of other religious communities of the present day—to say nothing of Romanists both in ancient and modern times, as well as in the dark ages. What precept, promise, or ordinance, indeed, is more perverted than the unambiguous, positive, initiatory ordinance itself! But shall we therefore cease to investigate these matters simply because they are the subjects of such perversion? I speak as unto wise! For more philosophical and scriptural would it be to study the prophetic oracles all the more diligently, and contend all the more earnestly for the faith once delivered to the saints, on account of the mists of error in which they have thus been enveloped by wild, speculative enthusiasts. And the more especially so, inasmuch as these errors are so palpable that the merest tyro in prophetic hermeneutics may expose them.

To estimate the value and use of any matter whatever by its abuse, is surely anything but sound policy; and when one reflects upon the fact that the minds of Christians have not only become indifferent and apostate, but prejudiced and poisoned by such shabby and shallow tricks of Satan as these and other similar subterfuges, it does really seem passing strange. But a word to the wise is enough. J. T. B.

"Christianity is mixed up with our very being and our daily life; there is not a familiar object around us which does not wear a different aspect, because the light of Christian love is on it. Not a law which does not owe its truth and gentleness to Christianity —not a custom which cannot be traced, in all its holy, healthful parts, to the Gospel."

"Riches.—By prudent deportment, pertinent expressions, and commendable actions, riches and reputation are acquired; but contrary causes have contrary effects."

Digitized by Google

OF THE SOUL.

THE SOUL'S REALITY AND GREATNESS.

On the very threshold of this subject we are arrested by the humiliating necessity of confessing ignorance. That which formed one of the high themes of Christ's teaching—the soul—is absolutely unknown, so far as respects its distinctive essence and nature. At the same time the ignorance thus confessed is not peculiar to this region of thought, for that which we call matter, and which is immediately and constantly before our senses, is as little understood as that which lies beyond the reach of sense, and which we call soul or spirit. Is there then any real distinction between the two? is there in the nature of man an actual element answering to the word spiritual, something distinct from and higher than the material organization? This is the question which has burdened and troubled the ages; and up to this day the only reply to it which at all satisfies the reason, and furnishes ground for an enlightened faith, is that which finds in the soul itself its own proper evidence. The spirituality of man we hold to be a primitive truth, an original intuition, which the same mighty hand that formed our nature at the first, planted within it and made an integral part of it. Whether the appeal be made by each individual to his own consciousness, or whether he take the wider range of his personal observation, or whether he search into the history of nations, whether he limit investigation to his own times, or extend it back into the past ages, we hold that the conclusion we have named is the only one which finally commends itself, as legitimate and consistent. One thing is certain, that the *reasonings* of the past ages, apart from *intuition*, have not conducted men to a clear, uniform, and decisive result. The region has proved too profound and too dark for feeble and limited beings to explore, and the human intellect has returned from the search after evidence, bewildered and oppressed. At the same time, justice demands the confession that the intuitional proof is by no means in all respects unexceptionable. It is often extremely difficult to reach the true voice of human nature as it is constituted by God, and to read the native, spontaneous verdict of the soul in reference to itself. There are most painful discrepancies, and

Digitized by Google

confusions, and the testimony admits of being woefully corrupted and even altogether suppressed.

The fact is not to be denied, that the nations and the ages have not agreed, and do not now perfectly agree, in one energetic response to the question of the soul's reality, as distinct from the material organization. On the one hand, we can not shut our eyes to reckless skepticism in some, and to sensualism and moral debasement in many more; and on the other hand, there are tokens without number of laborious yet fruitless speculations of deep and unsatisfied longings, of dark conjectures and of torturing fears. The light kindled by God in the soul has had to struggle for its preservation and its purity. The voice of man's nature has always come up amid the clamor of other and hostile sounds.—That voice has not been listened to; sometimes it has been so long unheeded, that at length it has ceased to make itself heard at all. Even where it has been distinctly recognized, men have shrunk back from the difficulties and the mysteries to which it seemed to conduct. The idea of a spirit inhabiting the body is hard to be understood; the origin of the spirit, the nature of its connection with the body, its laws and its destinies—all are mysterious and abstruse. It is much more *easy* to believe that man is what the senses teach concerning him, and no more; it is even more *agreeable*, on some accounts, to believe only this, and it becomes even more agreeable as the mental and especially the moral condition deteriorates. Faith in any thing beyond the senses becomes more and more unwelcome and unlikely, and at last is morally impossible.

Without consulting the history of remote ages and of distant lands, our own times will supply evidence sufficiently extended on this subject, and our own country will furnish instances, the counterpart of which, we need not doubt, can be found in all other regions of the earth. Among ourselves, there are human beings that scarcely know that they have a soul. A faint echo of the divine voice may still linger in these sunken natures, and it may never be absolutely impossible to awaken them and to make them catch the dying sound, but virtually they live on as if that voice had never been uttered, and as if no echo of it lingered within them. These beings, from their birth upward, have put forth no powers but those of their bodies, and have conversed on-

Digitized by Google

ly with the objects of sense. The external world alone—the labors, interests, attractions, duties, and wants which belong to it—has successfully appealed to them. There has been everything to deaden the sense of a higher nature, little to awaken and stimulate it. The struggle to provide for daily necessities, and still more the indulgence of low sensual appetites and confirmed habits of vice, have rendered everything connected with the spiritual world uncongenial and alarming. In this way, multitudes among us are scarcely ever disturbed by the thought, that they have a *soul*. They think only of the body and of the outward world, and are utter strangers to their rational and responsible nature and to their solemn destiny. They have lost all sense of the dignity, the duties, the power, and the worth which belongs to them. For human beings in this condition, the very first necessity is to know themselves, and the very highest boon which it is possible to bestow on them is a knowledge of themselves.

Jesus came to the world with this boon in his hand, at a time when the soul was awfully unknown. An age of marvellous intellectual activity, of high cultivation, and of abundant produce, of its kind, scarcely believed in the soul. A few of the more privileged and gifted minds, a few wise and earnest men, longed for inward light, and they found it in measure; but to the world generally the soul was almost unknown. Even in Judea, gross materialism had darkened and enervated religion. It seemed to be imagined that the service of God needed no intellect, no conscience, no heart, no spiritual nature, but only eyes, hands, lips, features of the countenance, movements of the body. To Jews and Gentiles, the soul in its real greatness, in its noble attributes, in its vast capacities, and in its high destinies, was practically unknown. There was needed, if not a revealer of what was new, a restorer of what had long been all but lost, a quickener of what lay dead and buried.

Who shall stand forth to tell to man that he has a soul? Who shall redeem the birthright so vilely cast away, and lift up in the sight of all nations the forgotten, forsaken, dishonored mind?—Who shall read aloud the handwriting of God on the nature of man, restore the text once so fairly inscribed, clear it from all false glosses, all various readings, all mistakes and blots? Who shall give back to the world the Divine original, after the interpolations and corruptions of a thousand ages? Jesus of Nazareth has done

Digitized by Google

nothing less than this. In his teaching may be found the reality (and not less the greatness, the accountability, and the endless life) of the soul, revealed with a luminousness and a fulness, for which we look in vain elsewhere.

There is no formal exposition in the recorded sayings of Christ of the doctrine of the soul; its origin, its nature, its union with the body, its powers, its laws, and its fate. None of these form the subject of elaborate argumentation, or of brilliant discussion.—There is no array of evidences on the one hand, and no enumeration and refutation of errors on the other hand. Nothing like proof is ever attempted. Jesus spoke to men, as if he knew that they *did not need* proof, and that they already had *within them* the highest proof, of which the subject admitted. He spoke of the soul, as of a truth already ascertained and indisputable, which, however, men had wickedly excluded from their minds. He spoke like one whose office was to announce that of which they ought not to have been ignorant, and to remind them of that which they never ought to have forgotten. His method was direct appeal to the nature of man—clear solemn appeal, in a matter of which he left themselves to be the judges. His ministry was a proclamation of all places, circumstances, and connections, of the doctrine of the soul. Underneath all his teaching this doctrine lies; closely interwoven with them, directly suggested by them, often conspicuously standing out from them. He would have the world know and believe that there is a spiritual nature in man, an invisible, precious part of his being, and that the forgotten soul is a profound, a universal reality. All times, all nations, all conditions, rich and poor, bond and free, alike are distinguished in this respect; it is the birthright of all, the common inheritance of man. The reality of the soul was involved in His doctrine of a reign of God; in that of sin and that of pardon: in that of religion, since its place and its essence alike are spiritual; in that of prayer and that of worship; in that of piety toward God, and in that of human virtue. His entire teaching rests on the basis of man's spiritual nature, and without this would be utterly unmeaning. His ministry was a voice to the world, on behalf of the soul, familiarizing the lost idea, and pleading for its restoration.

The mechanism of the body is curious and mysterious, the earth around and the skies above are full of wonders, the present life has its interests, attractions, and noble uses; but there is that

Digitized by Google

within man to which, not in the frame of the body, nor in the structure of the visible creation, nor in the machinery of the present life, any resemblance can be found. Christ's voice proclaimed the soul; and amid the degradation, the profound torpor, and the guilty self-abandonment of the world, the sound was renewed and prolonged, The soul! the soul! And that whose *being* was thus heralded, was in itself truly great. Its origin exalts it marvellously. The offspring of God, and bearing on it the image of the Father, the soul is great. Its attributes, incomparably higher than any which reside in matter, make it great. Its vast capacities, also, and, most of all, its immortal destiny, make it great. In the Gospels, the soul is often contrasted with earthly things, and lifted up above them all. The words of Jesus are framed to convey to the bosom of a man a solemn assurance, and to create a deep conviction of his unutterable worth. As a matter of fact, they have done this in the most unpromising circumstances, and have effected what all other agency fails to effect. The ignorant, the uncultivated, and the vicious, have been taught by them to reverence themselves, and to recognize the sacredness of their own being. In the teaching of Christ the soul *is* the man, and determines his position in the scale of existence; not the body, not outward possessions, not social rank, not anything visible, not anything connected only with the present world; but the spiritual nature, its powers, principles and moral condition. The soul *is* the man; in it are all his *real* distinctions, all his worth, his dignity, and his happiness; there lies his character in the universe, there his *whole being* for good or for evil—there and nowhere else. The Gospels do not assist us in defining and comprehending the essence of spirit, or in solving the hard questions of metaphysics respecting the connection between matter and mind, how the latter acts upon and through the former, and is in turn constantly effected by it. But they have filled the world with a most blessed sound; *there is a soul in man, and the soul is beyond expression great and precious.* —*From "The Christ of History," by John Young, LL.D.*

"RETRIBUTION.—Divine retribution belongs to eternity, and is distant and vague; human retribution is uncertain, depending upon discovery and other fortuitous circumstances; but moral retribution is as sure as the sun out of whose bosom it springs."

Digitized by Google

RELIGIOUS TOLERANCE AT ROME.

It will be remembered by the readers of the *Harbinger* that some time ago we wrote some strictures on the "Pastoral Letter" of Catholic Bishop Domenec of Pittsburgh. Among other things we referred to the following declaration in that missive: "and even at the present time, though none of the Pope's temporal subjects are Protestants, yet his Government has allowed a Protestant church to be built in Rome (*a la porta del popolo*) for the benefit of Protestant travellers, where they may enjoy to their heart's content the free exercise of their religion &c..... Catholic nations have in truth been far more tolerant than non-Catholic nations...." We then charged upon the Bishop a lack of candor in making a statement the spirit and intent of which every man familiar with the facts of the case—to which class *certainly* the Bishop belongs—knows to be utterly untrue. How disingenous and cunning the words *in* Rome, *at* the gate *del Popolo!* Suppose the Bishop had candidly and *truthfully* stated that this Protestant Church had—by Papal permission,—to be built *outside* of the City walls at the aforesaid gate;—how differently this would have sounded! The eminent Dr. Tregelles of England says, in connection with an account of a visit he made to Rome,—"But why do not Romanists respect *our* consciences? They are unrestricted here (in England) as to their worship,—why do they impose restrictions on us when abroad? They seem to think it a wondrous stretch of liberality that they allow an English Church outside the walls of Rome. But this, after all, is only a kind of loft of no very desirable description; and the contempt implied in its being outside the walls is not little. But do they interfere with what is done there? Do they respect conscience? About seven years ago, Dean Murray of Ardagh, in Ireland was at Rome: he preached in the English Church; but in the third sermon he used the word "transubstantiation;" that was enough,—notice was sent, that if Dean Murray preached there again the place would be closed by the authorities. This was the account which Roman Catholics gave me of the affair." Now, the Rt. Rev. Domenec knows all about the state of affairs as to this Protestant Church, and this is his idea of Protestants worshiping God to their heart's contents!—no doubt this what he thinks Protestant hearts *ought to be* contented with, and is all "the free exercise of worship" deserve. We repeat then, again, his statement was utterly untrue.

Digitized by Google

Now, however, the Atlantic Cable brings us the following item of news from Rome:

"ROME, Friday Jan. 11th, 1867.

An interdict has been laid upon the continuance of religious services in the Scotch Protestant Church in this city, by the Papal authorities, and, it is said that they threaten to put a stop also to the services held in the American Chapel."

What do you say to this, Rev. Bishop?—this is the Pope's doings, and you must say it is *right*, and no doubt you *feel* that "the hearts of Protestants ought also to be *content*" with this, and that in spite of all this, "the Pope's government is the most tolerant in the world"! What confidence are we to put in the statements of Catholic Bishops in the face of facts like these?

C. L. L.

LETTER FROM BROTHER HOPSON.

RICHMOND, VA., Dec. 31st, 1866.

BRO. PENDLETON:—Permit me to acknowledge, through the Harbinger, the reception, through you, of fifty dollars, a contribution from yourself and others in and around Bethany, for the benefit of our poor. Permit me also to say to the churches, that while the people of the more southern and cis-Mississippi States are more destitute than the people of Virginia, still our poor saints should not be forgotten. We of Virginia do not know how "to put up a poor mouth," but, if the brethren in other States will but remember that during the long terrible late war, the two *grandest* armies were all the while on Va. soil, and located immediately around Richmond, and that our city was further a great sufferer from the great fire of April 3rd, 1865, they will be satisfied that there is much suffering among us and will feel, without any solicitation on our part, that a portion of every contribution for the relief of Southern destitution, should be sent to us.

Let our Brethren have nothing to do with Southern Fairs. The Disciples in the South get no benefit from them. We will always be outvoted in any committee of managers as to the direction of the contribution and the medium of distribution.

The Richmond portion of the proceeds of the great Baltimore Fair, was sent here to be distributed through the Catholic and Paidobaptist Protestant Clergy. If any of the poor and needy

Digitized by Google

Disciples of the city or adjacent country got one dollar of the money sent, I never heard of it. That the poor got the relief sent them, I do not doubt, and it is equally beyond doubt that *our poor* were not included in the partition. Such I presume to be the history of these fairs. Will our brethren in St. Louis, Paris Mexico, Fulton, and other places in Mo., think of this, and see that their own suffering brethren South, get the benefit of their liberality. Will the Churches of all the States, respectfully and thoughtfully consider this and the following suggestion?

Give no money to Baptist, Methodist or any other Church Agents. These Agents, honestly and faithfully use for the benefit of the poor all monies received by them. They distribute first, of course to their own Church, and whatever they do for the poor outside of this, still accrues to their benefit as a Church. These Churches make a reputation for taking care of their poor, and for a benevolent regard for the poor in general, *by the use of your money.*

A Christian Church in Ky., sent me a contribution of about one hundred dollars. The same Church a few weeks previously gave an Agent of the Baptist Church of Va., about two hundred and fifty dollars. Said Agent was properly accredited, and I feel sure accounted to those who sent him for the whole amount. I feel pretty sure of these things in this case—that the poor have got the money—that not one dollar stuck to the Agent's fingers, and that not a dollar of said sum was ever spent for the benefit of a needy Disciple.

I do not desire our Churches to be ostentatious in their benevolence, but I do think they ought so to manage their contributions as to show to the world that they are not behind others in benevolence, liberality and regard for the poor.

Let our brethren then everywhere give through their own Church congregations; let the money, clothing or provisions thus raised be distributed through Agents of our own Church in the South, and let the contribution be always for the benefit first of the "poor saints," and then of the poor in general.

A selfishness that first "provides for one's own" is enlightened and commendable and a clanishness even that promotes union, strength and fraternal feeling among a people, interested in the success of a common and holy cause, is not only eminently right and proper, but unquestionably a great desideratum.

Truly your Brother in Christ, WINTHROP H. HOPSON.

Digitized by Google

THE BEST GIFT FOR THE NEW YEAR.

BROTHER, SISTER, IN THE LORD:—Will you let us speak a few words to you? You love the Bible. The pure word is precious to your soul. But there are millions in our beloved land who have it not. At our last Board meeting there came up a piercing cry from THREE THOUSAND of your brethren and sisters near New Orleans, not one in fifty having even a New Testament! They have lately been gathered into the churches. Seventy in one church were converted Roman Catholics. We are trying to supply them.

This month we have given to the freedmen nearly five thousand copies. At our next meeting, in January, we will be called upon for more than five thousand.

We want you to help us, and we ask you to do so now—to-day. Put not off till to-morrow what you can do to-day, even though the amount may be small.

For seven dollars we can send one hundred copies of John's Gospel, with easy lessons, beautifully printed, which is all the child, or the unlettered person, or the freedman needs to enable him to learn to read the pure word of God. Such a donation will make glad more than a hundred souls. One dollar will send fourteen copies.

Think of those three thousand converts in Louisiana, almost utterly destitute of the word of life! And then remember that there are other thousands without the Bible, and they are praying to us to send them the Word.

Do not delay your aid. A letter from you, with your contribution, received soon, will help to supply those who are appealing to us. It will cheer our Board to press on in its good work. It will comfort some needy, precious souls. It will, with divine blessing, guide perishing ones to the Lamb of God—to their only Savior.

When you have forwarded your own donation, will you not speak to your friends, and get them to help you send soon a second remittance?

On behalf of the Board, W. H. WYCKOFF, ISAAC WESTCOTT, } *Secretaries.*

C. A. BUCKBEE, *Ass't Treasurer.*

P. S.—Your remittance should be directed to the American Bible Union, 350 Broome Sreet, New York.

Digitized by Google

ISRAEL IN THE RED SEA.

He comes—their leader comes! the man of God
O'er the wide waters lifts his mighty rod,
And onward treads. The circling waves retreat,
In hoarse, deep murmers, from his holy feet;
And the chased surges, inly roaring, show
The hard wet sand, and coral hills below.
With limbs that falter, and with hearts that swell,
Down, *down* they pass—a steep and slippery dell.

Around them rise, in pristine chaos hurled,
The ancient rocks, the secrets of the world;
And flowers that blush beneath the ocean green,
And caves, the sea-calves' low-roofed haunts, are seen.
Down, *safely* down the narrow pass they tread;
The beetling waters storm above their head;
While far behind retires the sinking day,
And fades on Edom's hills its latest ray.
Yet not from Israel fled the friendly light,
Nor dark to them, nor cheerless, came the night;
Still in their van, along that dreadful road,
Blazed broad and fierce the brandished torch of God.

Its meteor glare a ten-fold lustre gave
On the long mirror of the rosy wave;
While its bless'd beams a sun-like heat supply,
Warm every cheek, and dance in every eye—
To them alone; for Misraim's wizard train
Invoke, for light, their monster-gods in vain:
Clouds heaped on clouds their struggling sight confine,
And ten-fold darkness broods above their line.

Yet on they press, by reckless vengeance led,
And range, unconscious, through the ocean's bed;
Till midway now—that strange and fiery Form
Showed his dread visage lightning through the storm;
With withering splendor blasted all their might,
And brake their chariot-wheels, and mar'd their coursers' flight.
'Fly, Misraim, fly!' The ravenous floods they see,
And, fiercer than the floods, the DEITY.
'Fly, Misraim, fly!' From Edom's coral strand
Again the prophet stretched his dreadful wand:
With one wild crash the thundering waters sweep,
And all is waves—a dark and lonely deep:
Yet o'er those lonely waves such murmers passed,
As mortal wailings swelled the nightly blast;
And strange and sad the whispering breezes bore
The groans of Egypt to Arabia's shore.—HEBER.

'Tis with our judgments as our watches; none
Go just alike, yet each believes his own.—POPE.

Digitized by Google

Donations for the Suffering Poor in the South.

We, the undersigned, having been appointed by a joint session of the two Christian congregations of this city to receive and disburse all supplies sent or donated to the

"CHRISTIAN RELIEF COMMISSION."

for the purpose of being distributed to the suffering poor of the South, desire to make an earnest appeal to the benevolent people of our country, to aid us and our associates in this great and good work.

Probably in the history of our country there never has been an occasion for so earnest an appeal to the humane and benevolent feelings of our countrymen. Owing to the drouth in many sections of the Southern country, it is well known that there was an entire failure of the crops; and unless there is relief extended to many, starvation will inevitably be the result. Therefore, we make this appeal to all who may feel disposed to contribute to the destitute of the South of all classes, to send forward to the "CHRISTIAN RELIEF COMMISSION" of this city, money, food and clothing, which will be promptly sent forward to faithful agents in the South for distribution. We will have arrangements for receiving and forwarding all articles sent to us.

Please direct all goods and provisions to "CHRISTIAN RELIEF COMMISSION," Louisville, Ky., and mark them, "Donated for the Poor in the South," in order to insure free transportation hence.

Direct all communications and invoices of articles to

C. H. BARKLEY, Sec'y, Louisville, Ky.

And all monies to Wm. TERRY, Treasurer.

No. 243 West Main street, bet. Sixth and Seventh.

Articles brought in private conveyances by persons not informed as to where to take them, may be reported to J. D. Guthrie, north side of Main, between First and Second, or to R. H. Snyder, west side of Third, and Main and Market; or to Wm. Terry, at place above named; or to C. H; Barkley, west side of Fifth, between Market and Jefferson, up stairs, No. 100.

Newspapers friendly to the cause are requested to publish, and preachers are requested to read to their congregations.

JOHN CARR, WM. TERRY, ROB'T H. SNYDER,
JOHN PATTARSON, J. W. CRAIG, C. H. BARKLEY.
P. GALT MILLER.

LOUISVILLE, Ky., Dec. 15, 1866.

Digitized by Google

AMERICAN CH. MISS. SOCIETY.

CINCINNATI, Dec. 27th, 1866.

TO THE CHURCHES:

DEAR BRETHREN:—A call was made on the Churches for contribution for General Missionary Society on the second Lord's-day in December. A number responded to the call, but many neglected it.

If your congregation failed to attend to the collection on that day, please attend to it now. Shall our Missions be sustained and the work be extended? With you rests the decision of the question.

A liberal support of the Missionary cause will do much to unite us as a people, and will certainly command the blessing of God.

I hope to secure contributions from hundreds of Churches and thousands of brethren. The work is a work not of a few, but of the many who love the Saviour, and who desire to see the Gospel which brought salvation to them preached to every creature under Heaven.

Forward your contributions to me, and in return I will send you an engraved Certificate of Contribution as a receipt for the money. Direct to JOHN SHACKLEFORD, *Cor. Sec'y*,
LOCK BOX 966, CINCINNATI, OHIO.

BEAUTIFUL ILLUSTRATION OF LIFE.

"Bishop Heber, upon departing for India, said in his farewell sermon:

"Life bears us on like a mighty river. Our boat at first goes down the mighty channel—through the playful murmuring of the little brook, and the willows upon its glassy borders. The trees shed their blossoms over our young heads—the flowers on the brink seem to offer themselves to our young hand; we are happy in hope, and grasp eagerly at the beautiful things around us; the stream hurries on, and still our hands are empty. Our course in youth and manhood is along a wider, deeper flood, and amid objects more striking and magnificent. We are animated by the moving picture of enjoyment and interest passing us; we are excited by our short-lived excitements. The stream bears us on, and joys and griefs are left behind us. We may be shipwrecked, but we cannot be delayed; for, rough or smooth, the river hastens towards its home, till the roar of the ocean is in our ears, and the waves beneath our feet, and the floods are lifted up around us, and we take our leave of earth and its inhabitants, until to our further voyage there is no witness save the Infinite and Eternal."

Digitized by Google

ACKNOWLEDGMENTS FROM THE SOUTH.

AUGUSTA, Ga., Dec. 29, 1866.

DEAR BRO. PENDLETON:—Your esteemed favor of the 22nd enclosing a draft for fifty dollars, on behalf of various brethren, contributed to assist in rebuilding the Christian church in Atlanta, has just come to hand. I thank you, my dear brother, and those whom you represent, for this generous donation. It will cheer the hearts of the good brethren in Atlanta who are striving, in the midst of much embarrassment and great adversity, to build again a house in which they can meet to worship the Lord, and where sinners can learn the way of salvation.—For myself, I rejoice at this and other similar evidences of liberality and kindly feeling on the part of the brethren North, not only because of the direct assistance which they afford to those so deeply in need, but even more, if possible, because they tend to exorcise the fell spirit of sectionalism, which is so unlike the spirit of Christ, and so injurious to the best interests of his cause.

It is true, the church of Christ has weathered the storm with marvellous safety. The good ship has not only escaped breaking in two and parting asunder—like those vessels constructed with less of Divine skill—but not a sail has been lost, not a spar broken, not a plank torn up. All is whole. Thanks be to God.

And yet we have come out of the storm with some wounds and bruises, that to many are still painful. These require the soothing balm and the mollifying ointment. While the Priest and the Levite may pass by such cases on the other side, the good Samaritans among us must *go to* them, *bind up* their wounds and *pour in oil and wine*. I am glad to see, too, that you and others are not forgetting the "two pence"—quite as soothing, just now, as "oil and wine." A little patience, a little generous forbearance, a little god-like charity from both sides, to cover the multitude of sins on both sides—and all will soon be healed and forgotten. And oh! for Christ's sake, for the church's sake, for the *world's sake*, all *must* be healed and forgotten. May God speed the day.

I have never felt so strong in the Lord and in the power of his might—so assured of the sufficiency of the simple truth of the gospel for every emergency and every trial—as on the occasion of my late visit to Cincinnati to attend the anniversary of the American Christian Missionary Society. To see the church of Christ *one and undivided*, while Presbyterianism, Methodism, Episcopalianism and other isms, were all rent asunder by the first breath of political agitation and sectional strife, satisfied me that whatever *they* might be, *it*, at least, was a "*Kingdom not*

Digitized by Google

of this world." And I know not, if we have grace and wisdom properly to improve it, but that the practical demonstration of this truth may be worth all the tears and sorrows and sufferings and losses by which the demonstration has been made.

But I shall weary you. I send a few names for the Harbinger, and best wishes for its success. Our prospects in Augusta were never so good. Affectionately yours, J. S. LAMAR.

JONESBORO, CLAYTON CO., Ga., Dec. 31, 1866.

DEAR BRO. PENDLETON:—Yours of the 22nd inst. enclosing check for fifty dollars for the needy poor, came to hand this morning.

The Lord willing, I will put myself to the trouble to distribute according to instructions. And I shall not discriminate in favor of the "whites," as some are doing. My judgment is to aid the poor and needy, be they "white or black."

Many must suffer in this country. The crops were cut off by an unprecedented drought last summer, added to the devastation of the late war.

I would, in behalf of those who are the receivers of this liberality tender their most sincere and hearty thanks, praying the blessings of our Heavenly Father on all those who are engaged in this good work of love. Yours affectionately,

NATHAN W. SMITH.

CHURCH NEWS.

LOACHAPOKA, Macon Co., Ala., Nov. 20, 1866.

DEAR BRO. PENDLETON:—I have been from home on a preaching tour since I wrote you last, and have had the pleasure, on two occasions of addressing large *Baptist* audiences, in their own houses, *by invitation*, on the great theme of Christian Union, which is so much "out of the order" of their former treatment of our brethren, that I cannot but hail it as the harbinger of something good. At another place, since I left home, four prominent Baptists came out and united with us on the "Bible alone." On Lord's day next, I join Bro. J. M. Barnes in a protracted meeting in Chambers county, the same place where Bro. Kirkpatrick and I organized the little band last summer. There were only four to commence with; and now number sventy-five. Bro. Barnes and I have a fair prospect of adding several more at our forthcoming meeting. Truth is onward here, and if we only had a few faithful laborers, there might be much good accomplished in this country among the sects.

Last night I preached to another Baptist audience,—to-morrow night

Digitized by Google

I am to preach again to the Baptists of this enterprising village.—Thence to Auburn, where we are to hold forth in the Methodist chapel before arriving at our appointment in Chambers.

I am still anxious, as I informed you in my last, to devote most of my time to the proclamation of the Word, but will positively have to abandon the idea entirely after this trip, unless I can procure some aid, &c.

Ever yours in the hope of eternal life, C. S. REEVES.

AT HOME, Dec. 21, 1866.

DEAR BRO. PENDLETON:—I arrived at home a few days since from a preaching excursion into the royal County of old King William. At Corinth I had the cordial co-operation of our beloved brethren Hopson and McChesney; nor will the Corinthians soon forget the clear, strong, powerful elucidations of the former, or the soul-stirring, heart-searching and eloquent appeals of the latter. The immediate and visible results of these efforts were 27 public declarations in favor of Christ and his gospel, the greater portion, young, interesting persons.

From Corinth I went to the neighborhood of Jerusalem, in the vicini- of the Court House. Here again I was met by our talented brother Dr. Hopson, who delivered two discourses in his usually strong and impressive style, after which he left for his especial charge, the Sycamore of Richmond. We continued the meetings, preaching in the Aquinton, the Court House, Zion (Nazarine), Jerusalem, Colosse, (Baptist), West Point, as well as along the highways, and at private residences. In this region there were 54 accessions, embracing 16 who belonged to the old organization. During one of the Lord's days spent in this section, we had the presence and co-operation of our beloved Bro. Henley, who now has the pastoral charge of Jerusalem.

As the campaign now closes for 1866, I append a brief synopsis of my labors for the year, beginning with the month of April:

Hanover,	137
Flavanna,	16
Patrick,	10
Henry,	147
Franklin,	21
Pittsylvania,	14
King William,	81
Total,	426

These embrace the various classes who have been brought into fellowship, upon the "foundation of Prophets and Apostles," sinners from the world, professors from sectarian ranks, disciples in the world by apostacy, disorganization, and demoralization.

Digitized by Google

For 17 long years, I have now endured the frosts of winter and the drought of summer, as the State Evangelist, for our beloved mother State, Virginia. During that period, several who had filled the same station,, have ceased from their labors, and gone to their rest. The beloved Bagby, McKenney and Hunter of this number. I stood by the tomb of the last, in my late visit to King William.

I desire, the Lord willing, toward the opening of the spring, to visit the brethren of Kentucky, form their acquaintance, and with her noble witnesses bear my humble testimony to that same heaven-born truth, which for 26 years, I have endeavored as faithfully as I could, to witness to the sons and daughters of my own beloved, native State. May the Lord enable me so to do.

Your brother in the bonds of Christian affection, G. W. ABELL.

VINCENNES, Ind., Jan. 1st, 1867.

DEAR BRO. PENDLETON:—I will give you a brief statement of the progress and present condition of our congregation. We began the last year with about 65 members. We now number more than a 120. Bro. J. Z. Taylor, of Lafayette, was with us during nearly the whole of November, contending ably and earnestly for the faith once delivered to the saints. The meeting was a great success. Forty persons were immersed, and four reclaimed. This meeting marked a new era in Vincennes, and gave to the cause of Christ a mighty impulse. In addition to these, we have received some six others by immersion, and a large number by letter, during the year.

Death too has been amongst us; and of those who began with us the old year, four have gone home to rest.

One of our deacons, Bro Wm. Tewalt, died in May. Bro. H. D. Wheeler, so long and so favorably known to a large portion of the brotherhood—an elder in the congregation—and a veteran disciple, went down to his grave in peace, on the 17th of July. In August, Sisters Sarah Miller and Indiana Welton were called to go, and gently passed away to the unseen world. These all died in the Faith. For awhile our little congregation seemed to tremble under these great and severe afflictions.

We are grateful to God that the departed are now safe, that many others have been persuaded to seek the same glorious end, and that it is the happy privilege of us all to follow Christ, and rejoice together in the labors and hopes of the Gospel.

We now have two prayer meetings, a Bible Class and a prosperous Sunday School.

I have been employed to continue here another year.

Digitized by Google

During the past twelve months, in addition to work done in Vincennes I have visited the congregations at Lawrenceville, Ill., and Bruceville, Ind., several times, adding 11 by immersion, and 6 otherwise, at the former place, and 3 at the latter.

Yours affectionately in Christ, T. T. HOLTON.

MONROE, Holmes Co., O., Jan. 5th. 1867.

DEAR BRO. PENDLETON:—Bro. J. W. Lowe just closed a meeting at this place, resulting in 35 additions; 20 baptized, 2 united from the Baptists, 4 reclaimed. Bro. Lowe proved himself a worthy laborer in the work of the ministry. He is a young man who bids fair for great usefulness in the cause of Christ.

Very truly yours in Christ, S. R. WILLIAMS.

WEST LIBERTY, W. Va., Jan. 6. 1867.

DEAR BRO. PENDLETON—I recently made a visit to Beverly, Washington co. Ohio, and gave twenty-three discourses to only moderately sized audiences, the weather being very cold. We had the hearty co-operation of the brethren generally of the congregation, and especially of their laboring Evangelist, Bro. N. Moody, who I think is doing a good work in that region and who should be kept in the field. Bro. D. Sweeny of West Va., called with us a day or two in passing to some of his appointments; he is a true man and an excellent preacher of the word. During the meeting there were five additions to the congregation, and I think a very good influence exerted in behalf of the cause of Christ. During my labors there I made my home with sister A. Cooney, an excellent woman, a great stay to the Christian cause in that place, and one who is accustomed to minister to the saints.

I also visited Woodsfield, Monroe co., and spoke for several days, but through incessant rains or for some other cause the audiences were small. There we enjoyed the hospitality of our Bro. Dr. Smith and his excellent sister wife, well known to our brethern through that district of country.

There resides our kind sister Mason, relict of Prof. Mason formerly of Bethany College, and her venerable father Judge Kirkbride, who has been for many years a great stay to the Church there. There are more laboring brethern in the ministry needed in these counties—true, holy men; men who love God and man, and press the claims of the Savior home to the hearts of the people, by word and deeds in their own life. This class of men can be supported any where.

I have for the last five years devoted the most of my time to the ministry of the word for the congregations at Barnesville, and Morristown, Ohio, and the Dutch Fork, Pa. The increase of these congregations has

Digitized by Google

been gradual but steady. The records show a net increase the last year at Barnesville of twenty-eight souls; the preceding year twenty-three. The net gain at Morristown last year was thirty-three; the preceding year eleven. I have not the data of the Dutch Fork before me, but think there were about twenty added during the year. We had with us there for a couple of weeks last summer our excellent Bro. Southmayd, who labored earnestly and efficiently for the spread of the gospel, and who is much beloved by the brethren for his good works.

Yours in the Christian faith, A. E. MYERS.

BRADDOCK'S FIELD, Pa., Dec. 28th, 1866.

The year 1866 is almost ended. The moaning winds from the mountains, the floods of floating ice upon the rivers, and the white shroud spread over this hemisphere, announce that its dying agonies have already begun. Still all things continue as they were. And now, whilst infidels scoff, and the faint-hearted tremble, saying, 'Where is the promise of the Lord's coming?' we are ready to listen to another explanation of the Prophecies than those that fixed with dogmatical precision, that coming in A. D. 1866. Bro. Barclay is qualified to speak advisedly, and I hope he may have a wide hearing through the pages of the Harbinger, on this most interesting theme.

Our missionary reports this year, are like "angels' visits"—few. Brethren Darsie, of Somerset, and Johnson, of Johnstown, report a very interesting meeting at the former place, during the month of Nov. with some 30 additions. Bro. Johnson is having a good time at home, 7 added to their little band since his return from Somerset. Bro. J. King of Allegheny is successfully building up the cause in the smoky neighborhood. Bro. Kinter of Indiana co. reports 16 additions in his field of labor, during the last month. Bro. Southmayd, reports this month, from his new field, Tioga Co., 8. The whole number of additions since our Annual Meeting, is about 100. During the last 8 months, I have visited brethren in ten different counties. In all places, there is a call for laborers. A great field opens out before us, brethren, in this old State, and in the new and enterprising State of West Va. A more united and vigorous action on the part of the "Disciples of Christ," is imperatively demanded, by the voice of God's providence. When shall we, who have professed to prefer the words of Jesus above the words of men, learn to follow him in ALL THINGS.

Yours in Christ, L. P. STEBBATOR.

(From the "Paris Mercury," Monroe co., Mo., Dec. 27, 1866.)

"Eld. T. M. Allen closed his labors in this place on Lord's day last, having, during his sojourn among us, preached some twenty odd dis-

Digitized by Google

courses, and given more than that number of exhortations. He had a good hearing—indeed, we have never witnessed better order, or more earnest attention given any preacher than he received during the entire time. The church was greatly edified, and built up in their "most holy faith"; a number of those who had compromised their Christian character and left the church, were induced to return to the same; and a number of persons made the "good confession." Taking it altogether, it was truly a pleasant and profitable meeting. On Friday last four ladies who had confessed, submitted to the ordinance of baptism. The ice in the river had to be cut to admit of the service; and disagreeable as was the weather, these ladies faltered not in the least, but showed their good intention by submitting to this ordinance. Those who have been hearing him for the last 30 years, think, that on this occasion, he spoke with more clearness of mind, and thoroughness of Scriptural knowledge, than they ever before heard him."

"The Platte City 'Reveille' says that within six months, 802 persons have united with the Christian church, all residing within twenty-five miles of that place A great majority of the new recruits are said to be males, a majority being young men, though men of 60 are among the number."—*Mo.* (St. Louis) *Republican, Dec.* 21, 1866.

As a matter of Church News, I send you the following. On the last Lord's day in October, 1865, I held a meeting in Hancock co., Ill., near Dallas, assisted by Bro. Coffee. Had 14 accessions, and removed much prejudice. Also held a meeting assisted by Bro. Coffee, at Blandenville on the second and third Lord's days in Dec. Had 15 additions at that place. As ever yours in the good hope,

ROBERT LIEURANCE.

W. RUPERT Vt., Jan. 17, 1867.

DEAR BRO. LOOS:—We report the results of our missionary operations in the Empire State since Sept. 1st., 1866. as follows:

At Lancaster, Bro. J. C. Goodrich, preached fourteen discourses in twelve days and there were eighteen immersions and two other accessions. At Bowmansville, a new point, he preached twenty-three discourses in seventeen days and immersed seventeen, and received two persons previously immersed. He preached thirty-one discourses in Williamsville in twenty-five days, immersed twenty-two and received six other persons.

Bro. Wakefield labored twenty-two days at South Butler, preached twenty-five discourses and there were fifty-three accessions, forty-two immersions. He commenced a meeting at W. Pawlet, Vt., which was continued by myself. There were four immersions.

Digitized by Google

Bro. W. A. Belding, spent one month at Battenville where there are a few brethren preached twenty-five discourses, immersed, eighteen and received two previously immersed. A Church was partially organized with 34 members, a lot was purchased and $2600 was raised toward building a meeting house.

Other meetings have been held at different places which did good in "strengthening the things that remain" but closed without accession.

Progress is inscribed on our banner.

"Onward, onward men of heaven."

Fraternally Yours, W. L HAYDEN, Cor. Sec., N. Y. C. M. S.

TRIBUTE OF RESPECT.

At a meeting of the students of Bethany College, called to pay a tribute of respect to the memory of GEORGE W. CLENDENAN, who died Dec. 31st, 1866, in the sixteenth year of his age, the following resolutions were unanimously adopted:

WHEREAS, It has pleased God to call from his earthly abode, our esteemed fellow-student, George W. Clendenan, therefore be it

Resolved, That, while we recognize this expression of the will of God, we are deeply sensible of the loss our beloved Institution has sustained in the death of a son so young, so gifted, and so full of rich promises of future usefulness.

Resolved, That in his death, we realize the loss of a worthy friend, an aspiring student, and a devoted Christian.

Resolved, That we extend our heartfelt sympathy to the family and relatives of our late friend in the affliction which Divine Providence has seen best to visit upon them, praying that He may ever bless and comfort them.

Resolved, That we wear the usual badge of mourning for thirty days.

Resolved, That a copy of these resolutions be furnished the family of the deceased, and also to the Editors of the *Harbinger*, *Christian Review* and *Christian Standard* for publication.

J. L. ALLEN, Jr., H. A. PALLISTER, B. T. JONES, Committee.

J. H. DODD, Pres't.

F. HOUSTON, Sec'y.

RESOLUTIONS OF THE NEOTROPHIAN SOCIETY.

WHEREAS, God in His Inscrutable Providence has been pleased to remove from our midst a most estimable brother Neotrophian, GEORGE W. CLENDENAN, therefore be it—

Resolved,—That while submissively bowing to the will of Him

Digitized by Google

"who doeth all things well," in thus calling from his earthly abode our noble and talented fellow-member, in the morn of life, and in the incipiency of a useful career, we recognize in his death, that our Society has lost one of its brigtest ornaments, and that we have been deprived of a most exemplary brother, in whom were united the rarest qualities of mind and heart.

Resolved, That we extend to the parents and brother of the deceased our sincerest sympathies, in this their hour of affliction, for the bereavement they have sustained, and assure them that we too grieve for the loss of one so noble and pure.

Resolved, That in token of respect for our lamented brother, we do wear the usual badge of mourning for a period of thirty days, that our hall be appropriately draped until the end of the present College term, and that we do now adjourn.

Resolved, That these resolutions be forwarded to the Millennial Harbinger, Christian Standard and American Christian Review for publication, and that copies of the same be sent to the bereaved family.

J. L. DARSIE, B T. JONES, T. B. BIRD, Committee.

Apology.

I have just returned from a four weeks' absence in the interests of the College, in time for this word of apology. Our readers will excuse this *solitary* instance of editorial silence, and trust me to make compensation in the future. *Next month we will increase the Harbinger to 60 pages.* Thanks to all friends for their encouragement. W. K P.

A Dissertation on the First and Third Abrahamic Covenants, the Covenant of Horeb, and the New Covenant. By Elder Jonas Hartzell, Davenport, Iowa.

We have read with much interest and edification this tract of Bro. Hartzell, and regard it a very clear and forcible exposition of the important subject which it discusses. Bro. Hartzell has been elaborating this topic for many years, and we have here the ripe fruit of his labors.—His logical mind fully reveals itself in this "Dissertation." It is an admirable tract to put into the hands of Pedobaptists. It is published by T. Holman, N. Y., and can be had of J. Challen & Son, Phila., H. S. Bosworth, Cincinnati, or of the author, Davenport, Iowa, at 20 cts. per single copy, or $12.00 per hundred. C. L L.

Digitized by Google

OBITUARIES.

Died at Somerset, Pa., on the 18th day of December, 1866, Father Jacob Graft at the advanced age of 99 years,—less one month.

Seven years ago, on New Year's morning, though the cold was severe, father Graft came to meeting. I happened to be there, and struck with his erectness, healthfulness, and activity, I said to him, "You are early at meeting, Bro. Graft, and you are active like a young man." "Yes sir," said he, "and to-day I am 92 years old" I looked at this venerable old man with reverence; almost a century of human life was before me.

Father Graft was one of the earliest members of the Somerset church, one of the few men who with the "three Marys," one of whom was his wife,—the other two were Mary Ogle and Mary Morrison,—constituted the first nucleus of that excellent church. The Lord granted him to live 40 years or more in the bosom of this congregation, which he saw grow up from so very small a beginning to unusual vigor and prosperity. He was a real Nathanael-spirit, an Israelite in whom there was no guile,—a gentle, pure-hearted old man, loving all and loved of all.

He was a remarkable man in his history. He was the first man that carried the U. S. Mail, on horseback, from Philadelphia to Pittsburgh. As he retained his mind and his senses in a remarkable degree, to his last years,—it was often a great pleasure to me to hear him recounting the adventures and perils of those long and even dangerous journeys across the mountains with the mail. The excellent partner of his life died but a few years before him; he had lived with her what is itself a long period of human life; and she too enjoyed remarkable vigor to her last days.

These venerable forms are fast passing away from the bosom of the Somerset church. How few of all them that once constituted its spiritual power and joy are now left! The younger generations of that church have had bright examples before ihem. May these live and shine as did those cherished names in the day of their earthly life and labors, and emulate their fervent piety, love and zeal in the Lord! C. L. L.

Died January 1st, 1867, Mrs. Hannah Orr, of Washington Pa.

She was born in Beaver county, Pa., in June, 1737, being at her decease in her 80th year. Her maiden name was Lockhart. She survived all her near relatives, lived to witness marvellous changes in the country and in the condition of society, contributed in no small degree to the welfare of her generation and departed full of years, to join the immortal society in a better world.

She was married three times; first to Prof. James Reed, of Washington College; again to Samuel Marshall, Esq., favorably known as an educator in this county; and lastly to Mr. James Orr, a man whose Christian memory is fresh and fragrant in this community. She lived in most amiable and affectionate relationship with these, all of whom had preceded her to a better country.

For more than fifty years she bore worthily the Christian name, adorning her profession of faith in Christ with a consistent walk and conversation. In her life were happily seen an unusual number of amiable traits of character. She was known and noted for her uniform kindness, gentleness, and meekness of disposition. She possessed a heart quick to sympathize with misfortune and distress, and was charitable and benevolent to the extent of her ability.—But in her own household especially her worth was known. She moved there amid household scenes with such a considerate affection, aiming constantly to make her home the dwelling place of virtuous contentment and happiness, that those who thus found in her a guardian and friend will ever hold her in loving memory.

As failing strength gave intimation of decline, she seemed for a time to shrink from the thought of death, but her well-grounded confidence in Him who hath brought life and immortality to light, enabled her, amid great bodily suffering, to think and speak with composure of her departure from earth, convinced that it would be a change to something FAR BETTER. She even longed for the hour that would bring a final release, saying frequently and familiarly, "Come, Lord Jesus, and take me home." H. L. S.

Digitized by Google

Died at the family home, now occupied by her son, Dr. P. Pendleton, in Louisa county, Virginia, Dec. 23rd, 1866, Mrs. W. Y. Pendleton, mother of Pres't W. K. Pendleton, in the 79th year of her age.

It was our good fortune to become acquainted with this estimable lady and pious mother in Israel, as we spent repeatedly several days at her home, in the family of her excellent son, Dr. Pendleton, and so learned to appreciate the high qualities which she possessed in such an eminent degree, and which made her the object of reverence and love to the large circle of friends and Christian people that knew her, and so piously and tenderly attached to her own large family. To a naturally intelligent, serious, and strong mind, and a gentleness and quietness of temper and disposition, she added the well-cultivated graces peculiar to the truly pious heart. When in earlier life she was herself still mistress of her house,—as her friends that long knew her, testify, she ruled her large household with a kind, quiet and easy control that adds such a charm and delight to domestic life, and is such an eminent grace and perfection of character in them whose lot it is to rule others. In her husband whom she lost many years since, she had enjoyed the companionship and support of one of the most intelligent men in that part of Virginia, and with him she early received into her heart the doctrine of Christ as made known in the ancient Gospel. Bro. and Sister Pendleton were among the first that stood up for the primitive Gospel in Virginia, and their house was the hospitable home of the preachers of the Reformation and of the brotherhood. The period of her widowhood, now in the declining years of life, down to her last days, she spent in the quiet joy, and peace, of an intelligent, contented Christian mind, that in the fulness of faith and hope ever looks to the home of the blessed beyond,—ever "ready to depart and be with Christ."

Blessed are they who so live and so die! C. L. L.

Died at Bethany of consumption, at the house of his mother and of his stepfather Bro. G. Clendenan, on the 27th of December, 1866, Charles Henry, son of Charles and Anne Langdon, aged 26 years. He lost his father when but 3 years of age. He returned from New Orleans last spring to die in the arms of his mother.

Died also on the 31st of December, 1866, of Typhoid fever, at Bethany at the house of Bro. Clendenan, his son George Warren, aged 15 years, 8 months and 12 days. He was baptized at Vandalia, Michigan, on the Lord's day preceding his 15th birth-day. Though so young he had expressed his determination to devote himself to the ministry of the Gospel. Thus in the short space of one week this very estimable Christian family has been visited by this double bereavement. The death of the eldest son had been for some time looked for; —that of the younger was most unexpected. Bro. Clendenan came here to educate his two sons—twins, and his only children—around whom many bright hopes clustered. Now but one is left. George was loved and esteemed by all who knew him for his gentle heart and pure, guileless life. Such a stroke must be bitterly felt by affectionate parents. But this excellent Christian family,—Bro. Clendenan being a minister of the Gospel— know well where, in this dark hour, to draw the true comfort,—which we pray the Lord may richly give them.

It was a touching sight to see this bereaved family in the midst of winter, starting with the bodies of their dead. to bury them at their former home in the Northern part of Indiana. May the Lord be their abundant consolation!

C. L. Loos.

William Franklin died of heart disease, at his residence, Nodway co, Mo., June 21, 1866. He was born in Frankfort, Kentucky, in the year of our Lord 1800; therefore he was 66 old. He emigrated to Clay county, Missouri, about the year 1823. In 1856 he moved to Nodway county, Mo. He lived and died a consistent member of the Baptist faith. "The Lord gave and the Lord hath taken away; blessed be the name of the Lord." He left five sons and two daughters to follow soon. May they be ever ready to meet him where parting is no more. "Blessed are the dead who die in the Lord; yea, saith the Spirit, they do rest from their labors, and their works do follow them."

JEROME FRANKLIN.

Digitized by Google

BETHANY COLLEGE.

FREE LECTURES FOR MINISTERS.

We take pleasure in announcing, that, in harmony with the plan of Biblical Instruction proposed in Bethany College, our course of **Free Lectures** for **Ministers** will commence on the *last Monday in March*, 1867. These Lectures are designed especially for such preachers of the Gospel as cannot take the regular course of the Biblical Institute. They will be popular in style, and arranged to cover all the most practical wants of the Preacher in **Sacred History, Biblical Literature, Church History, Christology** and **Homiletics.** The course will extend through two months and embrace about **two hundred Lectures,** with regular *practical training* in the *art of composing and delivering sermons.* Thus, in the course of two months, our young ministers may have the benefit of the richest practical fruits of the life-long studies and experience of the Lecturers, on all the more important practical subjects of their responsible calling. We can scarcely adequately estimate the value of such a privilege. Its benefits will be felt throughout life. The wide field of knowledge that will be opened up to the student and partially explored in his presence will give an impulse to investigation and a comprehension to the grasp of truth, that cannot fail to contribute greatly to his power and usefulness as a minister of the Gospel. I. The People of God and their Land; II. The Book of God, its Origin, its History and its Interpretation; III. The Christ—His Divinity, Humanity, Life, Sacrifice, Resurrection, Doctrine, Government, and Second Coming; IV. The Church—its Origin, Growth, Conflicts, Corruptions, Reformations, Missionary spirit, and Ultimate Destiny; V. The Preacher—his work and duty in reference to all these—*what* he must do, and *how* he must do it;—these are a few of the themes that we cite to suggest the value of this *free will offering* of the Faculty of Bethany College for promoting the efficiency of our ministry in the Gospel.—It is unnecessary to go into detail. Suffice it to say, that we have meditated long upon the whole subject, and devised a scheme, which cannot fail to give the utmost satisfaction.

Dr. R. RICHARDSON, Dr. J. T. BARCLAY, PROF. C. L. LOOS and W. K. PENDLETON will be the regular and responsible Lecturers for the whole course of *two months*, beginning on the last Monday in March, 1867. We are in correspondence with other Lecturers to assist us on special topics. We may mention brethren, P. S. Fall, of Nashville, Tenn., and Isaac Errett, of Cleveland, Ohio; others may be conferred with,—of all which, however, notice may be given when we can speak more definitely.

We invite all to attend, who have a desire to do so, without charge. We desire and hope to have a large class. May the blessing of God attend our work.

W. K. PENDLETON,
Pres't of Bethany College.

Digitized by Google

THE

MILLENNIAL HARBINGER.

DEVOTED TO PRIMITIVE CHRISTIANITY.

VOL. 38.] BETHANY, W. V., *MARCH*, 1867. [No. III.

A GREAT CREED TRIED AND FOUND WANTING.

The supreme authority of the Word of God alone as the rule of faith and practice in the Church of Christ, and as alone binding on the consciences of Christians, and the iniquity and utter folly of seeking to fetter the minds and souls of men by human creeds,—a strong and enduring conviction nobly asserted and re-asserted by God's true men from the days of the Apostles to the present hour, and that has been the great watch-word of all evangelical reformations, and the declaration of Christian freedom and the mighty protest against spiritual tyranny,—has been most wondrously vindicated age by age in the experience of Christendom. Our own particular period offers some remarkable examples in this respect. The powerful remonstrance of the human soul against the abject chains and debasements of human creeds; its assertion of the freedom of the Gospel,—receives daily new and marvellous demonstration before our eyes.

This inordinate vice of Church history,—the creed-passion, what a mournful array of contradictions, insane follies and tyrannies, of failures and decrepitudes, its long annals present to the world!—what an array, too, of maddened and most carnal strifes, that border sometimes on the very diabolical, confined often not merely to words and reciprocal anathemas, but ending even in blood and murder;—scenes, these creed-wars are, that make the

Digitized by Google

Christian man hide his face in shame! But the supreme authority of God and the grand dignity and freedom of the human soul in the Gospel,—both of which are by the creed-passion denied and outraged, have been vindicated, and will be vindicated more and more, from age to age. Of this we desire to point out a notable example.

The oldest Creed of Protestantism, and the most important, in the history of its origin, by the number of adherents it has had, and the influence it exerted especially in the conflicts of the Reformation, is the Confession of Augsburg. He only, who is familiar with the history of Protestant Germany for the last three hundred years, can have any true idea of the high eminence on which this Creed has there stood, of the devotion with which the millions of German Protestants, in all their religious conflicts, external and internal, have looked up to it, loved it and clung to it. No Protestant creed has received every way a *greater* homage than this.—We select this confession, as affording in its history a notable illustration of the general question of creeds; and we will allow the children of Luther himself, and those nearest us,—the Lutheran church in the United States, to be our witnesses.

It may not be well known to our readers that for a number of years the Lutheran church in our land has been within itself in severe agitation and conflict about the great Confession of the fathers of the Reformation; and this strife yet continues. The more the Lutheran church in the United States became Anglicized and puritanized, the more unfaithful it became to the Confession that was its doctrinal bulwark and basis, and that all its ministers had, in the solemn act of their ordination, pledged themselves to accept and teach, as the embodiment of the evangelical doctrines. This apostasy from the faith of the fathers and of the creed found expression, finally, even in the General Synod;—in the meantime the Augsburg Confession was still the standard of the church. "What do we believe?"—"how much of the Confession which we, as ministers declared we accepted and promised faithfully to adhere to,—do we really believe,—and how?"

Finally, "What *is* our definite creed?"—these were the troublous questions among the ministers, in the American Lutheran Church;—yet, all this time, the Augsburg Confession was, the declared creed! A little more than ten years ago, at last, it was

Digitized by Google

resolved to publish a statement of faith, and of *how far* and *how* the old venerable creed was held. This publication came to us with the title of "*Definite Synodical Platform*," indicating that in spite of the boasted advantage of a creed to make things *definite*, the religious faith of the American Lutheran churches had been for a good while in a rather *in*definite, unsettled, transitory state. This "Platform" comes to us with this authority, stated in the Preface:

"This Definite Synodical Platform was prepared and published by consultation and co-operation of ministers of different Eastern and Western Synods, connected with the general Synod, at the special request of some Western brethren, whose churches desire a more specific expression of the general Synod's doctrinal basis, being surrounded by German Churches, which profess the entire mass of former Symbols."

We may here observe that this "Platform" is by no means yet "definite" and *decisive* in the Lutheran Church of the United States. A wide dissatisfaction and confusion yet exist as to union on a "definite" Platform, as the history of their Synods from year to year clearly demonstrate.

Now this document before us,—this "Definite Synodical Platform," gives a very instructive exposition in many respects of the creed-question, and of the changes through which the Lutheran church has passed.

First, the *Synodical disclaimer*, giving a list of symbolic "errors," that is, errors of the Symbolic books, or creed of the church,—is most appositely introduced by the following passage from Luther:

"We ought not to form Articles of faith out of the words or the works of the Fathers; otherwise their diet, their kind of dress, their house &c., would have to be made articles of faith, as men have sported with the relics of saints. But we have another rule, namely, that the WORD OF GOD forms articles of faith, and no one else, NOT EVEN AN ANGEL." Had these words been taken to heart in the true thought which they suggest, *men* would not in the very face of them have gone to work and made articles of faith,—as in the very case of the *Smalcald Articles* from which this extract is taken, which as the *Platform* says were "employed to bind the consciences of men after his (Luther's)

Digitized by Google

decease, though they were never written for that purpose, nor, as long as he lived, perverted to it." But this is not the only instance in which the great Reformer has been *mis*-represented, and an outrage perpetrated on his memory, by the very men who called themselves by his name,—as this "Platform" in many other instances illustrates.

Speaking of the *Augsbury Confession*, and *The Smalcald Articles*, (p. 3.) the Platform says: "Again, a quarter of a century after Luther's death, these and other writings of Luther and Melanchthon, together with another work which neither of them ever saw, the *Form of Concord* (Concordien-formel) were made binding on ministers and churches, not by the church herself, acting of her own free choice, but by the civil authorities of certain kingdoms and principalities."—This is a severe judgment on the venerated *Symbols* of the Lutheran Church, from Lutherans themselves;—and yet, although Luther and Melanchton did not design the Augsburg Confession as a creed, the church has so abused that declaration from that day to the present, and the very ministers who write the platform so used it, and largely *yet* so use it.

After this Confession has been the glory of the Lutheran Church for three hundred years, these ministers of that Church that has never really before expurgated it, but retained it unaltered, tell us that it is full of intolerable Papistical errors. This is the decision of the General Synod of the United States on the great Creed of their Church! Hear them in the "List of Symbolical errors rejected."

On p. 5, these *errors* of the Creed are thus given:

"The only errors contained in the Confession are:—

1. The Approval of the ceremonies of the Mass.
2. Private Confession and Absolution.
3. Denial of the Divine obligation of the Christian Sabbath.
4. Baptismal Regeneration.
5. The real Presence of the Body and Blood of the Savior in the Eucharist."

These are the "*only*" errors!—yet it is only after 300 years that an actual "Recension" of the Confession is undertaken in the Church,—and that only by a comparatively small part of it—and not with entire unanimity!—Moreover these so late censors and

Digitized by Google

rejecters of the creed of their Church, have resolved actually to reject from their Synod every man who honestly believes and accepts it in its ancient purity, in the form in which it has stood till now!—hear them:

"At the same time, whilst we will not admit into our synod any one who believes in *Exorcism, Private Confession and Absolution* or the *Ceremonies of the Mass*, we grant liberty in regard to the other omitted topics, and are willing, as heretofore, to admit ministers who receive them &c., &c."

Let two things be noted here: 1. Ministers are rejected from the Lutheran General Synod for believing the Augsburg Confession;—2. that Ministers are received who still believe in the "other omitted topics" that is in the other cardinal "errors" in the above list of "errors"—namely "*Denial of the Divine obligation of the Sabbath, Baptismal Regeneration*, and some other minor matters or "topics." Here then, in spite of creed (the recensed form) ministers are to be received who not only believe and profess what is *not* in the creed, purified,—but what the Synod declares to be intolerable, unevangelical "errors," and yet we are told that creeds are to guard the church from false doctrines, and to maintain unity and uniformity of doctrine!

These ministers so admitted *with* these "errors" are to hold them as *non*-essential; yet the Synod holds then to be very *essential* "errors." Proh pudor!—Oh the vanity of creeds!

The Platform then proceeds to discuss these "errors" more fully.

In Art. 24 of the A. Confession the *Mass* is taught; the Article begins: "It is unjustly charged against our churches that they have abolished the Mass. For it is notorious that the Mass is celebrated among us with greater devotion and seriousness than by our opponents &c., &c." In reference to this article the Platform says, "Where all agree in denying the errors taught in them, how can any one consistently profess to receive the passages which teach it?" "Yet *inconsistent* as it was, and is, they were so received and are yet by many so received; and this inconsistency is one of the invariable effects and accompaniments of creeds. What a terrible comment on Creedism it is, for centuries to bind thousands of men to believe and profess and teach, what we know they do *not* believe and profess, and will not teach; or

Digitized by Google

what has often happened, openly teach what they do not believe! What kind of moral rectitude is such a course calculated to cultivate, and that, too, in *ministers*, the spiritual guides of the people! Can these *orthodox* Lutheran Divines complain of their rationalist compeers, as Sack did of Schleiermacher, and as has been done in many cases, when these profess and preach what they no longer believe? Creeds make men prevaricate,—they demoralize the conscience.

EXORCISM. "This supertitious practice"—"is taught in Luther's Directions for Baptism (Taufbuechlein) annexed to the smaller catechism in 1529 and found in the older editions of the *Symbolical Books*,"(the full creed) This is Luther's formula:

OF EXORCISM (in Baptism).

"The officiating minister shall say:

Come out thou unclean Spirit! and give place for the Holy Spirit.

Then he is to make a cross on the forehead and breast of the subject, and say:

Receive the sign of the Holy Cross, on both your forehead and breast.

Then after prayer he shall say:

I adjure thee, thou unclean Spirit, by the name of the Father (making a cross), *and of the Son*, (making another cross), *and of the Holy Ghost* (another cross), *that thou come out and depart from the servant* of *Jesus Christ*!"....This was a part of the creed of the Lutheran Church, and as this document says, "was retained with an altered interpretation, in various parts of the Lutheran Church in Europe for several centuries;—but that "the American Church never received it." "It is highly objectionable &c.," p. 23.

PRIVATE CONFESSION AND ABSOLUTION.

While auricular confession was rejected, *private* confession was retained in several articles of the Augs. Confession, (Art. 11. 25, 28), and the power of *absolution*, or *the keys of the kingdom* was given to the clergy. This was never expunged from the great Creed and was indeed taught and practised for a long time in the Lutheran church, and is yet taught and practiced in many parts of it. The platform declares that "not a single such example of confession and absolution is taught in the Word of God";—yet, it remained in the Confession, although "the American church

Digitized by Google

has universally repudiated it," and the very ministers of this church professed this Confession! This is another sad comment on creeds!

Three long articles in the Augsburg Confession teach and enjoin this relic of Popery. Art. 25 says: "Confession is not abolished by our ministers. For the custom is retained among us not to administer the sacrament unto those who have not been previously examined and absolved. The people, moreover, are diligently instructed with regard to the comfort afforded by the words of absolution, and the high and great estimate in which it is to be held; for it is not the voice or word of the individual present, but it is the word of God, who here forgives sins; for it is spoken in God's stead, and by his command," &c., &c. This, of course, is sheer Popery,—and *The Platform* thus brands this prominent element of the creed: "How dangerous the entire doctrine of absolution and sin-forgiving power of the ministry is, to the spirituality of the church, and to the doctrine of justification by grace alone through faith in Jesus Christ, is clearly evident."

THE SABBATH.

The long article (28th) of the Confession on this subject is thus summarily rejected: "We therefore reject the doctrine taught in the former Symbolical Books, in which the Sabbath is treated as a mere Jewish institution, and supposed to be totally revoked; whilst the propriety of retaining it as a day of religious worship, is supposed to rest only on the agreement of the churches for the convenience of general convocation. Hence we reject the following passages." And so another part of the creed goes overboard.

But enough for the present. We have a few more pages to write on this subject. The great *Auto da Fe* of the *Symbolical Books* of the Lutheran Church, by the General Synod, is worthy of it.

C. L. L.

There are moments when the soul expands, as if it wanted elbow-room in the little house it inhabits; and it is then that a man feels surprised—amazed at his ever having committed a mean or cruel action.

Digitized by Google

BROTHERLY KINDNESS.

DISCIPLINE—NUMBER I.

Moreover, if thy brother shall trespass against thee, go and tell him his fault between thee and him alone; if he shall hear thee, thou hast gained thy brother.—MATT. XVIII. 15.

This precept was addressed by our Lord to the Disciples, as such; and it anticipated them as associated together in church relation. It is a duty in which, when observed by one toward another, as here enjoined, we find an exemplification of *brotherly kindness.* "Go and tell him his fault between him and thee alone." Go from love, in love; and "if he shall hear thee, thou hast gained thy brother." Love and not hatred is the principle of action, which is to move and govern the offended brother; and salvation, not destruction, to the offending, is the end to be sought. "God is love." "And this commandment," says John, "have we from him,—that he who loves God should love his brother also." (1 Jno. iv: 21). Again: "In this the children of God are manifest and the children of the devil; whosoever doeth not righteousness "is not of God, neither he that loveth not his brother. For this is the message that ye heard from the beginning, that we should love one another. Not as Cain, who was of that wicked one and slew his brother." (Ib. iii: 10, 11, 12). The relationship which exists between all true Disciples of Christ, is that of children and heirs of God—sons and daughters of the Lord Almighty. They are the redeemed by the blood of Christ—the regenerated, adopted, sanctified and justified ones—the joint heirs with Christ to an incorruptible and unfading inheritance, eternal in the heavens. And in the kingdom and church on earth, they stand on the same level; all possessing the same rights and entitled to the same privileges. Hence, said our Lord: "Ye know that they which are accounted to rule over the Gentiles, exercise lordship over them; and their great ones excercise authority upon them. But so it shall not be among you." (Matt. xx: 25, 26). Whatever affects the honor of one, affects the honor of all; whatever affects the interest and happiness of one, affects—or should affect—the interest and happiness of all.

A church of Jesus Christ has been defined to be: "An assembly of faithful men and women associated together by covenant to walk in all the commandments and ordinances of the Lord

Digitized by Google

blamelessly." The glory of such a church consists in its character for piety, manifested in its faithful observance of these ordinances and commandments. To us, therefore, as disciples thus associated, our Lord says, "Moreover, if thy brother shall trespass against thee" &c.

We inquire now, What is a *trespass*; and what, from a disciple with whom we are associated in church relation, is a trespass against us?

A trespass, in its broadest sense, is a sin. Sin is the transgression of law. As defined by Webster, it is; "In law, a violation of another's rights. Any injury or offense done to another. Any voluntary transgression of the moral law; any violation of a known rule of duty; sin." All trespasses are sins; for they are deviations and departures from what is right; and the trespasser, in the act of trespassing, does some injury, commits an offense, or violates some known rule of duty. But—What should be considered as a trespass against us from a disciple with whom we are associated in a church relation?

I answer, first: All trespasses should be so regarded, which are of a private character, and at first known only to the individual who trespasses and to ourselves. It matters not whether I, as an individual, am defrauded,—the one evil spoken of,—or otherwise injure; if I be the only one beside the trespasser to whom the trespass is known, it is my duty to regard and treat it as a trespass against myself. I am to do this, before speaking of it to any other person living; and I am not to tell it to an other person at all, till I do so in conformity with the further instructions of our Lord. Not to do thus—to publish the fault of my brother, which would not otherwise be known, before he is labored with that he may be reclaimed;—I become myself a trespasser, and a subject to be dealt with in like manner with him, by the first person to whom I relate it. My trespass, in this case, may be greater or less than his, which I reveal; but it is a trespass worthy of reproof, to be repented of, confessed, and which needs forgiveness.

I answer, again: All trespasses should be regarded as against us, which are against our brethren—against good morals—against piety and the cause of God,—whether public or private.

Should the public offender, then, or one who commits a wrong publicly, be visited and labored with by an individual privately, the same as he who offends privately?

I answer: Yes.

Digitized by Google

Who, then, should visit the public offender?

I answer: The first brother or sister to whose knowledge the trespass comes; or the brother or sister who lives nearest him; or the one who first afterwards meets him; or the one who feels most interested in the honor of the cause of God, and for the trespasser's salvation. And he should not wait for another; nor should any one fear that, in performing promptly this self-denying labor of love, he will encroach on the prerogatives of another. Nor would he or she so encroach, should every member thus visit and labor with an offending brother or sister, one by one, before all should meet together as a church on the following Lord's day. And in case this first step, so taken, by one or more alone, without consultation or concert, should prove unsuccessful; let the second and third steps follow. But—if the trespass be public, or not private and particularly against some individual; Is it the duty of one member as much as of another to visit and endeavor to reclaim the offender? I answer: If he be the brother of one as much as of another—if he has offended one as much as another—if he be as accessible to one as to another; this duty is alike binding upon all. "If thy brother trespass against thee," says our Lord. It matters not what may be the rank, standing, or social position in life, of the trespasser. He may be learned, or unlearned, rich or poor; he is not more the brother of those of the same rank and standing and social position, and of the bishops or elders and deacons, than of the humblest member in the church. And the feeblest brother or sister—if actuated by the spirit of Christ, offended and grieved for his sake, and urged forward by a sense of duty, with a desire to reclaim the trespasser,—may succeed: and, by the help of the Lord, succeed as well, in this first private labor, as any other. All must be converted and become as little children, in order to become Christians in the first place; and if we sin, we must be reconverted, in order to be forgiven and restored to the divine favor. And, however humble, the brother or sister in the church who thus does his or her duty shall be exalted; and however exalted the trespasser, he must by a sense of his sin, be brought as low as the lowest. He must receive kindly and thankfully the labor of love which it tenders to him in the spirit of Christ; and he will do it, or he is no Christian. We say, which is tendered in the spirit of Christ.

In matters not what may be the office, rank, or standing, of any church member or professed disciple; nor what may be his

Digitized by Google

talents or scientific acquirements; if he have not the spirit of Christ he is none of his; and, consequently is not qualified to labor with and admonish an offending brother, so as to be likely to reclaim him. He must profess this spirit, be actuated by it, and manifest it to the trespasser. And not only so, he must feel himself offended and grieved for the Lord's sake, and urged forward to the performance of this labor of love for the salvation of the offender. But we all should profess this spirit. All be actuated by it, and manifest it in all our conduct. All should feel equally offended and grieved for every trespass, manifestation of wrong feeling and wrong doing in others. All, too, should feel alike interested in their reclamation and salvation. We cannot therefore, make exceptions, where the Lord has not made any. We dare not say to any brother or sister, If thy brother or thy sister trespass against thee, that this duty of going to him or her and telling the fault in private, does not devolve on you. No: I must say, with the Book of God open before me, It DOES SO DEVOLVE. "Go and tell him his fault between thee and him alone."

Mark now the wisdom and benevolence of this injunction.—If the trespass be a private one, and known only to Heaven, the offender and yourself, it is designed that it should be stayed here and go no further. And here it will be stayed, if you both be Christians, and do your duty—or, it will, we believe, in every nine instances out of ten, if not in every ninety-nine out of a hundred: "Thou shalt not hate thy brother in thine heart: thou shalt in any wise rebuke thy neighbor, and not suffer sin upon him." (Lev. xix 17.) "Brethren, if any of you do err from the truth, and one convert him, let him know, that he who converts the sinner from the error of his ways shall save a soul from death, and shall hide a multitude of sins." (James v. 19, 20.)

Whether the offence be public or private, the first labor of love, from christian brethren, should be in private; for, in this way, can both feel most free. And when conscious that no eye but that of our Heavenly Father sees us, or other ear hears us, we can best discharge the duty of admonition, and best receive it.

"If he shall hear thee, thou hast gained thy brother."—This is the great end of the labor—to gain our brother. The glory of God, and the advancement of his cause in the earth only can be compared with it for importance. However much we, or any one else, may have suffered in our persons, property, good name, or in any thing else, by the trespass; its being restored to us, is not

Digitized by Google

named, nor to be named as an end worthy of any consideration comparable to the conversion and saving of our brother—to "save his soul from death, and to hide a multitude of sins."—Hence our Lord says: not, "If he hear thee, thou shalt recover that of which he had defrauded thee—thy property, thy good name, or something else, which thou hast lost by him;" but "thou hast gained thy brother."

Thus far we have considered both private and public offenses as subject to the same rule. We have considered that a trespass against one is, indeed, and should be regarded as a trespass against all. For which all should be alike offended, grieved, and feel it to be alike their duty to visit the trespasser, and labor with him in the spirit of Christ, that he may be saved. But as all do not thus feel: never have thus felt; and probably never will, till the Lord comes; while it is made the duty of the person trespassed against, in private, to observe this rule, to keep the knowledge of is being spread abroad; the apostle Paul gives this further instruction to the Galatian Christians: "Brethren, if any man be overtaken in a fault, ye who are spiritual, restore such a one in the spirit of meekness, considering thyself, lest thou also be tempted," (Gal. vi. 1.) The "spiritual," are they who possess and are goverend by the Spirit of Christ. Let every one, therefore, examine himself; and no one go to take out a mote from his brother's eye, having a beam in his own. If conscious of having it, or what is equivalent, of being a very unworthy professers of the religion of Christ;—this will not excuse for the non-performance of this duty of labor, enjoined by our Lord, nor of any other. We must cast out this beam immediately. We must arise and trim our lamps, watch and pray, take up the cross, and obey our Lord in this, and in all his commandments. "If ye love me," he says, "keep them—keep them all." And "He that hath my comandments and keeps them, he it is that loves me." (Jno. xiv: 15. 21.)

Here it may be asked: "Does my salvation depend upon this observance of this precept—namely, to go to my brother who shall have trespassed against me, and tell him his fault between thee and him alone?" His salvation *may* depend on it; and why not *mine*? If by my faithfulness he, a sinner, may be converted from the error of his way, his soul saved from death, and so a multitude of sins be hid, and by my unfaithfulness, he remains a

Digitized by Google

sinner and his soul is lost; why may I not for this unfaithfulness be cast off with him? This is a fearful question. Christian reader, *think of it.* ADELPHOS.

REMINISCENCES OF A. CAMPBELL.

BRO. PENDLETON,—*Dear Sir:*—I was informed by young brother W. G. Yancey, that you desired to obtain my biography. I presume he misunderstood you, as I have not published a biography of myself, except what has appeared in the monthly numbers of the Christian Pioneer, of Chilicothe, Mo., which I suppose you have seen. I told him that you probably meant the Memoirs of my deceased uncle, Jacob Creath, Sr., which I cheerfully send you, on account of the devoted attachment which subsisted between him and brother A. Campbell.

I have written some notes, or sketches, of Bro. A. Campbell, which I presume will shortly appear in print, and while waiting for them, I will make a few statements, which may be of some use to posterity, as every incident must be, which relates to so distinguished a man as he was. He is now beyond the reach of flattery, and cannot be affected by anything said of him now.—He has left to his brethren and posterity a rich legacy in his spotless character, in his extraordinary talents, in his great labors, in his imperishable writings and in his triumphant death. Let us preserve them as he left them.

As I rode from North Carolina, in November and December, 1824, to Ky., through the mountains, my mind was engaged in prayer, and greatly exercised on the condition of religious society I saw the evils that existed, but knew not the remedy. In the meantime, not far from the Cumberland Gap, I overtook a horse-drover from the South, who lived in Lexington, Ky., whose name was Hasben, who had been to the South with horses, and was returning home. He was the first man that introduced me to the name of A. Campbell, who had preached in Lexington, Ky. about one year previously, after the debate in Washington, in October, 1823. The account which he gave of him was very favorable, although he was a wicked man. When I arrived in Ky., my first associations were with the Calvinist Baptists, to which

Digitized by Google

sect I then belonged, and the impression which they made upon me respecting brother Campbell, was very *unfavorable*. They told me he was a Socinian, an Arian, a heretic of the worst kind, and I believed them; and as the first impressions are the most indelible, it was very difficult for me to divest myself of these prejudices against him. When I arrived at my uncle's in Franklin co., Ky., not far from Frankfort, I there saw the first copy of the C. Baptist, or the first numbers of that work, which I had ever seen. My uncle, who had formed a warm attachment for Bro. Campbell, from seeing him, from being much in his company, and hearing him converse frequently with many persons, and hearing him preach, gave me, as I now believe, the true account of him, as being one of the most extraordinary men of this or any other century; still I was shy and suspicious of his orthodoxy. Knowing, however, that I am a tenant at will of my great and good Father in heaven, here on earth, and not knowing *when* nor *how* nor under what circumstances I may be deprived of my occupancy, and knowing that my breath and all my ways are in the hands of Him who does according to his will in the armies of heaven and among the inhabitants of the earth, I wish before I go home, to bear my feeble testimony to the great worth of our deceased brother, not caring how it may be regarded, as I know I speak what is true, to the best of my recollection. I liked the motto of the Christian Baptist, the Scriptures of the Old and the New Testaments, the latter as containing the religion of Jesus Christ: that has been my polar star through life, and I hope with the help of God to *live* and *die* on that rock or truth,—though all others should forsake it. The religion of Jesus Christ as it stands on the pages of the New Testament, is the only religion that ever can become the religion of all mankind. It is the only religion that ever can unite all good men in its support. All other religions are either dead, or dying, or will die. The Bible is the only source of faith to Christians. The Bible and traditions and immediate, personal and mysterious operations are the sources of faith to sectarians. The Christians live on the Island of truth; they invite all others to come and live on that Island with them. And sectarians live on a neighboring island, and the bridge which connects these two Islands is tradition; the Christians wish this bridge destroyed, so that there may be no

Digitized by Google

man passing nor repassing between these Islands. Traditions divide Papists and Protestants and they divide sects and Christians. This one principle of the Bible alone practically carried out, has wrought wonders in the last forty or fifty years, as the mariner's compass, printing, gunpowder, and steam and the telegraph, have done in the history of mankind. I do not claim for brother Campbell inspiration nor infallibility, nor canonization, but I do claim that he shall stand in the front rank of the most illustrious benefactors of his race since the death of the apostle John. He will compare favorably with any of the apostolic fathers, in point of learning, talents, piety, and usefulness. His reformation was as greatly needed as Luther's. He has carried out *practically* what Luther taught *theoretically*, the Bible alone as the religion of Christians. No people need ever expect to unite with us, who cannot come on this *platform practically*. We will not leave this platform and others will not come to it, therfore we are divided. Bro. Campbell was the harbinger on the score of modern translations or revisions; he issued his edition of G. Campbell's translation of the four Gospels, in 1826, a quarter of a century before the A. B. Union originated. I staid at his house in 1828 from April to June. I saw him in the place to know a man, in his family, with his motherless children around him, in morning and evening devotions, in his farming operations, catching, washing and shearing his sheep; he was as busy as a bee all day either in his house writing, or on the farm, or in his garden. I travelled with him from Lexington, Ky., to Nashville, Tenn., in 1829, and back again in January, 1830. We held the first successful meeting our people ever had in Nashville, in 1829. I travelled with him in Mo. in 1845, from St. Louis to Columbia and back, and I have no recollection of ever seeing, or hearing one improper or unchristian expression in all our intercourse.—He was as humble and as docile as a child. I do give thanks to the Father of mercies that such a man was ever born. The more his enemies write and detract from his merits, the more do I admire, love and esteem him. If, as Dr. Johnson says, "a man's strength is to be known by the opposition made to him," then who was stronger in moral power than he! Who was ever more grossly misrepresented, slandered, reviled and vilified than he.—Certainly no man since Wickliffe's Luther's Tyndale's Huss's and Jerome of Prague's day. His efforts to restore the gospel to its original simplicity will connect him with these renowned men. His strength

Digitized by Google

may be known by the weakness of the efforts of his enemies.—How unsuccessful have all their stratagems proved to rob him of his glory and to thwart the cause he advocated. But for their puny efforts it might have slept in forgetfulness. What a tremendous influence have his four debates had upon the present generation, and will have on future generations! I am glad of this opportunity to testify to greatness in goodness, in piety, in zeal in humility, in fervency in love to God and man. In nothing let us be terrified by our adversaries, which to them is an evidence of perdition, but to us of salvation, and that of God. The same weapons employed against the old Christians are now used against us. Their enemies said to them in answer to their arguments drawn from the Scriptures,—this is Waldensianism, Wickliffeism, Anabaptism, and our enemies sum up all their logic against us by crying Campbellism, Campbellite. This opprobrious epithet will ultimately comprehend all who reject the traditions of the Elders. Let us remember that all philosophy and morality are comprehended in love to God and the love of our neighbor.

Let us remember that the only begotten Son of God never once named that which has rent asunder his professed followers within the last few years, and that he did not sentence to perdition another class of his followers, as has been done of late years. While we maintain the *letter* and the spirit of the New Institution we can never be overthrown. My prayer is that we all prove faithful till death, that we may receive the wreath of Immortality.

JACOB CREATH.

PALMYRA, Mo.

"The man who lives under an habitual sense of the divine Presence, keeps up a perpetual cheerfulness of temper, and enjoys every moment the satisfaction of thinking himself in company with his dearest and best of friends. He no sooner steps out of the world, but his heart burns with devotion, swells with hope, and triumphs in the consciousness of that Presence which everywhere surrounds him; or on the contrary pours out its fears, its sorrows, its apprehensions, to the great Supporter of its existence."

The fear of the Lord prolongeth days, but the years of the wicked shall be shortened.

Digitized by Google

PROPHECY.

III.

"This subject deserves more profound attention than any other except it be the personal remission of sins.....Historic and prophetic facts are both necessary to operate on the heart to produce great moral results necessary to its becoming a temple of the Holy Spirit.... As both history and prophecy are revelations, they are, and must be morally intelligible; or the moral influence of them is lost to the world..... But a time will come (and that very soon---much sooner than many can be persuaded) when the kingdom and the dominion and the greatness of the kingdom under the whole heaven shall be given to the people of the saints of the Most High..... Knowledge will increase, and is increasing, on this most interesting part of God's communications to man—the all-engrossing future."

Thus avers one of the greatest and best of men—than whom a greater biblical scholar, or a sounder theologian, has not arisen since the Apostles fell asleep! But alas! how different is this just estimate of the value of prophecy—words so "like pomegranates of gold in net-work of silver"—from the views of nine-tenths of the household of faith! for—turn to which of the saints we may—apathy, doubts, and difficulties, if not cavils and objections on this score are patent and rife.

Now the general prevalence of such a spirit in reference to prophecy—however sincere this indifference or frivolous these objections, renders it necessary before entering upon the subject of prophetic hermeneutics—the theme to which it is proposed to devote the present number—to dispose of all such objections as have not been heretofore refuted. For until this unfortunate state of antagonism can be removed by the light of reason and of revelation, vain are all efforts at exposition, so far as persons maintaining that attitude are concerned.

But while it is extremely discouraging that so many in this degenerate age seem to regard the study of prophecy as not only "uninteresting and unimportant, but improper, presumptuous and injurious," we have reason to rejoice that not a few are now rising up, of a very different spirit, whose fervent prayer often ascends on high—like that of the Psalmist of old, "Lord open thou mine eyes that I may behold wonderful things out of thy Law."

Digitized by Google

But to dispatch the few objections yet unnoticed :—

An over-confident objector boldly asserts that "the days of miracles being past, it is worse than useless to be looking for these wonderful things for which the strict constructionists are so fondly longing." But is not this entirely begging the question? For what authority is there for saying that "the days of miracles are over"? Are we not informed in terms the most explicit though general—in addition to the many stupendous signs and wonders specifically predicted—that so marvelous will be the miracles performed on the restoration of Israel, those formerly wrought shall "no more be remembered;" and that "the nations shall see and be confounded at all their might!" Surely, then, such objectors "do greatly err—not knowing the Scriptures nor the power of God." "Oh that God would speak," says the Patriarch of Ur, "and show them the secrets of wisdom—that they are double to that which is!" And strange to say—many of those who thus discredit a literal construction of prophecy, under the pretext that miracles are forever ended, fully believe in that most stupendous of all miracles—the resurrection and rapture of the saints—for, few indeed are there, now-a-days, of the Sadducean non-resurrection-school of Hymeneus and Phyletus!

It is also seriously, however strangely, alleged in opposition to the study of prophecy, that in consequence of the inherent obscurity with which it is charged, "so little can be really understood, that it must necessarily be devoid of all practical utility." But has not this objection been urged by skeptics of every hue, in all ages, against the whole Bible! Never, however, was there a greater mistake. Such studies—by acquainting the mind with the nature of the "things to come,"—even should they impart to us no tangible and satisfactory information, still give us a realizing sense of invisible things, strengthening faith, confirming hope, weaning us from earthly trifles and fleshly lusts, and securing a closer walk with God. No surer preventive of worldly mindedness, frivolity, lukewarmness, and indeed all the fruits of the flesh, the allurements of the world and the machinations of Satan, could well be devised than the elevating reflections enkindled by a knowledge of "the things that shall be hereafter." The soul-elevating influence of a knowledge of "the powers of the world to come" is peculiarly well calculated to invigorate the

Digitized by Google

church and restore it to its former state of purity, zeal and efficiency. Let any one read the Bible with the confident assurance that the Lord really means what he says, and will perform what he promises; and if that blessed Book does not afford him a hundred-fold more delight as well as a thousand-fold more information than all the productions of men, then let me be accounted both a simpleton and a knave. Indeed what could possibly tend to cheer our pathway through this benighted world more than the illumination shed by the "sure word of prophecy that shineth as a light in a dark place till the day dawn, and the day star arise in our hearts."

To neglect the subject of prophecy, therefore, is to neglect the cause of one's own best interests and highest enjoyments; and of course involves no little culpability. For so unambiguously do the signs of the times indicate the near approach of "the time of Jacob's trouble," that however leniently the Lord may be disposed to wink at the ignorance and inattention of Christians of prior days, the farther neglect of this important study in the present day cannot but be regarded as culpable in the highest degree.—Not only are we encouraged by "the blessed Comforter," the divine Author of all prophetic communications, to take heed to prophecy—even to the visionary prefigurations contained in that most obscure of all the prophetic books, but are plainly admonished that if any man shall take away from the words of the book of this prophecy, God shall take away his part out of the Book of Life, and out of the Holy City, and from the things that are written in the book." (Rev. xxii. 19.) Now if it be thus hazardous to *subtract* from the "words of the book of this prophecy"—the apparently most unimportant and unpractical of them all—how fearfully dangerous must it be to *neglect* the whole of it! And does it not look too much like *taking away* the whole of it when we thus ignore and virtually *nullify* it!

It is sometimes objected against the study of prophecy that "its votaries are always in the skies!" Well, be it so. What better place is there for those who profess that their "citizenship is in heaven!" "He builds too low that builds beneath the skies."

It is also charged that "prophecy either finds a man crazy or leaves him so;" and that, too, when the student of prophecy indulges in no speculations whatever, "saying none other things than those which the prophets and Moses did say should come."

Digitized by Google

But surely, "Whether they be beside themselves"—as thus accused by Festus and other oppugners of prophecy utilized, "it is unto God;" and, seeing that no harm comes of it, but, on the contrary, a great deal of religious enjoyment, such puerile railings may well be spared, on the one part, and borne, on the other.

It is also charged upon those who give respectful heed to prophecy, that "sooner or later they become unsettled both in the theory and practice of the Gospel:" but does not the prophet-apostle Paul (and surely he ought to be good authority,) inform us, in closing his epistle to the Romans, that, on the contrary, we are "*established* by the Scriptures of the prophets, as well as by the Gospel?"

It is objected by another that "the idea of saints in *spiritual* bodies mingling with men and women still in the flesh, during the millennial age, is so unnatural that it cannot gain ('his') assent." But what of that? even should such a thing never gain *his* assent, either in time or eternity! Will *our* want of faith make the word of God of none effect, and change the "*immutability of his counsel?*"—if, indeed, any such arrangement is decreed in the councils of heaven! But *who* maintains that there shall be any such "*mingling*"? Is there any such "mingling" between human beings now on the earth and the angels sent forth to minister to them that shall be the heirs of salvation and encamp round about them that fear him? But be assured, that for glorified saints to reign on the earth or *over* it, as the passage really signifies, by no means imples what seems so much to shock the mind of this super-sensitive objector.

"Let us not peer into these things," says another objector, "for God in his good time will reveal them by his Spirit." But did he thus reveal and herald forth the former advent of his Son just before the expiration of the time so long appointed for his coming? Then why should he give us any farther explanation of the prophecies relating to the on-coming Advent, or of the accomplishment of any other prophecy whatever! Instead of thus waiting in supine indifference, are we not bound to imitate the examples of the worthies of old—"searching diligently *what* or what *manner of time* the Spirit of Christ did signify when it testified these things."

The computation of prophetic periods—and especially those

Digitized by Google

bearing upon the coming of the Savior—is a subject which, perhaps, excites more opposition than any other topic whatever—arousing the most bitter prejudices and objections on the part of the opponents of prophetic interpretation. "Christ himself informs us,' they allege with an air of assured triumph, 'that of the day and hour of his coming knoweth no man, no not even the angels in heaven, neither the Son, but the Father only":—forgetting, apparently, the early period of the present dispensation at which this declaration was made, and the numerous oracles subsequently vouchsafed upon this subject. Though in truth no Bible student professes to know either the "*day* or *hour*," however plainly the "*times* and *seasons*" are revealed: and of such times and seasons the apostle Paul was assured that, while the "worldling may be ignorant of them, the children of the light are by no means ignorant or unheedful. (1 Thes. iii. 1–5). Daniel "understood from books" the time of the first Advent; and *we* may also learn to compute the period of the second, if, like the prophets and apostles of old "we inquire and search diligently—searching what or *what manner of time* the spirit of Christ which was in them did signify when it testified beforehand the sufferings of Christ and the glory that should follow...at the revelation of Christ."

Many there are, perplexed by the antagonistic claims of rival schemes, and disgusted by the absurdities, inconsistencies, and extravagances of incompetent commentators, are conscientiously deterred entering upon a subject apparently so hopelessly abstruse and inexplicable—as if that were a sufficient justification for such neglect. For what subject would ever be examined, were that an accepted rule of action! and besides, the promised blessing is not made dependent upon our comprehension of them but attention to them.

But most of those whose attitude is that either of indifference or of opposition to the claims of prophecy, take refuge under cover of the objection that "inasmuch as the views of the wisest and best of critics and commentators in all ages are so discordant and unsatisfactory, prophecy must necessarily be a subject too difficult for ordinary apprehension." But if this allegation be at all true in relation to prophetic subjects, is it not equally so in relation to *all* the contents of the Bible!—a conclusion surely

Digitized by Google

from which every rational mind will instinctively recoil—for what subject is there in the whole range of divine communications upon which sectarian commentators and interpreters have not disagreed, and palmed off speculations the most absurd and dangerous as well diverse and unsatisfactory! How diverse, unsatisfactory, absurd, and even injurious, for example, are many of the views advanced on such plain topics as the ordinances themselves —the so-called "sacraments." If we wait for unanimity of sentiment in relation to any one oracle of eternal Truth whatever, before we give heed to it, never will it be heeded. But surely to make either prophecy or the student of prophecy responsible for the *non sequiturs* and fanciful interpretations, of even the most learned of critics and interpreters if given to speculation, is as unfair as it is illogical—how much more unjust, then, to lay to their charge the wild vagaries and ridiculous crudities of mountebank interpreters, deluded speculators, and hyper-spiritualizing allegorizers!

This diversity of construction, however, springs not so much from the misguided judgment of the commentator, whose prejudices and predilections, interests, sympathies and antipathies, education, caprice, and denominational "*ism*" exert a predominate influence whether consciously or unconsciously, upon his judgment. In just the same way as the *spectacled* painter in transferring a landscape to canvass must *necessraily* give a false perspective, distort the shape, or misrepresent the hue, if the glasses be obscured, misshapen or at all colored, so will the interpreter of these heavenly scenes, or any other subject whatever, misapprehend their perspective, misconstrue their import and give them a party-colored tinge in consonance with the colored medium of sectarian optics through which they are viewed. Are the spectacles of the painter blue? So great is the consequent perversion that not only are all objects of that hue intensified, but every other color materially modified, or completely changed:—red becomes purple, and yellow green! Is the same scene viewed through reddish glass? All the blue disappears, being thus converted into purple, and yellow into orange; and while these two colors disappear and others are altered, every thing red is intensified. Are the lines yellowish? Then this color, which in each foregoing instance was entirely subdued, flashes out and rules the

Digitized by Google

scene; and the red which before was converted into purple is now changed to orange, while the blue which before was transmuted into purple, is now changed to green.

Equally perverted will be *Celestial* objects if viewed through the colored medium of party optics—and all this too, without the interpreter having any improper design, or being even aware of such perversion. It follows then that no one—be he ever so learned or pious—is fit to interpret these celestial visions who looks at them through denominational media. A state of Biblical clair-voyance is obtainable alone through the medium of prophetic dioptrics—the true eye-salve of the seers—and that alone which can enable us to look with an eye single to the will of the great Revelator. Not only however, must we lay aside every "ism" whatever be its prefix, if we would understand prophecy aright, but must also eschew all the will-o'-the-wisp schemes of party views called *private* interpretation, (imbibing the spirit and impulse alone, of those who spake as they were moved by the Holy Spirit) and adopt the true Biblical system of hermaneutics—correct principles of interpretation being indispensably requisite if we would avoid the slough of error, and travel safely upon the *terra firma* of Truth eternal, illuminated alone by that light that shineth in a dark place until the day dawn and the day star arise in our hearts!

Thus much premised—it is now high time that attention should be directed to the subject of prophetic hermaneutics; but the foregoing notices of objections having extended so much farther than was anticipated, the postponement of its consideration to the next issue of the Harbinger is a matter necessitated by the force of circumstances. J. T. B.

"The beautiful is common to all things; and when combined with grace, provides a charm that delights, if it does not result in a fascination that captivates equally the judgment, the senses, and the imagination. There is the beautiful in physical nature; the beautiful in morals; the beautiful in politics; the beautiful in poetry; the beautiful in art; the beautiful in fancy; the beautiful in person, face, and even manners—there is the beautiful. But none has ever been found in vice or crime.

Digitized by Google

Dr. WAYLAND ON THE MINISTRY.

There is so much excellent, healthy, good sense in the following chapter from Dr. Wayland, on a most important question, that we feel we are doing a good service to our readers to reprint it here.

Confessedly on all hands, the question of an abundant supply of preachers, and of their proper qualification for their work, is of the very first consequence. By way of introducing this passage from Dr. Wayland, we desire to hold up to the reader two points, of especial moment. First,—it must be accepted as a settled fact, that Colleges and Theological schools cannot now,—and we presume to say, can *never*, *supply* the ministry. Let them do their best,—and this they ought to do, yet the immenssity of the field, which is, or at least *ought to be*, the world, and the vastness and variety of the labor, is entirely beyond the reach of College education. If all the churches are to wait till they are supplied by College graduates, if the mission fields at home and abroad, are to lie waste till Colleges send missionares to all,—they will have to wait a very long time,—how long, is beyond our reach to calculate. In connection with this, we trust it is not necessary to advocate the necessity and importance of an educated ministry; we take this for granted: the more of this kind of well-prepared ministers, the better. Their necessity is imperative and clear to every intelligent mind. It is the other side we are looking at; we wish to keep up the proper equilibrium in this matter. We further add here, that another point must be guarded against, and that is, that while the desire for education, for instruction, is most commendable, men whom God has otherwise well qualified and who ought to feel themselves called of God to the work of the ministry, must not be led by pride to refuse to accept humbler opportunities and qualifications than Colleges offer, and determine not to preach unless they can enjoy a College education,—unless they can be as competent and as well fitted out as some others are. Let such men earnestly in the fear of God examine themselves, to see if ambition and pride are not mastering them, and subduing the better promptings of the Holy Spirit in their hearts. We appreciate an earnest, humble, desire for knowledge; a striving after fitness to do well the work of God; but we have no respect for a vain envious ambition in any man, least of all in the preacher of the

Digitized by Google

Gospel. There are other reasons why we should not look to Colleges alone, which are well given by Dr. Wayland. The second point is,—every minister of the Gospel *wher*ever and, *how*ever brought out into the field, ought to seek for every, and the best means for improvement. This we take to be clear, as good sound sense, as the other point. Every preacher should hate injurious ignorance in himself, and should! long and strive after every source of light that God puts within his reach, and that will better fit him for his task. Of the folly and sin of envy in the less favored class of the ministry towards those of higher attainments, or of foolish vanity on the other side, we will not speak; they are so unworthy of every noble inspiration of the Gospel and of the principles of the doctrine of Christ, that they ought not even "so much as to be mentioned among us." The war between the idea of an educated and an—as men call it, uneducated ministry, is most unchristian and injurious. What we have said thus far, we take for granted, every intelligent, liberal-minded man will readily consent to.

One thing only we wish to add farther. It is remarkable that the very suggestions made by Dr. Wayland, have been carried out among us. First, the original organization of Bethany College affords the very opportunities he desires, in not "prescribing a fixed succession of certain studies for four years, and unless a man pursues the preparatory routine, and enters for the whole course, he can desire from them but little advantage." The arrangement at Bethany avoids the following objection:—"Thus a person who wishes to study such branches as would be of service to him in preaching, and has neither time nor means for doing more, is effectually excluded from their benefits." Bethany College is divided into schools, and any student can elect how many he will take. He can study Physical Science alone, if he chooses, or Intellectual, or Moral Science—including Evidences of Christianity &c., &c., alone, or Languages alone, or Mathematics alone, or a combination of any two or more of these, and can graduate with a diploma in any one;—and diplomas in all the Schools entitle him to the final degree and diploma of Bachelor of Arts. This meets precisely the want that Dr. Wayland points out. Furthermore,—his suggestion about "a course of lectures, on the principles of interpretation common to all languages, on the essential doctrines of revelation, on the rhetoric of the pulpit, and on pastoral duty,"—and on other matters important to *all* preachers, has now also been carried out by the Course of Lec-

Digitized by Google

tures inaugurated at Hiram, and announced also as, from this time forth, a regular feature of Bethany College,—and perhaps also in some of our other Institutions.

We commend Dr. Wayland's article to the careful attention of our readers. It is from his book entitled *Principles and Practices of Baptists*, a book worth any man's reading. C. L. L.

"In my preceding papers I have endeavored to show the manner in which the ministry may be increased in number. It has always proved eminently successful. The evil which we complain of is universal. It must arise from some universal error, either in our theory or practice, or both. It can not be removed but by a change in that theory or practice. I have endeavored to point out the change which seems to be required. We must return to the theory and practice which prevailed when we had more ministers than churches. In no other manner can we hope to make progress, or to perform that part in the conversion of the world which the Master has assigned to us.

"I hope it will be admitted, that by the use of means which I have suggested, the number of ministers would be greatly increased, may I not say, so much increased as to be adequate to the supply of our wants. It will be a ministry composed of different ages, coming from various occupations in life, and of great diversity of intellecual culture. They will all agree, however, in many particulars. They will have entered the ministry because they believe that the Holy Spirit has called them to this office, and their brethren will have come to the same conclusion respecting them. Most of them will have given themselves to the work at the cost of personal sacrifice, and a large portion of them will, by early labor, have attained to vigor of constitution, firmnes of nerve, and a power of overcoming difficulties, which hot-house cultivation never confers. I ask, What better material for a ministry could be found than a body of just such men?

"I come now to the second part of my work. I propose to show, first, how the number of our ministers could be increased; and secondly, how their efficiency could be promoted. I proceed to the second consideration. Suppose that annually six or eight hundred of such ministers are given to us; how shall we, so far as we can, make them able ministers of the New Testament?

"Before answering this question, let us determine what is the

Digitized by Google

object to be aimed at. Let us look at this question calmly, as reasonable men, capable of forming an opinion for ourselves, and without turning to the precedents set before us by other denominations. Is it our object merely to carry to a higher point of education, one in twenty of these brethren, leaving all the remainder without sympathy or aid? Shall we say to brethren who pant for knowledge, but who are unable to devote more than one, two, or three years to preparation, "Go and study five or six years, and then we will aid you;" and by this decision shut them out from all aid whatsoever? Or shall we say to brethren whose time is thus limited by the providence of God, "If you will promise to go to an academy, and study two years with boys, and then go through College and add to this a three years' course at a seminary, we will assist you; but if you will not or can not do this, we have nothing to say to you?" Is this right, is it wise, is it kind, can it be acceptable to the Master? Is this really zeal for educating the ministry?

"We take a different view of this subject. We urge the necessity of giving to *every* brother whom God has called to the ministry, as large an amount of culture as the circumstances in which he is placed render expedient or practicable. We should look upon the farmer or mechanic, who gives evidence that he has been called of God to the ministry, with just the same respect, and extend to him the hand of fellowship as cordially as if he had spent his whole life in study, and bore in his hand a dozen diplomas. We should *more* cheerfully aid him than the other, for the simple reason that his need is more pressing. I will not, however, pursue this question any further. I do not conceive that there can exist, among brethren at large, more than one opinion concerning it.

"The question before us, then, is, In what manner shall we proceed, so as best to increase the usefulness of the whole mass of ministerial talent?

"I need say but little of Theological Seminaries. They have their utility; but they educate so few that they can affect, but in a small degree, the multitude whom we wish to benefit. Besides, they are under the special guardianship of learned and able brethren, who are thoroughly acquainted with the subject of education—who have made theological education their peculiar study, and have arranged their courses of instruction with special reference to their view of the wants of our own denomination.

Digitized by Google

Of such institutions, so conducted, it becomes us to speak with becoming reverence. If, however, a suggestion in respect to them might be made without presumption, I would ask, Could they not be rendered more efficient? By the tables already referred to, they graduate annually about one student and a half to each officer of instruction. Could not this proportion be somewhat exceeded? The labor of teaching such classes cannot be oppressive; might not other courses, adapted to other classes of students, be introduced? So long as our seminaries admit none but those who have pursued a collegiate course, or its equivalent, their number of students must be small, and the labor of instructors not burdensome. Might they not add something to their courses of instruction?

"If it might be done without offense, I would ask, Might not more direct effort be exerted to make *preachers*—I say preachers, in distinction from philologists, translators, professors, teachers, and writers on theology? Other professional schools aim to render men able in the *practice* of their several professions. The law school is satisfied if it makes good lawyers. The medical school is satisfied if it makes good physicians. Why should not the theological school aim more simply at making good and effective preachers? Men need instruction and practice in the everyday duties of the ministry. They should acquire the power—and it is a great power—of unwritten, earnest, effective speech.

I rejoice to perceive that all the changes in our seminaries are in the right direction. In the catalogue of Newton Seminary it is said that the course is designed for those who have passed through a collegiate course, or what is equivalent to it; they nevertheless add that other students are welcomed to their instructions, and arrangements are made for their especial improvement. I have not the catalogue at hand, but this is, I think, the substance of the announcement. In the Institution at Fairmount, Cincinnati, as it has been stated in the public papers, the course of instruction, in the main, coincides with the suggestions which I have offered. Students are made to acquire practice in preaching, and candidates of a much greater diversity of acquisition than usual, are admitted to the Institution. All these are hopeful indications. Let the principles on which these changes proceed be carried out to their results, and the usefulness of these institutions will be indefinitely increased.

Digitized by Google

"But besides theological schools, we have a large number of colleges and academies endowed by our own brethren, which ought to render efficient aid in the improvement of the ministry. By following the example of others in founding schools of learning, while our intention has been to benefit the ministry, we have contrived to render them, in the least possible degree, capable of accomplishing our object. We have, with one exception, adopted in all its strictness, the old academic course, which prescribes a fixed succession of certain studies for four years, and unless a man pursues the preparatory routine, and enters for the whole course, he can derive from them but little advantage. Thus, a person who wishes to study such branches as would be of service to him in preaching, and has neither time nor means for doing more, is effectually excluded from their benefits. Now it is manifest that a college intended to benefit the ministry, should conform its arrangements to the actual condition of the ministry. Our colleges should be so constituted that licentiates, to say nothing of any others, should be enabled to pursue such studies as they need, and under the same advantages as any other students. To many who are unable to pursue the languages and mathematics, a course embracing physical science, rhetoric, history, intellectual and moral philosophy, would be invaluable; or, if the student could not pursue all these courses, he might take only such of them as he most needed. The same remark applies, in substance, to our high schools. Arrangements in these seminaries should be made, which shall facilitate the education of young men somewhat advanced in life. It is not necessary that such men be obliged to sit in the school-room and recite with boys and children. A young man, who, in obedience to the call of God, leaves his occupation for the ministry, has trials enough to meet, without being called on to bear any that are superfluous.

"But we might, with great reason, go further than this. It would be very desirable even to have a course of instruction for licentiates especially. Many of our institutions have courses arranged especially for teachers; and lectures are delivered for their exclusive benefit. Why should not the same plan be adopted in behalf of licentiates? Why should not courses of lectures be delivered in our colleges on the evidences of religion, on the principles of interpretation common to all languages, on the essential doctrines of revelation, on the rhetoric of the pulpit, and on pastoral duty? I rejoice to see that at Waterville College,

Digitized by Google

arrangements are in progress for accomplishing this object. I do not know how a college could more effectually serve the cause of ministerial education, than devising some such plan. Professors who would undertake such a service, would be abundantly rewarded in their own souls. They need some effort of this kind for their own spiritual edification. Were this course pursued by all our colleges, it would add greatly to our ministerial power."

"Repentance out of place no Repentance at all."

"BY REV. B. T. TAYLOR.

"To the candid it is deemed evident from what has been observed, that genuine repentance is, according to logic and Scripture, before faith in Christ, in the same manner as cause is before effect. With none but the unprejudiced would I attempt to reason. Neither logic nor Scripture can induce them to renounce an error held for its own sake, or to admit that it is successfully exposed. It were extravagant to hope to encounter none of that class. If my views are assailed in a spirit of candor, I shall be grateful, and unless convinced of error, I will defend them, or rather fortify them wherever in the haste of their preparation, they may be found faulty.

"I stand pledged to prove it a fatal error to reverse the order here advocated. It is often said, "It makes no difference about the order. The qualifications are three,—faith, repentance and baptism. If we require all these, it matters not in what order, so they exist. It is a word-dattle to make any ado about it." This sophism is so plausible that those "blinded by the God of this world," are easily captivated by its apparent consistency. Notice the conduct of those prachers who adopt the view, and see into what an error it leads them. In the pulpit and through the press they labor, with a zeal becoming a better cause, to show that sinners in general do believe the gospel, and need only to repent and be baptized. This not only contradicts the Scriptures, which declare repentance to be before faith in Chrst, but nullifies all those which show the efficiency of faith. "The obedience of faith," as it should be translated, in Romans i. 5, implies, if anything at all, that there is an obedience belonging to faith,—that faith in Christ is incompatible with disobedience to him. Romans iv. 12:

Digitized by Google

"Who walk in the steps of that faith of our father Abraham which he had, being yet uncircumcised. 13: "Through the righteousness of faith." There is, then, a righteousness belonging to faith. Romans xvi. 26: "The gospel is said to be made known to all nations for the obedience of faith." Its whole object is to produce "the obedience of faith." Before faith, we were under the law; after that we are under grace. "For ye are all the children of God by faith in Christ Jesus." The error declares impenitent, unsaved people by thousands to be "the children of God by faith." "Faith which works by love" "overcomes the world." Does this faith exist before the rebel repents? The Reformer says he believes the Gospel and only needs to repent and be baptized. While impenitent, does he have a faith "which overcomes the world,"—makes him a "child of God?"—You deceive his soul, if you convince him he has the faith of the the Gospel, while he obeys not the Gospel. "Whosoever believeth that Jesus is the Christ is born of God." Do you tell the sinner he is "born of God,"—"is passed from death to life,"—"shall not come into condemnation,"—while he avows himself a rebel against God? Your unguarded declarations teach him so. But you say, "I am not at fault. He tells me he believes the Gospel. If he deceive me, the fault is his, not mine." He could not easily deceive you, if you knew anything about it yourself.—Nor would you be so willing, if you felt the worth of his soul, to admit his profession true. You ought to know if you understand the matter yourself, that he can neither understand nor believe the Gospel before repentance. Suppose you were a physician. You visit a patient almost in the agonies of death. His friends tell you he is wholly insensible of his situation, and that you must rely on your own judgment in prescribing. You declare one of his limbs in a state of mortification, and prescribe its immediate amputation. He replies, "you are quite mistaken.—That limb gives me no pain at all; I only feel faint, and need something stimulating." Would you say, "Well, if he is disposed to deceive himself, the fault is his, not mine; I'll treat him as he desires?" If you did, sir, you would lose your patient, and you would lose your practice. I know not whether from ignorance or unfaithfulness, but this is precisely your course with immortal souls, if you practice according to your theory. And, from personal knowledge, I can testify that Reformers in general do so. According to your theory, you never in your life baptized

Digitized by Google

a penitent believer. They were all ignorant of the nature of repentence toward God, and of faith in Christ. They may have honestly believed themselves just such as the Gospel requires them to be. For you taught them they were. You baptized them, and told them you "put them into Christ" by that act, and that God was bound by his own promise to blot out their sins; and, if he did not do it, he would lie to them. Believing your soul-destroying perversion, they felt as calm and happy as if it had been heaven's saving truth. For they believed it was.—Their consciences were quieted. The opiate error hath bound their souls in a spell of stupor too profound for the thunders of Sinai to break. They can scoff the natural workings of heaven-taught piety and spirituality in true believers as fanaticism, for the simple reason *they never experienced them for themselves.* And what will become of them? They will be damned so surely as they are deceived! But their blood! Alas! their blood will be upon the head of their deceiver! I am not writing to ridicule your untenable position. God knows I pity you and the thousands duped by the same error that has deluded you. But who can believe that view, and at the same time believe the Gospel? They are directly opposed to each other.

"But you may ask, "Do all the Baptist preachers contend for the priority of repentance to faith?' No. If Mr. Campbell may be credited, there are many of them advocating the principles of the so-called Reformation. Nor is it necessary that every evangelical preacher should even notice paticularly the order of repentance and faith in conversion, except to expose the fallacy of a soul-destroying system, built upon the reversion of God's order, and which falls by the demonstration of this order. Conversion is God's work, and he does it in his own order, and man needs not, for the purpose of aiding in that work, even to understand the order. But he who knows the end from the beginning, foresaw the soul-destroying sophism that, "in latter times," with other "damnable heresies," should be woven by the cunning and malignity of him who transforms himself into an angel of light and patched up out of the change of God's order, and propagated till it peopled hell with ruined millions!—yes, he who loseth the soul and willeth the death of none, hath foreseen and provided for its destruction in the clear revelation of his own order. It is enough in general that preachers display God's law for the con-

Digitized by Google

viction, and Christ's gospel for the conversion of sinners. It is no more necessary to develop the whole order to be successful, than for the husbandman to understand all the proportions in which the elements of fruitful soil combine, before he is competent to plow up the ground, plant, till, and raise a crop.

"Campbellism destroys every soul that believes it. It subverts the gospel. It wraps the moral venom of Romanism—baptismal regeneration,—in the honey of plausible sophistry,—a bait suited to the taste of the carnal mind,—and entices its blinded millions over the precipice of ruin. And some Baptists tell us "it is inconsistent to refuse communion with them; they are immersed believers; they are "sound in every point except baptism for the remission of sins.'" That single error, if it could exist alone, and obtain universal belief, would blow out "the light of the world." But its name is legion. 'Tis the coronal on the brow of Satan,—the focal point in the night-pall of error,—the *nigra mater* of moral furies."

REPLY.

We find the foregoing in a meagre hebdomadal, published in Moulton Ala., and called "The Christian Herald." Some friend has sent us the half of one number, containing the Editorial page, and we find it mostly devoted to "Campbellism" and advertisements. Both we presume are *profitable* themes to the Editor. The writer of this *morceau* is evidently very indignant about something. If we do not misunderstand him, it is because some persons whom he politely calls "Reformers" are heretical enough to teach that *faith* comes before *repentance*. This, a Dr. Taylor stands pledged to prove, is a reversal of the order of these two "qualifications." We challenge him to do so.

The question is one which must be decided in one of two ways. *First*, we may test it by an appeal to the established laws of the mind, or second, By the express declaration of Scripture.

First, as a question of metaphysics, How do all writers of any standing in the present stage of mental science decide this question? Need I say that they divide the powers of the mindin to 1s. the Cognitive;—2nd. the Feelings or capacities of pleasure and pain; and 3rd. the Conative or Exertive Powers. This division of our mental powers, first proposed by Kant, we may say, with some modification of terms is now almost universally adopted as corresponding with common sense and the

Digitized by Google

concurrent judgment of the profoundest thinkers on psychology now known to the Scientific world. Mr. Taylor dare not, in self respect, controvert it. We take it for granted that he will not allow his sectarian prejudice to betray him into a temerity that would be so damaging to his pretensions as a teacher of men, on these subjects.

This division of our mental powers being granted,—the next question is, In what order do these several powers act? Which must be moved before the rest, and stands as the avenue to them, through which alone they can be affected? Here again, all is settled. A man must *know*, before he can *feel*, and *feel* before he can *will*. *Cognitions*, *Feelings* and *Conations*; this is the irreversible order,—agreed upon by our great standards, from Kant to Sir William Hamilton. If Mr. Taylor does not know this, we assure him upon the honor of a metaphysician that it is so. We half suspect that he does not know it, else he could not have gotten into such a metaphysical fog, as he evidently has. We can conceive of a being with cognitions, without feeling—but we cannot conceive of a being with feeling and yet without cognitions. There must be some cause in the mind to produce feeling, and this cause must logically antecede the feeling. This cause is *cognition*. It is the *sine qua non* of all feeling whether of pleasure or pain. So a feeling must precede conation or willing. It is the logical antecedent to it, without which we cannot conceive it to exist. True, we cannot separate these in time and space without destroying the mind which they constitute—but in thought and in logical order we must do so. It is only the weak or muddy minded that must divide in order to distinguish—and such ought not to presume to write on these subtle questions.

We take one step farther—but before we do so, let us premise that there are three requisites according to the Scriptures, in order to the remission of sins. They are 1st. Faith; 2nd. Repentance; 3rd. Baptism, or more generally Obedience. This Mr. Taylor admits. We proceed with the question then—to which of the three divisions of the mind does each of these requisites properly and psychologically belong? Let us consider. The apostle tells us "Faith comes by hearing, and hearing by the word of God." This something that comes thus, what is it? Is it not a cognition? Let the apostle answer. "He that comes to God," says Paul, "must believe that he is, and that he is a rewarder of them that diligently seek him." This is a grand proposition. It

Digitized by Google

reaches the mind through hearing the word of God, and established there as an acknowledged truth, is neither more nor less, in itself, than a cognition. This is what "the Reformers" mean when they say that "most men believe." 'They mean that the gospel, through the hearing of the word of God, has been so brought to the knowledge of men, that they intellectually apprehend its doctrine, understand its terms, and concede the sufficiency of its proofs. They do not despise it as a speculation, nor reject it as a falsehood. To speak technically, They receive it *cognitively*.

Belief, then, in this limitation of the term, evidently belongs to the cognitive faculty of the mind—and it is on this account that demons can believe. They can understand, that is, *cognize* the gospel, and it fills them with fear, as a consequence. They, too, *know* or *believe* first and then *feel*, but it is fear—not repentance which agitates them.

But what is repentance? I do not ask for a theological, but a psychological definition. Is it not a feeling? Will Mr. Taylor put it under either of the other divisions? Can he, without an insult to his own understanding do so? But if a *feeling*, then it must be subsequent to the cognition which excites it. That cognition is the truth believed. As we have many cognitions, so also we have many feelings, and some of these oppose each other, —so that it is not always certain, which will rise to the mastery in the will,—still each feeling must be preceded by its exciting cognition—and without it, can never arise in the consciousness.

Mr. Taylor modestly insinuates that he is a *logician*. He should have known that his dogmatism requires, that he should be a *metaphysician* rather. His subject in its *rational* treatment involves *psychology* first, for the principles; then, *logic* for the inference. But he has shown no adequate acquaintance with either, and ought not to have presumed to write upon this subject at all. It is not in his range. He is evidently more gifted in calling names, than classifying the powers of the mind,—and better skilled in imagining 'peopled hells,' than in drawing logical inferences. God is not the author of confusion. The Gospel is in harmony with our capacities and our wants. It gives us truth to believe;—promises to hope for and threatenings to fear;—and commandments to obey. It appeals first to our cognitive powers —through these to our feelings—and thence again to our desires and will. Believe, repent, obey. This is the divinely established order both in the nature of the mind and the precepts of the gospel.

Digitized by Google

Thus far, we have confined our inquiry to the metaphysics of this question. Very briefly indeed, but we trust intelligibly to all, have we shown the established order of faith, repentance and baptism, as they must be determined by the laws of the mind. Let us now consider, very briefly also, the teaching of the scriptures on this subject. This we affirm to be in perfect harmony with the laws of the mind—for God is the author of both. "He who made the eye, shall he not see? He who made the ear, shal he not hear? And he who made the mind shall he not understand its mode of operating? Surely the requirements of the law in the word, cannot violate the nature of the law in the mind! God will not ask us to believe without light; to feel without motive; nor to obey without willingness.

Mr. Taylor says, The view that faith precedes repentance, which is the "damnable heresy" of Reformers, not only contradicts the Scriptures, which declare repentance to be before faith in Christ, but nullifies all those which show the efficiency of faith." This is a very delusive paragraph. We suspect Mr. Taylor himself does not fully understand its delusiveness. *We deny broadly and universally, that there is a passage in the New Testament, which puts repentance, as a logical or causative antecedent to faith.* We do not forget the passage in Acts 20: 21, on which so many rely for the absurd doctrine which Mr. Taylor so confidently repeats. He is not the first man who has misunderstood it.—It reads: "Testifying, to both Jews and Greeks, repentance towards God, and faith toward our Lord Jesus Christ," but does this passage affirm anything as to the order in time or in causation of faith and repentance. Neither logical, nor chronological sequence is hinted at in the passage. Two distinct acts are testified of by Paul. The one, *repentance;*—the other *faith.* One of these has reference to God;—the other to Christ. It is not said that one precedes the other in time, or that it causes it in the heart.—Many a Jew repented toward God who never heard of Christ. Paul doubtless habitually bowed as an humble penitent before God, while he was yet a persecuter of Christ. His repentance towards God, however, did not produce faith in Christ. But his faith in Christ was produced by the vision which he had and the declaration which he heard from the Savior's own mouth—"I am Jesus, whom thou persecutest." His faith came by hearing the words of Jesus. And this faith led to new and deeper repen-

Digitized by Google

tance, and this, to obedience. The passage has no reference to the dependence of repentance and faith upon each other, whatever that dependence may be, but teaches rather, the proper object of each;—Repentance toward God, as the righteous Sovereign, whom all have offended,—and faith toward Christ, as the efficacious Redeemer, through whom alone we can hope to find favor and salvation. The offended God demands our repentance;—the redeeming Christ invites our confidence. In like manner our Savior preached "the good news of the Kingdom of God, saying: The time is fulfilled and the kingdom of God is at hand; repent and believe the good news." (Mar. 1. 15). This was addressed to Jews who already believed in God, and who needed repentance toward him on account of their sins;—but they did not believe that the kingdom was at hand. Nor could any degree of repentance produce this faith in them. It must come by the special teaching and demonstration of the word of God, and these were given in abundance for this very purpose.

But Mr. Taylor says, This fatal error of putting faith before repentance, "nullifies all those (Scriptures) which show the efficiency of faith." What are these Scriptures? He cites Rom. 1. 5, "The obedience of faith," and several others of like import, and concludes, because there is "an obedience of faith;"—"a righteousness of faith;"—"a becoming the children of God by faith;"—"an overcoming the world by faith," &c., Therefore repentance must precede faith, else "the efficiency of faith is nullified"! We confess to an obtusity, that cannot see the logic of this *therefore*. We believe and teach all these consequences and effects of faith,—yet we do not perceive how they involve the conclusion which Mr. Taylor draws from them. Cannot faith lead to repentance, and through repentance to obedience? and if, in harmony with one of the commonest forms of speech, we should connect the first inducing cause (faith) with the final effect (obedience) must we necessarily put repentance out of its intermediate position and make it first? What can be more absurd, as a principle of exegesis than this! We do not deny the efficiency of faith, but we assign to it the prime efficiency in every case cited by Mr. Taylor. It is said in Acts, 11. 18, "God also to the Gentiles granted repentance unto life." Here life is ascribed to the efficiency of repentance. Now by parity of reasoning, we

Digitized by Google

might charge Mr. Taylor with "nullifying the efficiency of repentance in putting it before faith. If putting faith before repentance, so separates it from obedience, as to "nullify" its acknowledged efficiency, then putting repentance before faith, will so separate it from life, as to "nullify" its acknowledged efficiency! Such is the absurdity to which this confusion of ideas must lead Mr. Taylor and his followers.

Now the people called Reformers are guilty of no such nonsense as Mr. Taylor imagines for them. They do not teach that "impenitent, unsaved people by thousands are the children of God by faith"—but they do teach that persons become penitent and are led to salvation, and thus made the children of God by faith. They do not nullify the efficiency of faith, but on the contrary they give it even greater efficiency than does Mr. Taylor. They make it not only the prime cause of all that Mr. Taylor ascribes to it, but also of repentance which he places before it.—Surely he ought not to complain of Reformers on this score!

We have said enough perhaps to meet and refute the captious criticism of Mr. Taylor. But it proceeds from a confusion of ideas on his part, which if he will bear with me a little, I will try to clear up. He evidently does not comprehend our teachings on this subject. He has inferred ignorance on our part, because of his own misapprehension; and a great thinker has modestly said, —"When I cannot understand another's ignorance, I suspect myself ignorant of his understanding." If Mr. Taylor had followed this modest rule, he could not have fallen into the absurdities which are the characteristic of his article. We have said that belief, in its primary and restricted sense, is a cognitive act, —and as such is simply the intellectual consent of the mind to the truth of what is proposed. In this, its primary and proper sense, it is often used in the Scriptures, and is uniformly ascribed to *proof*, as inducing it, but never to *repentance*. Evidence, testimony, proofs—these are the Scriptural causes of belief. I need not burthen my pages with quotations. John affirms that the record which he gives us of the miracles (signs) wrought by Jesus in the presence of his disciples, is written for this very purpose, "That we might believe that Jesus is the Christ, the Son of God, and that believing we might have life through his name." (Jno. xx. 21). Let the thoughtful student of the Bible take his

Digitized by Google

concordance and examine all the passages in which this word occurs, and he will be satisfied of the truth of what I affirm. But he will also find that this belief, whilst it is always the same in kind, has not only different *degrees of strength*, but also different *objects*. In many it produces no fruits of any kind, and hence James calls it a *dead faith*. In the parable of the sower, it is represented as so feeble in those whose hearts are likened to the rock, as to endure but for a little. They hear, receive the word with joy; but having no root, they *believe* for a while, then in time of temptation fall away. (Lu. viii. 13). In others, it is received into good and honest hearts, who having heard it, keep it and bring forth fruit with patience. In the first case it is simply a cognition of truth. It excites no influence on the feelings, or if any, not enough to control the will. The feelings may be choked by other causes, or they may become hardened by habitual sin,—from many causes, they may remain unmoved, while yet the judgment is satisfied that the gospel is true. This we teach is the condition of the large class of intelligent beings in every land, blessed with the free proclamation of the gospel. But we do not teach them that this is a safe condition—that they are penitent or saved. On the contrary, we tell them that this very degree of belief enhances their responsibility and augments their guilt, if they do not repent and turn to God. It is true, we do teach them, that what they lack is *repentance and baptism*. In this Mr. Taylor is right. We thank him for the accusation. We plead *guilty*, with a divine assurance of being *right*.

But while we teach all this, we do not so separate faith from repentance and obedience as to make it independent of them in its development and efficacy. The feelings have a powerful reflex influence over the intellect or cognitive power of the mind. They cloud our understanding, warp our judgment, and sophisticate our reason. They subsidize the intellect, and make it the supple tool of our desires. Hence, whatever may be the strength of our faith before we repent, it will be more decided and unwavering after we repent. Repentance removes the darkness from our understandings, and purifies the atmosphere of faith. We see more clearly and we believe more confidently. Obedience, which is the immediate fruit of repentance, is yet the crowning work of faith; and faith, working repentance, and through re-

Digitized by Google

pentance subduing the will and leading it to obedience, gathers strength by every victory till it rises to an habitual and recognized authority in the soul, that directs and determines all its life —and thus, we are said to live a life of faith. Faith is the grand exponent of Christian life, because it is the primary cause of our feelings and our actions. It is greater than repentance, because it causes repentance; and more precious than obedience, because it gives to obedience all its value and worth in the sight of God. It is that through which the Holy Spirit operates to bring the whole man, body, soul and spirit, into entire subjection to the will of God, and to fill the heart with holiness. It is the first-born in the soul of the Spirit through the Word,—the necessary antecedent and cause of repentance and obedience; the sole substantial ground of all steadfastness in Christian life; the mother of hope; the indissoluble bond of union between the soul and its Redeemer; and the heaven-appointed medium of all spiritual consolation and grace. Let us cherish it as "the substance of things hoped for, the evidence of things not seen."

W. K. P.

OUR MINISTERS.

NUMBER IV.

I hope the reader will indulge me in another article on the things that are wanting in our ministerial habits, without concluding that the writer regards our preachers inferior to others of modern times, but rather inferior to the Bible standard and to those who labored in the first century of the Christian era. The mention of a good man's faults no more proves him unworthy of our love or his office, than the enumeration of all the bogs, stagnant pools, and stony points, in a good country, proves the country as a whole unfit to own. The heavenly Father has no full-grown, perfect children in this world; those who are "made perfect," are all in the other world. He loves the youngest and weakest as much as the most perfect, provided he sees them growing in the divine life. The question with him is not so much, *How far have you got along?* as *Which way are you going?* Notwithstanding, we must not stop to glory over our present attainments, to the neglect of our remaining deficiencies. And as

Digitized by Google

I have already ventured to name a number of these in suggestions that have been so kindly received by many, I must now be allowed to make a few more specifications.

1. Our ministers, especially in country churches, take but little care of the Sunday school interests of the church. I do not say that a man only preaching monthly can do a great deal in person, but he could find a superintendent, help him to organize, to secure teachers, to obtain library and papers; he could urge the matter before the congregation, and, if a *live* man, he could wake up a general interest in the Sunday school cause. He could also make religious speeches to the school every time he meets them; he could make suggestions to the teachers as to the kind of instruction and the best methods of communicating it—all this and much more he could do, that would be suggested to his own mind, if only he be a *live man.* It is in vain to stand off at long range and keep such a constant firing at the Catholics for gaining such an influence in this country, when we neglect this most effective means of opposing their progress. They are busy with the children and will always have the advantage while our preachers are so dull and unenterprising in this work. In towns we have some excellent Sunday Schools, but if every preacher is not responsible to God for the children at his semi-monthly and even monthly appointments, his office is no very responsible position. He should labor to have the school exert a *religious* influence over the minds of the children. I would spend but little time or labor on this enterprise if teachers are to spend their time on the primer, or the mere geography of the bible, for this can all be taught elsewhere far more successfully. I know it is not easy to conduct a Sunday School as it should be, for, it is difficult, in the first place, to secure regular teachers of any kind, but most of all is it difficult to secure those possessed of sufficient intelligence *and religion* to lead the young mind to the Savior. They seldom pray for their classes or pray for a proper qualification of their own hearts for their half hour in class, and hence result inattention, irregularity and lack of reverence for the Bible and its glorious Author.

Minister, superintendent and teachers all should try to talk of our sins and the children's sins and of the punishment for sin, and then of the dying love of Jesus, of the hopes of heaven and every thing that will tend to make a religious impression and to bring the youthful soul to God. My last sentence on this subject

Digitized by Google

is hereby used to express the alarming responsibility of the indolent minister for the souls of the children for which he must some day give a strict account, and the hope that God may soon wake up these sleepy watchmen on the walls of Zion.

2. I now approach carefully but with a steady nerve what I conceive to be in many cases a defect in our *manner of treating those who have just come forward to make the confession.* Here they come, two or three. We have had a good enough discourse, an exhortation and a song of invitation. A few more remarks are made to the *congregation* instead of to the *confessors.* The minister tells the audience that he is thankful for their coming forward and perhaps "extends another invitation," which in itself is all right as far as it goes. Still having said nothing to the three before him, he coolly proceeds to take the confession and adds, "God bless you, take your seat;" and announces the hour for baptism the next day. How one's soul shivers with cold! How little the poor brother understands their contrite hearts. They feel almost as if no notice had been taken of them. They prefer to have their feelings deepened, their souls made humbler, more penitent.

How much better to have spoken a few kind words directly to them about their sins, their Savior and their souls; to have exhorted them to give up all self-righteousness, to think of Calvary, the cross and the grave of Jesus; and to have encouraged them to pray, confess their sins and to humble themselves before God, and then to go down into the water as Paul did, "calling on the name of the Lord." After this I always feel like exhorting the church to bear the interests of these that have confessed to the throne of grace, that they may be prepared in heart to obey the Gospel and receive remission of sins through Jesus' blood, and that they may always in pure lives adorn the doctrine of God their Savior in all things.

Then how soul-subduing to ask all the congregation, as well as those who are to be baptized, to bow down together and be led by their humble-hearted minister in thanksgiving and prayer not only for the confessors but for all the world. On rising you sing,

> "Amazing grace! how sweet the sound,
> That saved a wretch like me,"

and every eye will be moistened in penitential tears and every heart be mellowed by the grace and love of God. Your young

Digitized by Google

converts will feel that their conversion *is an epoch* in their life: they will go home and pray that night and come to the ordinance the next day prepared to be buried *with Christ* in baptism.

3. Once more. Our ministers have always been very negligent in teaching the duty of liberaltiy to benevolent purposes.—This is true again *especially in country churches.* The church in Georgetown, Ky., for which I am now preaching a few days, has three members in it, each of whom pays as much as many an entire congregation pays who are worth as much as this one. In towns from $200 to $600 for the Mission Cause can be realized, when with equal wealth in the country they give $75 to $100.—The entire expense in the country for monthly preaching, missionary cause and sexton does not average $300. The same church with the same wealth transferred to a town or city would pay their regular minister $1500, the mission cause $200, and sexton, $100, making about five times as much as they now pay, and this they would raise with less difficulty and with greater promptness than they now make up their $500. This fact shows that their apparent illiberality does not arise from inability but from a lack of proper instruction from the pulpit and for want of *the habit* of giving liberally. Two years ago I visited a congregation in Kentucky on missionary business, and found that although the church members owned 33 good farms in all, their whole expense per annum was less than $100. There was an old brother among them in possession of a fine farm well stocked and well manured, whose name always stood at the head of the list whenever money was to be raised. I observed to him that his church got along with less money than any one I had ever met, possessed of as much means. He replied that some of the brethren never would give much, but for his part he did pretty well, for "last year I subscribed *four dollars*—and paid it, every cent." I made them a speech the next day on money, liberality and Christian enterprise, and after kindly jolting them for about an hour, they raised their preacher's salary from $75 to $150, and promised to do well for the Missionary Society.

Monthly preaching without any pastoral labor requires but little money, and some ministers being willing to see their churches creep along "at this poor dying rate," or not being manful enough to speak out on what they call a "tender point," the *habit* of giving has never been formed, for which the preacher is chiefly responsible.

Digitized by Google

This can by no means be made general: many ministers and churches are doing nobly for the cause both at home and abroad; besides a well defined tendency is discernible in most places to greater liberality. Monthly preaching is becoming semi-monhtly; this again is becoming continuous. The children in Sunday schools are being trained to contribute regularly; ministers are less timid in teaching this much neglected lesson. Although we yet have much to learn and much to do, if cannot be denied that much has been learned and much already done; and if we will but work on prayerfully, earnestly, unitedly, we will find an open door to the grandest Christian enterprise that has for centuries been offered to any Christian people. We need more prayer, more bible-reading, more pastoral labor, more devotion in ministers, and these will induce more faith and hope and love. May God make us able ministers of the New Tesament" in winning souls to Christ and in building up the waste places of Zion.

THOMAS MUNNELL.

LETTER FROM BROTHER HOPSON.

RICHMOND VA., JAN. 10, 1867.

DEAR BRO. LOOS:—I have just received from the P. O. and read your letter of Jan. 5th. I am pleased with your programme for a series of lectures to *young* ministers at Bethany. Indeed you might include old ones. If consistent with my numerous duties and obligations I would like to attend myself such a course. The advantages of such lectures are innumerable, and I sincerely wish you a large attendance. I wonder, if some extreme stickler for New Testament customs will not be disposed to demand Scriptural authority for such a procedure and gravely and triumphantly ask, if Paul, Silas, John Mark and Barnabas ever constituted themselves into a college of Lecturers to young men, preparing for the Gospel Ministry." The true meaning, bearing and compass of the "Bible alone Doctrine" seems to be not only misunderstood by its opponents but also, not fully comprehended by many of its professed advocates and friends. I am in favor of Colleges—Lectures like these you contemplate at Bethany—papers and periodicals as exponents of the teaching, practice and operations of the Disciples of Christ as individuals

Digitized by Google

and as Churches—of Lordsday Schools for the religious training of children and youths and of Missionary Societies for the spread of the Gospel. And while perhaps, there is no direct scriptural sanction of any of these *human institutions*, still to my mind, all of them are, prima facie, in the strictest harmony with the genius and spirit of the Religion of Christ.

For how many of our now ablest defenders of the faith are we indebted to Bethany College! What a notoriously potential instrumentality in converting souls to Christ is the Sunday School! Is not the religious press almost equal to the pulpit as a means of spreading the truth and christianizing society? Eternity alone can give as a full conception of the good and glorious work, that Missionary Societies have accomplished on the earth. Editors of Christian periodicals sometimes say unchristian things. Colleges now and then inculcate sectional and partizan dogmas. Sunday schools are not always managed wisely and well. Missionary Societies too have erred in some things said and done by them.—Grant it all—for it is all true. But shall we throw ourselves into opposition to these institutions and associations because, forsooth' the imperfection and fallibility that belong to our humanity, occasionally crop out in their management? No, no; but in the light of the fact, that in their history among us, the evil has been small and the good great, growing out of them,—let us stand by them, actively support and encourage them; give them our money, our presence and our best honest judgment, in reforming abuses and in directing all their operations and enterprises into proper channels. But enough. I am not writing an argument. I am simply, in this fraternal correspondence between you and myself, expressing my convictions and sympathies, and the line of conduct I intend to pursue in regard to these things which, though not in the church, yet are for the glory, honor and upbuilding of the church. Truly your brother in Christ,

WINTHROP H. HOPSON.

A LOVELY SCENE.

JAN. 17th, 1867.

A few weeks since I witnessed at one of the Lord's day meetings of the disciples an occurrence, that did honor to the brotherhood. It was the disposition made of a case of discipline. An Elder reported a case upon which all efforts seemed exhausted,

Digitized by Google

without reformation, and suggested that the church had no alternative but to cut off the decayed limb. Whereupon a member back in the congregetion arose and with much feeling asked for a suspension of action until he could make further efforts in behalf of the offending brother. The presiding Elder with more than pleasure granted the request, and prayed for God's blessing upon another effort. Now what particularly impressed me was the kindness and forbearance of the brethren towards one of like passions with themselves. While this was occurring I remembered instances in days that are passed of persons manifesting such *eagerness* to have one of their number "turned out" that convulsed and almost destroyed the whole church, and all done under the *pretense*, that the purity of the body of Christ required it. For myself I hope never to urge the expulsion of a member while any say no or express a wish to make other efforts, with and for our poor frail brothers and sisters in the Lord. What say you brother Pendleton? Is this not a worthy theme for your able pen? C.

☞ This was truly "a lovely scene." The objects of Discipline are threefold: *First*, To save the erring: *Second*, To admonish others:—and *Third*, To keep the church pure. How beautifully the scene above described contributes to all these ends? We ought never to forget that the great power of Christianity is *love*. He who can use the power of the church to gratify his private animosities and as an instrument to promte his own resentment or revenge, is himself unworthy of the fellowship of the saints. The Lord deliver us from such wolves in sheep's clothing!

TRINE-IMMERSION.

WHAT DID A. CAMPBELL SAY ABOUT IT?

LEON, Iowa, Feb. 3rd, 1867.

BROTHER PENDLETON:—In this part of our country the Tunkers are in the habit of quoting from near the bottom of the 258th page of Bro. Campbell and Rice's debate, where Campbell is represented as saying, upon the authority of ancient history, that Trine Immersion could be traced back to the days of the apostles.

Digitized by Google

But I find in my copy, and one more in the vicinity, that the word trine is not used. These were published in 1844, and I am informed that it is not found at all in the first edition, and that soon after the appearance of the second edition, with Trine in it, one of the Brethren Hayden, of Northern Ohio, wrote brother Campbell about the matter, and I understand that he appeared in the Harbinger with an article saying that it had appeared in said second edition without his authority or knowledge, and was wrong. Now if there is such a thing I would like to have it.

Hoping that you may soon give me the desired information, I subscribe myself your brother in the Lord, J. C. PORTER.

REPLY.

The correspondence referred to was between Father Campbell and Bro. Wharton, of Miami, Ind. We give it as it was originally published on the 583rd page of the Millennial Harbinger for the year 1855:

MIAMI COUNTY, Ia., June 28, 1855.

"BROTHER CAMPBELL;—I would inform you that the people called Tunkers or Dunkards, state that you have admitted in your writings that tri-immersion was practised in apostolic times. At one of their Yearly Meetings, Peter Larsha, a man of note amongst that people, stated in his discourse, that an eminent man, in a debate on the action of baptism, had admitted, that tri-immersion was practised in the days of the Apostles. I understood you to be the man meant. And as soon as convenient, asked him who he had reference to. He said A. Campbell, in his debate with N. L. Rice. I told him I had read that debate, and had seen no such admission from you, and requested him to read said debate again, and be sure he was right before he made a similar statement.

"This I would have let pass, if Peter Nead (author of Nead's Theology) had not stated recently at one of their Yearly Meetings in this county, that he had understood that you had admitted in your writings that tri-immersion was apostolic, and commended you for your candor, but could not reconcile your still practising single immersion. I wish to hear from you, through the Harbinger, in relation to this matter, as I am confident you have made no such admission. Should you see proper to answer this,

Digitized by Google

I shall use it to correct the statements referred to, as they were made in the bounds of my labors.

"Yours in the gospel, B. WHARTON."

"BROTHER WHARTON—*Dear Sir:* In response to the query, or queries propounded, I must say, that the gentleman affirming that I ever admitted in any debate, or on any occasion, or that I either believed or taught, that *trine*, or *tri-immersion*, was of Divine or Apostolic authority, by any Divine or Apostolic precept or precedent, are mistaken. I have never so believed or so taught. With me, there is but one Lord, one faith, and one immersion; and that not *in*, but *into* the name of the Father, and of the Son, and of the Holy Spirit.

"Truly yonrs, A. CAMPBELL."

This correspondence ought forever to have silenced this misrepresentation. I am not able to understand how such a statement ever originated. I have never seen it in any edition of the Campbell and Rice debate that has ever fallen under my examination. In *fact* there never has been but *one edition* of this debate. It was copy-righted and stereotyped by Dr. Brown—and all the successive impressions have been made from the *same plates*.—I much question whether the mistake can be found in *any* copy extant. The only way in which I can conceive of its having occurred is, by an oversight in the very first impressions—for among none of the copies of 1844 (when the work was first published) which I have seen, does it occur, and of course it could not have got into the stereotype plates afterwards, save by the most deliberate villainy. Will some Dunkard *produce* a copy containing the error? W. K. P.

MISSIONARY MOVEMENTS.

There is an unusual stir just now among the opponents of Missionary Societies. There is no small exultation over the fact that the Disciples in California adjourned their last annual Convention (14th Sept. 1866) *sine die*, because of "the conviction of many members that there was a 'want of Scripture precedent' for holding delegate conventions." Bro. D. L., of the Gospel Advocate, thinks "this is the decided tendency of things:" but is not this a huge conclusion to draw from so small a fact! A part, 'many members" only of a convention in California, dispirited

Digitized by Google

and faint, conclude to draw back from the difficult work of missions, and the eager conclusion is jumped at, that the 500,000 of disciples, all over Christendom, are about to follow their example! Not so fast, my dear brother L. There are many, *the overwhelming many*, that do not so look at this unfortunate movement in our far-off young Sister, California, as a good example for their imitation. What other State has abandoned her missionary organization! They are not so ready to follow in her steps. What other State has proposed to do it? A brother in Texas, who signs himself "Elder J. B. Wilmoth," sends greeting to Bro. Kendrick, the Texas Editor of the Gospel Advocate, over "the death of one more unauthorized system—*co-operation*, so-called," which, it seems, he witnessed on the 1st Lord's day of September last, at McKenney; but Bro. Kendrick, with his great, loving heart, justly but gently rebukes him for this mistaken gratulation. He says, "We never received such a letter before. We thought we all favored co-operation." He then proceeds to tell us of the Texas Missionary Society, "which held its last annual meeting on the 3rd Lord's day in Sept., two weeks after the obsequies which so much delighted brother Wilmoth, and we are pleased to learn that it is not only alive, but vigorously at work in its heaven-appointed mission of preaching the Gospel to lost and ruined souls of Texas. "The labors of the Executive Board for the previous year were approved," and a new Board of sterling evangelical men appointed for the year 1867. J. H. Wilkins, I. M. Beavers, J. S. Proctor, C. Kendrick, C. Proctor and J. W. Victery, are put at the helm; and brethren David Pennington, W. B. Rogers, and William J. Jones are already plying their oars, in the good work; others are promised, and it will take more funereal thanksgiving than brother Wilmoth can offer, and more killing resolutions than the church at McKenney can pass, to keep them in the silent tomb to which they would so gladly consign them. Bro. Kendrick speaks, like the true man of God that he is, on this subject. He says, "We have no particular *opposition* to make, except to those who do little or nothing, on their own plan, or on ours. We do oppose *idlers*. But if a brother will work on his own plan, or on ours, we bid him God speed." So say we. Let the work go on. Let the Gospel be preached, and let the preachers be sustained.

But the event of special rejoicing seems to be the conversion of Bro. Franklin, of the A. C Review. Bro. Lipscomb, in his

Digitized by Google

notice of the action of the convention of California, calls especial attention "to the clear utterances of the Review, in reference to these subjects." He "congratulates Bro. F. on his deliverance from the ever-varying, changing, vanishing institutions of man's device, and his stand on the firm rock of God's own placing."

But this is not enough: Bro. Fanning is moved to celebrate this accession to his ranks by a special paragraph of "rejoicing." We give it—heading and all:

"WHEN THOU ART CONVERTED STRENGTHEN THY BRETHREN.—'An honest confession,' is said to be 'good for the soul.' And while we are rejoiced to know that Bro. B. Franklin is now, for the first time since the year of grace 1853, making war upon all human organizations as substitutes for the church of Christ, it strikes us that he has made so many *side* cuts at good brethren who have stood the heat of the battle, which is now almost over, that he might afford to *confess* before God and his brethren, that in his 'bushwhacking' experiment, he has neither done justice to himself or the cause of his Master. We thank God, however, that our brother is now ably, and no doubt successfully, defending the Church of Christ against missionary organizations, and all other human inventions for the service of the church. We extend to you, Bro. Franklin, in the name of all the truly loyal to Jesus Christ, the right hand of fellowship. T. F."

Is not this offer of "fellowship" premature? Does brother Franklin accept the hand, *right* or *left* as it may be, that is put forth to be joined over the forsaken and crucified body of missions? He has not said so. We cannot think he will. We shall wait to hear it from his own lips, before we can give up the impression, that there is some mistake about it. If he has been "bushwhacking," as Bro. Fanning charges, he may have fired by mistake into the ranks of his friends, but that he has turned against the work of Barton W. Stone, Alexander Campbell, Walter Scott, John T. Johnson, Jno. Rogers and other illustrious servants of God, who though dead, yet speak to us in multiplied voices from every hilltop and valley in the land, through their living representatives—this we must hear him say for himself, before we can accept it as true. Why, Bro. Franklin is one of the Vice Presidents of the Society! Has he resigned? We think not. We trust he has no such intention.

Digitized by Google

Bro. Franklin, we know, with many others, thinks that the Missionary Society at Cincinnati did some unconstitutional things during the war,—and we think so too;—but we think that far too much ado has been made about this already. Many *Churches* did imprudent and unchristian things also—and are doing them every year;—but does this prove that Churches are dangerous things and ought to be abolished? These are incidents of our human frailty and must be met with the wisdom and charity which are higher than passion and sweeter and more blessed than revenge.

We would be happy to know that brother Franklin was heartily and permanently reconciled to co-operate with all his great energy and influence in our rapidly growing and wide reaching missionary movements. We have been over careful to avoid a word that would tend to increase his dissatisfaction—and it had been our impression, that he was growing more and more interested in the cause. It will be with feelings of profound regret that we shall abandon this hope, because we have never so deeply felt the want of efficient Missionary Societies as now. From all the borders of our spreading population the call comes to us, "Send us help,"—"send us a preacher." "The field is white for the harvest, send us the reapers;"—and when, under the divine impulse of this call, the echo of the old Commission, "Go ye into all the world and preach the Gospel to every creature &c," challenges us to rise up and send forth the heralds, it is saddening to hear strong men crying us down, and see them holding back the liberal hand, that would else lend its help to the task.

We must not be discouraged, however. God and our Lord Jesus Christ will be on the side of those who are faithful to the words of his Commission. We have many preachers,—but few Missionaries. The Churches are taking good care of the former. Shall they not also send forth the latter? This is the work of co-operation—and co-operation organized for this purpose is a Missionary Society, if any prefer it, let me say, *a Missionary Church*—the Church, systematically working, to the best of her knowledge and power, to carry out the great duty laid upon her, "To preach the gospel to every creature."

We are glad to see the practical form in which this matter is put by the clear spiritual insight of our excellent brother Munnell. Let us do a great work for the Lord and success will silence dissension. Many of the best and most thoughtful men among us

Digitized by Google

have felt that our Society has not been efficiently managed.—There may be many apologies offered for this. We delivered our faithful words on this subject before the Society, last October. But we take no pleasure in quarelling with the past. It is a most unprofitable waste of time, and a mischeivous hindrance to progress. The great idea of the Scriptures is, *Reform and go forward.* Let us do so. Bro. Shackleford, our Sec'y, is calling upon the Churches for help: will they not respond promptly and generously? Surely this plea cannot be made in vain. In nearly every State in the Union, where our cause is strong enough, the brethren have organized State Missionary Societies:—will they not also contribute a mite to send the gospel into distant and destitute regions also? Brethren, let us raise our banner higher and higher, for the rallying of the soldiers of the Cross. Let us take ever enlarging views of our duty and expand our charity till it takes in all men and all places. We are multiplyiug in number and in means; let us also increase in good works. They who think we are abandoning our Missionary organization are simply mistaken. As I have before said, in nearly every State where the cause is strong enough to justify, we have a State organization. From brother Black in Canada, than whom there is no more reliable exponent of the sentiments there, assures us that the brethren in Canada, are a Missionary people, and I am sure that the anti-missionary spirit is the exception and not the rule among us, almost every where in and out of the United States.—Let us not draw back, then, from any false alarm that may be raised by others, but let us look and feel and act for ourselves, in the light of facts,—the sense of duty and the responsibility of freemen in Christ Jesus. W. K. P.

ENLARGEMENT OF THE HARBINGER.

Our readers will notice that we have increased the number of our pages *per month* from 48 to 60. This is an increase of 25 per cent., but we make no additional charge. We have been anxious to do this from the first, and hope that it may induce our readers to help us still further to enlarge our list of subscribers. We are greatly encouraged by the increased interest already manifested in the Harbinger. We have received many valuable accessions to our previous choice list of subscribers—while we have lost but very few. They are still coming in, and we are confident of many more. Will not each reader try to send us at least one new name? W. K. P.

Digitized by Google

CORRESPONDENCE.

CINCINNATI, OHIO, Feb., 1867.

DEAR BRO. PENDLETON:—I have been for a few weeks past, on a visit to my Father's in Tennessee, and having to lie over here for some hours, I embrace the opportunity to give you a short sketch of my tour, and some of the impressions left upon my mind. Passing through this place, Louisville, and Nashville, I reached my father's, near McMinnville, Tenn., the last of January. I found him enjoying reasonable health for one of three score and fifteen years. The war-path is quite visible through Ky., and Tennessee; the desolated farms, the houseless and bleak chimneys, block-houses, earth-works and silent fields of dead, all tell that this scourge of nations has swept over the way. The victors that fell in this awful scene are honored with monumental tombs, as bait for fools,—while those who failed are left forgotten in their silent cells, a warning to those who survive them.—Thus nations sport with lives of men, as boys with toys. But silly birds are they that are caught in such a snare. The true here-men of earth are these who conquer themselves, as Job, Daniel or Paul—these leave monuments that last through time. They are heroes not for North or South, for East or West, but God's here-men for all times and climes.

Suffer this passing reference to the follies of all wars, whether successful or unsuccessful. I was quite agreeably disappointed to find with what energy the great mass of the people have gone to work to repair their losses, and restore peace and order in their respective communities. There are a few lawless persons on both sides that occasionally disturb the peace, but these are generally dealt with in a lawful manner, and quiet is again restored. I passed through several counties on horse-back with the same conscious safety as I would through Ohio or any other State. Although the people have been very much exhausted as to means, during the war, in that part of the State through which I travelled, I found plenty of substantial food for the people, as they raised a good crop the last year; but a little south of that, there can be no doubt of the almost utter destitution of hundreds and thousands of souls.

Their crops failed; they were already exhausted by the war, and very many of them are pennyless, both white and black, and must be fed by others for the present, or perish. From all that I have heard, I do not favor men's coming North to make collections; there is no need for this expense. Let every person there now (for this is the

Digitized by Google

time to prepare there for a crop), go to work so as not to need aid if it should be seasonable, longer than the present season, and let the brethren and friends of humanity send on money and provisions through the agencies which we already have established. The brethren at Nashville are in correspondence with brethren and trusty friends almost all over the destitute region, and can more easily and equitably distribute the bounty of the brethren, in my judgment, than any individual or other organization known to me. I fear that some of the brethren in Ky. have not selected the best and surest means of reaching these poor saints.

Anything sent to Metcalf & Bro's, Nashville Tenn., and marked, "For the destitute of the South," is, I am satisfied, properly appropriated as requested. I have known these brethren for many years, and their venerable pious parents, who are yet with their sons, from my boyhood. There was no truer family in East Tennessee, in those days, to Christ and his cause than these. They still linger in time, but as sheaves ripe for the harvest.

I think you can, with the utmost confidence, brethren, commit your bounty to the care of this house.

In religious matters, I am happy to know and say, that our brethren are and must be one. While we may always have some differences of opinion about matters of expediency, and must mutually allow each other these rights, we can and will be one in faith, hope and love. The brethren, both North and South, are very jealous for the word of the Lord, and for the institutions which he has ordained, as they understand them. This is as it should be. But about matters of expediency where we have not a clear precept or example in the Word of God, we can well afford to grant a large freedom to each other, and should not either impugn each other's motives, or descend into personal or sectional strife. Humanity was weak even in the Apostles, and at one time there was a great desire to know which among them should be the greatest, and the lesson that the Savior gave them we will all do well to study with care.

The Christian congregations in Tennessee were interrupted a good deal during the war;—some of them, however, never ceased to meet on the Lord's day for worship, and those that did for awhile, have as far as I could learn, revived their meetings again; some of them, however, do not yet meet *every* Lord's day. I met with and spoke for the brethren at New Smyrna, Rocky River, and McMinnville, Warren Co.; at Coldspring, in Bledsoe co., East Tenn.; Manchester, Coffee co.; and Nashville. I was very kindly received at all these points, and earnestly invited to attend others. Among our preaching brethren of the State

Digitized by Google

I met and freely conferred with P. S. Fall, Dr. Hall and D. Lipscomb of Nashville, where I remained with our very excellent brother Fall and other brethren for several days, speaking of evenings to fair audiences, with Wm. D. Carnes of Manchester, one of the best educators of youth in the State; with J. D. Billingsley, of Bledsoe co., whom the brethren should put into the field there in East Tenn. at once and keep him there, for he is worthy; with young Bros. Seitz and Deuten in Van Buren co., both worthy and efficient young men, I am told, who should be kept at the work; also with Bro. Thuddleston, of the same Co., an excellent preacher and teacher; with Bro. Jesse Sewel and my father of Warren co. Bro. Sewel is one of our strong men in the gospel, beloved by all and constantly at work.

With these and a few other brethren that minister the word of the Lord occasionally, I enjoyed the kindliest feelings and freest conversations about the interests of the kingdom of Christ—and the visit was one of the most pleasant, and I think profitable I ever made to my native State. I heard of several young gentlemen in Nashville, who think of coming, the next session, to Bethany College, I had the pleasure, at a number of my appointments, of addressing the clergy of the various denominations in their communities, and I thought I saw more signs of a desire on their part to listen to our plea, than in former years in that region. All Protestants must either come to a Bible Christianity or return to Rome. They may not understand this yet, but both the Roman Catholic leaders and our people know it.

The great battle between a simple Bible Christianity and a traditional Christianity must go on until all parties are involved either on the one or the other side. May the Lord of all lead every lover of the Truth to the unity of the faith as it is in Jesus Christ our Lord!

Yours in Christ, A. E. MYERS.

PUTAH, Solano co., Cal.

DEAR BRO. PENDLETON:—A deep, heartfelt debt of gratitude to you and our departed and much lamented brother and father, Campbell, prompts me to address a few lines to you, although in my simple, illiterate style, but I do the best I can. One gracious boon, the Millennial Harbinger, still continues to make its welcome and blessed monthly visits to me without fee or reward. Any of the things appertaining to this mortal body of a hundred fold more value in gold and silver, would have been but a trifling consideration to me in comparison to the Harbinger, even in my indigent circumstances.

Our beloved brother Campbell, I firmly believe, is receiving at this moment, a rich reward for such acts of free benevolence, which was a leading trait in his lovely character. I speak advisedly what I know to

Digitized by Google

be true, having had many years personal acquaintance with him, and having received the fruits of his benevolence, in his preaching and the Harbinger, gratis, when I had not the means to pay for it without distressing me. I have also many times received the rich hospitality of his house and table free of charge, and I presume hundreds, if not thousands, testify to the same fact. There are three especial acts that should be largely developed in the Christian character, which, if I have correctly learned the Scriptures, are the basis of the Christian's hope of immortality and eternal life. These are, Benevolence, Hospitality, and a special regard for the poor, the afflicted and distressed,—a condescension to teach, converse and preach the gospel to the poor as freely as to the rich and opulent.

I think these traits shone the most conspicuous in the life of Bro. A. Campbell and his father, of any men in the large circle of my acquaintance for more than 70 years. While I write I remember Sister Campbell, and sympathize with her family in their great bereavement. I also remember with gratitude her kindness and liberality. The last time I visited Bethany, about 20 years ago, I well recollect my thoughts while there, that I should probably never again while upon earth be in a society more resembling the family in heaven than Bethany. Dear Bro. Pendleton, your kindness to me, also that of your amiable companion—the daughter of Bro. Campbell,—will never be effaced from my memory. The marked attention I received from all while I was there, although I was illiterate in all books except God's Holy Book, the Bible, and was poor as to the things of this life,—O! what a love it created within my soul for Christians! O! how it strengthened my confidence in that holy religion which we profess.

My brother, I feel happy in the thought that God will reward you for all acts of kindness, especially the gift of the Harbinger, which is so edifying and comforting to me while I am tottering under infirmities of age. Although my dust body is nearing its dissolution, yet thank God my hope of immortality and eternal life in Christ brightens as the evidences of his promise thicken around me. My bosom companion, the partner of my life, is so feeble from the infirmity of age that she is almost helpless in body; but in spirit she is strong, holding fast her confidence in Christ and the hope of eternal life through him. May the Lord help us all to so finish our course in this life as to receive the crown of righteousness, which the Lord the righteous Judge will give to all those who have kept the faith, and love his appearing. I am confident your kind disposition will compassionate a truly sincere, ignorant old man, and forgive all errors in his writing.

Your brother in Christ, JOHN UDELL.

Digitized by Google

There is something very beautiful in these earnest and grateful words of our aged brother Udell. I think they will do other Christian hearts *good*. He reminds us of the aged Apostle—whose single theme became at last the exhortation, "little children, love one another." God bless you, venerated Stewart of the Lord and give you soon the eternal youth of the New Jerusalem. W. K. P.

CARROLLTON, Carroll Co., Miss., Jan. 15, 1867.

DEAR BROTHER PENDLETON:—Yours of Dec. 24th, containing a check for fifty dollars, came to hand by due course of mail, and was at once turned over to Dr. J. H. McKay for immediate distribution among destiute widows and orphans.

Bro. McKay has volunteered to act as agent in this matter, and as he has an extensive practice over a large portion of the county, he will have ample opportunities of ascertaining the wants of those who are really destitute, and deserving assistance.

We regard the widow and the orphan as having the first claim upon our charities, and then all others who are really destitute, and who are laboring with industry and economy as far as they are able, to support themselves.

In all my life I have never before seen so much zeal, energy, and industry, as is manifested by all classes of people, male and female, almost without exception, in the effort which they are making to support themselves, restore prosperity to our common country, and in some degree retrieve their wasted fortunes. All the temporal wants of our war-blighted, and dearth-smitten section of our great national domain are included in one—*the restoration of its agricultural resources*. This accomplished, and plenty would fill our store-houses, prosperity would again smile upon us, and peace, gladness, and joy once more fill our hearts, and attune our voices to songs of praise. In order to the accomplishment of this great object so essential both to existence and prosperity, the laboring classes, I mean the tillers of the soil especially, must have supplies. They, together with those who are not able to labor at all, are the principal sufferers.

And the destitution which has already begun, and which in many cases is now absolute, will increase until the necessaries of life can be produced from the soil.

We trust, then, that our brethren who have been blessed with an abundance of the good things of this life will not grow weary in well doing. They will be enabled to experience the truth of the word of the Lord Jesus, "*It is more blessed to give than to receive.*" Their contributions will be received with hearts of gratitude by those whom misfortune has made destitute, and who will labor with all their strength to become self-supporting as soon as possible.

Digitized by Google

I tender you, Brother Pendleton, in beholf of the recipients, their heartfelt thanks for your timely contribution. Anything sent either to Dr. J. H. McKay, or to myself, will be faithfully distributed according to the directions of the donor.

If supplies, they should be sent to Winona Miss

In Christ your Brother, B. F. MANIRE.

GLEN EASTON. Jan. 10th, 1867.

DEAR BRO. PENDLETON:—Enclosed you will find $20 for the "Suffering poor of the South." This amonut was raised at our social prayer meeting where the subject was brought before a few brethren and sisters for their consideration. We hope the brethren everywhere will respond to this call for aid to relieve the wants of the Sufferers. The Psalmist says, "Blessed is he that remembereth the poor." It is not sufficient that we should say, Depart in peace; be ye warmed and filled, and not give them the things that are needful to the body. It will profit us nothing. "Whoso hath this world's goods, and seeth his brother have need, and shutteth up his bowels of compassion, how dwelleth the love of GOD in him?"

O let us all live and act so that it will not be said of us in that Great Day, "I was hungry and ye gave me no meat; naked, and ye clothed me not;—for as much as ye have done it not unto the least of these my disciples, you have not done it unto me."

May the Lord open our hearts and prepare us for every good work, is the prayer of your brother in Christ, J. P. WAYMAN.

FILLMORE'S MUSIC.—We call attention to Bro. Fillmore's advertisement of music books on the second page of the cover. He is one of our irrepressible geniuses. He sings because he cannot help it, and always sings well. His compositions are simple and full of *melody*. His works are admirably adapted to the wants of our congregations. This last volume of his,—"THE HARP OF ZION" has the special merit of arranging the hymns of our Hymn Book under tunes that, in Bro. Filmore's judgment, are suited to their sentiments. We do not mean that he has printed the Hymns of the Hymn Book, in his music book, but that he has taken the numbers of the Hymns and arranged them in an order with the tunes to which they should or may be tastefully sung, so that any one can readily use the two together. This is a great advantage; for many singers have no taste in adopting tunes to words—and even those who have, cannot always anticipate the sentiment well enough to make a suitable selection. Bro. Fillmore has the taste and he has

Digitized by Google

taken the pains and the time necessary to accomplish this work, and so far as we can judge from a cursory examination, he has done it well. We confess to some aversion to "*figure-faced*" notes. We hold music among the fine arts, and cannot feel reconciled to any scheme that compromises its expression,—but brother Fillmore will soon have the "*Christian Psaltery*" ready, and thus all tastes can be gratified. We have the best Hymn Book in the world; let us also have the best music Book,—and, what will be the crowning best—the best singing, we trust will soon follow.

CHURCH NEWS.

BELLAIR, Ohio, January 30th, 1867.

BRO. PENDLETON:—The cause is prospering in this place. Bro. H. D. Carlton, the pastor of the church, assisted by Bro. Hall of Wheeling, held a meeting, over two Lord's days—the immediate result of which was seven additions. One—an Episcopalian lady—who is forbidden by her parents from ever entering their house again; but O how sweet are the words of our Savior, "They that forsake houses, or brethren, or sisters, or father or mother, or wife or children, or lands for my name's sake, shall receive a hundred fold, and shall inherit everlasting life." May we all so act that eternal life may be ours.

Yours Truly, J. G. ARCHER.

VALLEY, Washington co., Iowa Feb. 4th. 1867.

BRO. PENDLETON:—Since I have been located, here (two months) we have had six accessions to the Church, all influential citizens.

In Christian Hope, C. P. CONE.

CLARENCE, Erie co., N. Y.

Bro. J. C. Goodrich commenced a meeting here on the fourth of Jan. 1867 and closed on the 21. Result 29 immersed, 3 reclaimed, and all old difficulties existing for several years removed, so that we are all in harmony and peace now.

Praise the Lord for his long suffering and abundant gooodness,

J. MILTON BARTLETT.

On the 1st Lord's day in Jan., had two accessions at Bedfordville, Ill., by immersion

On the 2nd. Lord's day had three accessions at Oak Grove—two from the Baptists. As ever Yours, ROBERT LIBURANCE.

Digitized by Google

BETHANY COLLEGE.

FREE LECTURES FOR MINISTERS.

We take pleasure in announcing, that, in harmony with the plan of Biblical Instruction proposed in Bethany College, our course of **Free Lectures** for **Ministers** will commence on the *last Monday in March*, 1867. These Lectures are designed especially for such preachers of the Gospel as cannot take the regular course of the Biblical Institute. They will be popular in style, and arranged to cover all the most practical wants of the Preacher in **Sacred History, Biblical Literature, Church History, Christology** and **Homiletics.** The course will extend through two months and embrace about **two hundred Lectures,** with regular *practical training* in the *art of composing and delivering sermons.* Thus, in the course of two months, our young ministers may have the benefit of the richest practical fruits of the life-long studies and experience of the Lecturers, on all the more important practical subjects of their responsible calling. We can scarcely adequately estimate the value of such a privilege. Its benefits will be felt throughout life. The wide field of knowledge that will be opened up to the student and partially explored in his presence will give an impulse to investigation and a comprehension to the grasp of truth, that cannot fail to contribute greatly to his power and usefulness as a minister of the Gospel. I. The People of God and their Land; II. The Book of God, its Origin, its History and its Interpretation; III. The Christ—His Divinity, Humanity, Life, Sacrifice, Resurrection, Doctrine, Government, and Second Coming; IV. The Church—its Origin, Growth, Conflicts, Corruptions, Reformations, Missionary spirit, and Ultimate Destiny; V. The Preacher—his work and duty in reference to all these—*what* he must do, and *how* he must do it;—these are a few of the themes that we cite to suggest the value of this *free will offering* of the Faculty of Bethany College for promoting the efficiency of our ministry in the Gospel.—It is unnecessary to go into detail. Suffice it to say, that we have meditated long upon the whole subject, and devised a scheme, which cannot fail to give the utmost satisfaction.

Dr. R. RICHARDSON, Dr. J. T. BARCLAY, PROF. C. L. LOOS and W. K. PENDLETON will be the regular and responsible Lecturers for the whole course of *two months,* beginning on the last Monday in March, 1867. We are in correspondence with other Lecturers to assist us on special topics. We may mention brethren P. S. Fall, of Nashville, Tenn., and Isaac Errett, of Cleveland, Ohio; others may be conferred with,—of all which, however, notice may be given when we can speak more definitely.

We invite all to attend, who have a desire to do so, without charge. We desire and hope to have a large class. May the blessing of God attend our work.

W. K. PENDLETON,
Pres't of Bethany College.

Digitized by Google

THE

MILLENNIAL HARBINGER.

DEVOTED TO PRIMITIVE CHRISTIANITY.

Vol. 38.] BETHANY, W. V., *APRIL*, 1867. [No. IV.

BROTHERLY KINDNESS.

DISCIPLINE, NUMBER II.

—"But if he will not hear thee, then take with thee one or two more, that in the mouth of two or three witnesses, every word may be established. And if he shall neglect to hear them, tell it unto the church: but if he neglect to hear the church, let him be unto thee as a heathen man and a publican."—MATT. XVIII. 16, 17.

"But if he will not hear thee." If, going in the spirit of Christ, urged forward by an ardent desire for his salvation, offended and grieved for the honor of the cause of God,—you have kindly and faithfully told him his fault, "between you and him alone," and lovingly done this and all that you could do, to make him see and feel it, confess it and make restitution—you fail; "then take with you one or two more, that in the mouth of two or three witnesses every word may be established."

We have considered all the Disciples of Christ, associated together in church relation, as standing upon the same level,—as enjoying, or entitled to enjoy, the same rights and privileges; and, therefore, have supposed that the first step of labor might be taken by any one of them. Does the richest offend against the poorest, or the greatest against the smallest; or, the smallest against the greatest, and the poorest against the richest—or what-

Digitized by Google

ever may be the rank or standing of the parties, the trespasser is to be labored with by the one trespassed against; and if he or she fail to reclaim him, then the next step is to be taken.

Was the offense a private one, it is not to be published now; but one or two more only are to be informed of it: and if it be a public offense, the less it is talked about the better, and the same course is to be followed. The offender is now to be visited again, by these two or three. The fault is to be stated again by him or her who commenced the labor; a statement is also to be made of what passed at the former interview, and the result of it. Then one or two more, who have now been brought in, if satisfied that the brother visited has trespassed, and that he has been faithfully told his fault by the other, according to the law of Christ, are now to join in the admonition, and all together are to use their best endeavors to reclaim him. If the failure of the first labor was owing to any want in the visiting brother, the letter of the law of Christ having been complied with, it is now expected that the brother or brethren who join in the admonition will supply that deficiency. If he possessed not enough of the Spirit of Christ, it is expected that they will now possess it. If he looked too much on his own personal injury, or did not feel as he ought to have felt, for the reformation and salvation of the offending brother, it is expected that they will be impartial and judge righteously.

As our Lord says: "If thy *brother* trespass," we have all along spoken of the offender in the masculine gender; and of the offended we have said, "*he* or *she*." But the trespasser may be a *sister* and the trespassed against a *brother;* or both of either sex. The law is the same; for in Christ Jesus "there is neither Jew nor Greek, there is neither bond nor free, there is neither male nor female;" but all here are *one*.

A labor for the restoration of an offender may, therefore, as well be commenced by a female as by a male member of the church, and in many instances better. If the offense be a private one, and the offended party a sister, the labor must be commenced by her; for she has no more right to make it known, without taking gospel steps for the recovery of the transgressor, than a male member.

I remark again: In reference to the co-laborer or co-laborers.—

Digitized by Google

As the law of Christ does not say that they shall be of only one sex, we have no right to say it. They may, therefore, be brethren or sisters, or both. In some cases, all of one—in others, of both sexes, no doubt, would be the best. The person offended against, or who commences the labor, must judge in this case.—The great object, design and end of the labor being kept in view, such a selection should be made by him or her, in the fear of God, after imploring His guidance, as, in his or her judgment, may be most likely to effect it—namely, the offender's reclamation. But, the "one or two more," are united in this labor, also, for another object,—that is, provided the great end, the reformation and salvation of the offender be not effected through them,—that they may appear as *witnesses* before the church.—"That in the mouth of two or three witnesses every word may be established." They should be competent for witnesses. And not only so; they should be competent to hear and judge of all the evidence submitted to them of the offender's guilt. The nature of the offense, and the character, rank, and standing, sex, etc. etc., of the offender, or party accused, must all be taken into the account.

Offenses will come. In the purest age of the Christian church there were offenders, and occasions to use, and then was used, this law of Christ. The letters of Paul to the church in Corinth testify that the members of it were far from being perfect. And in the first one, 5th and 6th chapters, we have these additional instructions: "Dare any of you," says he at the beginning of the 6th chapter, "having a matter against another, go to law before the unjust, and not before the saints? Do you not know that the saints shall judge the world? And if the world shall be judged by you, are ye unworthy to judge the smallest matters? Know ye not that we shall judge angels? how much more things that pertain to this life? If, then, you have judgments of things pertaining to this life, set them to judge who are least esteemed in the church."

That there should not be lawsuits between Christians—nor, indeed, any difficulties or differences which they should not amicably adjust among themselves, is plainly taught by our Lord, in the precept we have been considering, as well as in these by Paul. But a word or two further, on the character of the *co-*

Digitized by Google

laborers. "Set them to judge," says Paul, "Who are least esteemed in the church."

Is this to be the character of the judges? Yes! This will answer for some causes. If the matter in dispute be only a little property, or things only which pertain to this life, the least esteemed in the church should be honored to decide the case, rather than to have the parties appear before the civil bar of an ungodly world. "Know ye not," says the Apostle, "that we shall judge angels? How much more things that pertain to this life?" But, perhaps, the sense of this passage is better expressed by the translation and pointings of Dr. McKnight. He renders it thus: "Why do you set those to judge who are of no account in the congregation." I am inclined to prefer this rendering, as it better accords, in my judgment, with what follows. "I speak this to your shame," the apostle continues; "Is it so, that there is not a wise man among you? No, not one that shall be able to judge between his brethren? But brother goeth to law with brother, and that before the unbelievers?"

The sense, then, appears to be that those "who are least esteemed in the church," or, "are of no account in the congregation," are not members of it; but *unbelievers*, before whom, some of the Corinthian brethren had gone to law. "Is it so then," Paul asks, "that there is not a wise man *among you?*"

The apostle speaks of "*wise men*," as judges; and again, of *the spiritual*," as restoring such as have erred from the truth.—And such should, most obviously, be the character of the co-laborers before any others.

When a brother or a sister has been overtaken in a fault and trespassed, to be visited privately by another, and admonished of it kindly, in love and from love, and being admonished also by his or her own conscience—it would seem that he or she would at once repent and reform. If the offense committed be a private one; how easy can all be settled now! Repentance and restitution is all that is required, and the fault is forgiven and buried. And if it be public; how much better to be reclaimed by one, and that a feeble brother or sister, perhaps, and by one's own conscience; and then go forward in public, voluntarily and penitently confess and ask pardon; than to wait for a visit from others! How much more noble and manly or womanly! How much more Christ-like!

Digitized by Google

"To confess that we have erred," when we have done so, once remarked an ancient philosopher,—"is only to say that we are wiser to day than we were yesterday." But alas, for poor, fallen, frail, human nature! Some offenders will not be reclaimed by *one labor of love*, and be forgiven: and others will not by *two* and by it. The witnesses therefore are to be called, and every word established. And now all join in the labor; but the offender remains incorrigible. They make their last appeal, and he turns a deaf ear to them. What now is to be done? There is still one step further to be taken, and it is the last one—the last for him or her, who commenced this labor of love. It is to report the case to the church:—"And if he shall neglect to hear them, tell it to the church."

The church is the body and bride of Christ: it is the pillar and support of the truth. And how is the case to be reported to the church? It may be done, personally, by the offended brother, at any public meeting of the body; or, through the eldership, or by a pastor or deacon. If, upon inquiry now, the church be satisfied that the law of Christ has been faithfully observed, and the first and second labors have been properly taken; (and to give satisfaction here the witnesses must testify): the church can receive the case. If the offending party be present, and object not to the labors which have been performed, nor to the laborers; all that the church has now to do, is to consider the charge or charges as established, and to join in the admonition. If the offending party be absent, he is to be cited before the church to answer for himself. If on appearing, he pleads not guilty, and objects to the witnesses, or to their labors with him, the church may now appoint one or two more, who may review the case—examine and ascertain the facts, and report. If they report in like manner,—the church now being satisfied, on the testimony of those whom it "set to judge," is to admonish the offender; and if he repent, confess his fault and make restitution, is to forgive him; but if not, is to cut him off and separate him from its fellowship. "But if he neglect to hear the church, let him be unto thee as a heathen man and a publican." "In the name of our Lord Jesus Christ," says Paul, "When ye are gathered together, and my spirit, with the power of our Lord Jesus Christ, to deliver such an one to Satan for the destruction of the flesh, that

Digitized by Google

the Spirit may be saved in the day of the Lord Jesus." "Therefore, put away from among yourselves that wicked person."—(1 Cor. v. 4, 5, and 13.)

The church is Christ's highest judicatory on earth; and, therefore, he has made no provision for our appeal from its decision to any other. And excision or exclusion from it, is the greatest punishment it can inflict. If he disregard the admonition of the church, "let him be unto thee as a heathen man and a publican;" and, "with such a one," says Paul, "no not to eat."—(1 Cor. v. 11.)

The question now arises: How are heathen men and publicans to us? and what is the *eating* here forbidden? A correct answer to the first question, will enable us to answer the second. I answer, then, that heathen men and publicans are to us, like all others, who do not profess the Christian faith. They are to us, as publicans and sinners were to Christ. They are our fellow creatures—our brethren and sisters of the human family, and our dear *connections* and *friends*, perhaps. But Christ ate with publicans and sinners; yet, and we may eat with them as he did.—The eating, therefore, which is forbidden, is manifestly an eating at the table of the Lord. Being excluded from the church, they are excluded from its table. "We have an altar," says Paul to the Hebrews, "whereof they have no right to eat, who serve the tabernacle." (Heb. xii. 10.) The Lord's table is the "altar," at which we commemorate the Lord's death; and where also, we have communion with one another.

But there is something remarkable in the passage, which we have given from Paul, on exclusion, which we may do well for a moment further to consider.—"In the name of our Lord Jesus Christ,"—says he, "when ye are gathered together, with my Spirit and with the power of our Lord Jesus Christ." *In the name of* any one, is *by his authority*. If we do "in the name of Jesus Christ"—what he has commanded us, we are to consider that he joins us in the act. An exclusion from the church of Christ, therefore, under these circumstances, should be regarded as a very solemn and fearful act. The excluded person may not, henceforth, eat at the table of the Lord: for the Lord is displeased with him, and the church disfellowships him for the Lord's sake. But the apostle proceeds:—"to deliver such a one to Satan, for the destruction of the flesh, that the Spirit may be saved in the day of the Lord Jesus."

Digitized by Google

In cutting off a person from the church, he is thrown again into the world. And Satan here holds the Scepter. He is called the Prince and power of the air—the spirit who works in the children of disobedience. Here the excluded person is in the devil's territory. Here he can hold no communion with Heaven. His best spiritual food is husks, till he returns to his duty—takes up his stumbling blocks and re-enters his Father's house.

What shall we say of the excluding act, which does all this? Is it cruel? Is it hard? Is it unjust? No: it is just, and withal, it is merciful also. The incorrigible offender is thus delivered to Satan for the destruction of the flesh, that the spirit may be saved in the day of the Lord Jesus." If he be a Christian, there is yet hope of reformation in him from the buffetings of Satan. Let him try the world: he will find it all an empty show. It will not satisfy him. "And if any man obey not our word by this epistle," says Paul to the Thessalonians, "note that man, and have no company with him, that he may be ashamed. Yet count him not as an enemy, but admonish him as a brother." (2 Thes. iii. 15.)

So should we, as individuals, treat any who may have been excluded from the church. While they are to us as heathen men and publicans, with whom we cannot eat at the table of the Lord, yet we are not to count them as enemies, but continue to admonish them as brethren, "if God peradventure, may grant them repentance to the acknowledgment of the truth." (2 Tim. ii. 25.)

ADELPHOS.

POSTSCRIPT TO "OUR MINISTERS."

In conducting colleges and schools, their professors and teachers always recognize a few of their pupils as dilatory, tardy, irregular and unstudious. They are also conscious that to manage these few is to manage the whole College. One hundred young men are governed by governing a certain ten of them. If this *lower ten* can be kept at their books, the whole institution may be considered as progressing finely, and in good condition.—The cares of the faculty may be greatly reduced if, as some do, they will once a month, or oftener, take their list of matriculates and read over the names of all, and ascertain the standing and conduct of each one in the several departments, and each profes-

Digitized by Google

sor taking the names of the delinquents will speak to them kindly, informing each one, privately, that his name was placed upon the delinquent list, at the last examination of the roll. In almost every case this course will have the desired effect, because the young men will not only see themselves thus individualized, but will entertain the highest regard for those who have saved their feelings from the friction of public rebuke.

About two years ago, I held a protracted meeting in a small town where the church had been under the damaging influence of the war for three years. There was a regular dancing club formed in the town, thirteen dramshops and three distilleries not far off. The members having had no pastoral attention for a long time, of course, were scattered, discouraged and degenerated.—After holding about forty meetings with them in half as many days and its tonic effects were felt by all, the elders were got together, the church list was examined and all moved up to a new page; the names of all delinquents were written on a separate paper and divided among the elders to be looked after and brought back to their duty. It was found that none but *twenty* needed any special attention, and that, as soon as these were restored, the church was all in order. The elders were urged to look over the names of their flock, and ever, in this way, be watchful of those who were getting a little out of the way, inasmuch as they had to give account to God for the souls under their care. This is a work, however, that largely devolves upon the minister as the more active bishop of the church, and the one who is most responsible to God for the safe keeping of the flock.

Now to my certain knowledge many ministers never have a list of the members in their possession, and unless it be in towns and cities, the members are not all personally known to them. The very first thing to be done when you begin with a church is to get a correct list of the membership, which, perhaps, you will find scattered over fifteen pages on the church book, unrevised for almost as many years; move them up on a neat, clean page, then take a copy of the same for your own use and make yourself acquainted with the spiritual condition of each one, and pray over them.—You will find one young man wild and prayerless; another cold and worldly; another earnest and devoted—you must know your

Digitized by Google

men, know how to approach them, and how to meet their varied and ever varying wants.

But keep your eye on the few who most need attention, and by approaching them wisely, (for "he that winneth souls is wise,") you will be able to "present every man perfect in Christ Jesus." Just as a teacher desires to have his classes well prepared for examination, so must ministers have all in their classes ready for the appearing of the Lord Jesus on that great examination day. If not, God may require their blood at our hands. Look over your churches, brethren, whether you preach in the city or country, and ask your profoundest convictions whether you have them ready for the coming of the Lord If He should tell us all that we had just another month with our congregations to prepare them for judgment, where the minister must stand at the head of his flock, and in a very important sense, answer for their condition, how would we spend our month? "What carefulness it would work in us, yea what zeal, yea what vehement desire."—Would we then go straight to our appointments and straight home again, depending upon our sermons only? What subject would we choose for our last discourse? Would we attempt a display of logic or rhetoric? No, the weight of eternal interests would hurry us direct to the work in hand. Our sentences would be short, strong, oracular. "England expects every man to do his duty" were the last words of the Admiral when about engaging in a terrible battle on the sea. "Twenty centuries are looking down upon you from the tops of these pyramids," cried Napoleon when rushing upon the foe in Egypt. What, then, should be our style when marshalling the hosts of God and preparing them to become more than conquerors through Him that loved us? Let the silent response come up from every heart.

The plan I have suggested for taking the oversight of each individual in the church will obviate the necessity of much rebuke usually administered in public. Some ministers instead of taking the more christian and more manful way of speaking privately to a few offenders will put it all off till he gets into the pulpit, and there spends the time of the whole congregation in speaking of matters that would suit much better in the private ear of the ones interested. I never liked to hear any one tell family secrets, or what ought to be regarded as private, for it seems a little family pride would not be out of place in many such

Digitized by Google

cases. Besides this if you save the abrasion of their feelings in public when possible, they will respect you all the more and give all the more heed to your private admonitions. We must all remember that even this labor-saving age has secured no patent that ever can, in the least, diminish our pastoral labor from house to house; nor can pulpit ministrations, or any thing else ever be substituted in the place of kind, personal admonitions to the wayward.

I hope my brethren in the ministry will pardon the boldness and directness of these few letters directed to them. Indeed the kind expressions of approval from many during the time of their publication incline me to hope that some good may have been done. Should my other pressing duties allow me the time I would be glad to write a brief series of plain spoken letters on the eldership and contribute a little, not only to a better understanding of this subject, but to a more efficient working among those whom the Apostles called elders, bishops, overseers, teachers, pastors or shepherds, for I am very confident that we have been wide of the mark on this whole question. I do not mean to intimate that I would come in with a long list of charges of inefficiency and so forth against our elders, for the main fault has not been found with them. Let us all pray God to give us a better knowledge of his truth and a more earnest devotion to the interests of his kingdom, and give all the glory to his name forever.

THOMAS MUNNELL.

UNIVERSALISM.

QUERY ABOUT THE DISSCUSSION WITH DR. SKINNER.

EDITORS OF THE HARBINGER:—If it would not be asking too much, I should be glad to have you give the facts and the reasons why the discussion between Campbell and Skinner never appeared in book form, except an edition that Skinner put forth after fruitless efforts to have Campbell assist in getting the work before the public.

Did the Bible Society refuse to publish the work? If so, was it because they thought Mr. Campbell failed to sustain his side of the questions at issue. It is claimed that Skinner published 1500 copies of said discussion (though I have never been able to get sight of one,) and made a proposition to A. Campbell to take one

Digitized by Google

half of them in order to get it before the public but that he declined having anything to do with this matter.

Mr. Skinner has been in this region of country recently and made a decided impression upon a certain professor, that A. Campbell and his brethren were not satisfied with the result of the discussion and that the Bible Society regarded it as a failure, and that Skinner would have been a great fool to have issued a work to the injury of his reputation;—therefore, Mr. Skinner was victorious, proving his faith by his works. It is further claimed that several ministers of the Christian Church became Universalists by reading that work. One Ballard, is named among the number.

What is the number of Universalists in the United States, and what is the number of Disciples? I am sure by publishing the facts in regard to this matter some good at least will be done.

Yours Respectfully, READER OF THE HARBINGER.
GALESBURG, Ill.

ANSWER.

This discussion was commenced in the Harbinger in 1837. In connection with the agreement as to the "propositions" and "rules of discussion," &c., Mr. Campbell submitted to Mr. Skinner the following proposition:

"After the discussion shall have been published in our respective periodicals and in the periodical press, a copy-right for its future publication in the form of a volume shall be tendered to the American and Foreign Bible Society, that the profits accruing from the sale of the work may be consecrated to the distribution of the Word of Life at home and abroad. And should they refuse, it shall be tendered to the American Bible Society, and they refusing, to any benevolent society in which the parties may agree."—1837, page 346.

To this it seems Mr. Skinner did not assent. I suppose therefore, that no proposition was ever made to the A. and F. or the A. Bible Society to publish, and they of course expressed no opinion *pro* or *con* on the subject. At least the correspondence show no such fact.

At the close of the discussion (July 1839) Mr. Campbell in a P. S. made the following proposition to Mr. Skinner:

"Not having received any proposal for the copy-right, and as

Digitized by Google

your party published the discussion between Dr. Ely and Mr. Thomas in a separate volume, I therefore tender to you the right so far as my interest goes. If you or your friends decline, I presume the right will be conceded to me?"—Vol. of 1839 page 377.

In March 1840, Mr. Campbell informs his readers of Mr. Skinners acceptance of this proposition in the following note:

"It may be seen on page 377, Vol. III, new series, that I tendered my right of publication of said discussion, in the form of a separate volume, to Mr. Skinner; expecting, in case of his refusal, a similar tender from him. After so long a time—after the failure of various projects to have me to become a partner in the undertaking, resolved as I was that he or I should publish it on our individual responsibility, Mr. Skinner has issued his proposals for its republication in a volume of from 400 to 500 pages 12mo., neatly bound, at One Dollar. Those paying for five copies shall have a sixth gratis. It is to contain, besides our letters, those of *Spencer* and Montgomery. I hope it will be faithfully printed and freely circulated, especially amongst Universalists.

"Subscriptions and orders will be received at this office."—p. 144, vol. of 1840.

Under this arrangement the work was brought out by Mr. Skinner, and in Sept. 1840, Mr. Campbell thus notices it:

"The Debate on Universalism arrived here a few days since, in sheets. Since my return from my visit to Eastern Virginia I have not had time to examine its fidelity. There is an Appendix added of Mr. Skinner's own manufacture. The design of it appears to be to mislead the reader in respect to a note taken from the Appendix to the third edition of my Family Testament. The Appendix is all on one side, as a matter of course, and was needed, at least in the judgment of Mr. S., to perfect what was wanting in his defense. He has also affixed notes to one of my letters, containing comments and assertions which no honorable man would have presumed to do. It is, then, unfaithfully published. Still, his Notes and Appendix to the contrary notwithstanding, I desire that it may have an extensive circulation."—p. 432, vol. of 1840.

These are the facts in the case. It is evident that Mr. C. was willing to publish the work himself or to have Mr. Skinner publish it, but he was not willing to have any *business partnership* with him in the matter. No doubt he preferred Mr. Skinner should publish it, as the surest way of getting it circulated among Uuiversalists, whom he especially desired to read it.—No one who knows anything of Alexander Campbell could suspect him of any reluctance either to *defend* his opinions or to *publish* his defence;—but for Universalists to boast and claim victo-

Digitized by Google

ries are facts common as mushrooms in summer. It is their last, strongest and most reliable argument.

The number of Disciples in the U. S. is reckoned variously from four to five hundred thousand. In the census of 1850 the "church capacity" of the Universalists was 214,115. The membership could scarcely be so large—but of this I have no means of determining.

W. K. P.

A GREAT CREED TRIED AND FOUND WANTING.

(CONCLUDED).

In our last number we were giving some items from the expurgation of heresies from the Augsburg Confession and the other Symbolical books of the Lutheran Church, by the General Synod of the United States. We now proceed to another important "topic" in this sad list of old time-honored, long-revered "errors," or *heresies*, for such, according to the tenor and spirit of this *Synodical Platform*, they really are.

Topic V in this list of grievances made by the General Synod against their own Creed, is *Baptismal Regeneration*. We remember now how often Lutheran divines in this country, have in the pulpit and in the press noisily and with pious horror charged us with this very *heresy*; and here, in due form this charge is made by the same men in solemn manner against their own time-honored Creed!—and, (what they of course failed to do against us, as we totally reject it,) the charge is here fully sustained.

This *heresy* is thus defined in the *Platform*:—"the doctrine, that baptism is essentially and invariably attended by spiritual regeneration; and that such water baptism, unconditionally essential to salvation." Now this doctrine, the Synod says, is taught in the full Creed of their church; and they proceed to give the proofs, as follows:

Augsburg Confession, Art. 2. "Our churches teach that this innate disease and original sin, is truly sin, and condemneth all those under the eternal wrath of God, who are not born again by Baptism and the Holy Spirit."

Apology to A. Confession p. 226: "Our opponents (—the Catholics, C. L. L.) also agree to the ninth article in which we confess that Baptism is necessary to salvation, and that the baptism of infants is not fruitless, but necessary and salutary."

Digitized by Google

Luther's Smaller Catechism—(also one of the SYMBOLS).

"*Question: What does baptism confer or benefit?*

"*Ans.*—It effects the forgiveness of sins, delivers from death and the devil, and confers everlasting salvation upon all who believe it, as the words and promises of God declare."

"* * * With the word of God it (the water) constitutes a baptism, that is, a gracious water of life, and a washing of regeneration, in the Holy Ghost," Symb. Book p. 421.

Luther's Larger Catechism. "Here in Baptism, every one has such a treasure, and medicine gratuitously brought to his door,—a medicine that abolishes death, and preserves all men to eternal life."

"* * * *Through baptism we are born anew.*"

Art. 3: *On Baptism.* § 2. "By baptism as the laver of regeneration, and the renewing of the Holy Ghost, God saves us, and works in us such righteousness and purification from sins, that whosoever perseveres in such covenant and reliance, will not be lost, but have eternal life."

§ 4.—"Baptism is the bath (laver) of regeneration, *because in it we are regenerated* and sealed with the Spirit of Sonship and obtain pardon."

With these quotations, (those from the catechism more fully given than above;—we have given the most important, the *sinning*, passages.—) the Committee of the L. Synod fully make good the solemn charge against the creed of the Luthearn Church.—The *heresy* here taught is thus branded by this Committee—p. 31 of the *Platform*, "Baptismal regeneration either in infants or adults, is therefore a doctrine not taught in the word of God and fraught with much injury to the souls of men, although inculcated in the former books"—that is the *Symbolic Book*, or the full creed. For this reason, the *Platform* states, the "passages" we have above quoted, "are rejected."

On this important "topic" we desire to make a few points, and ask the reader to note them. 1.—The General Synod by its representative committee charges the creed-books of the Lutheran church with clearly teaching *Baptismal Regeneration;* which it states to be a "doctrine not taught in the Word of God and greatly injurious to the souls of men." Yet, 2—this has *been* the creed of the church for three centuries, and *this very* doctrine this Synod well knows, was during these centuries, a doctrine of the church,—kept undisturbed in the symbols, preached in the

Digitized by Google

pulpits and taught in the schools. Then, 3,—this very doctrine is now, to-day, believed and taught in the very words above rejected, by Lutherans in this very land; not only by foreign, German, churches, but by natives. In the *Lutheran Almanac* for 1867, published at Allentown, in English, and that, too, by authority of the Pennsylvania Synod, some of the very passages thus "rejected" by the General Synod are quoted to exhibit and sustain the "Lutheran Doctrines of the Holy Sacrament." This Almanac says, "As the doctrines of the Evangelical Lutheran church, especially those concerning the Holy Sacraments are often misunderstood and misrepresented, we would kindly request our readers to circulate the following explanations by old and good authorities, &c., &c." Then among others the following passages are given to show what the doctrine of the Lutheran Church *now* is on this subject.

"Thus, then, it (baptism) effects the forgiveness of sins, delivers from death and the devil, and confers everlasting salvation upon all who believe it." *Luther's Smaller Catechism.*

"As in the case of the oral word, so in regard to baptism, we hold, that the water and word (which is the principal constituent of baptism) externally applied, effect nothing without the internal influence of the Holy Spirit, &c. *Luther*, Matt. iii. 11.

"The chief end of baptism is to signify, offer, confer, and apply God's grace." *Hollaz.*

These are extreme professions of *Baptismal Regeneration* and *this*, says this Almanac, "Published in accordance with a special request of the Pennsylvania Synod," *is* the true doctrine of the Evangelical Lutheran Church. The General Synod's *Platform* says "It is not taught in the Word of God";—this Luth. Almanac cites nearly thirty passages to prove the contrary! Synod against Synod!—one charging the other with errors "destructive of the souls of men"; the other charging back an abandonment of the creed of the church. This is creed harmony! It is fearful *dis*harmony; and that too, with not only the great Augsburg Confession in articles and sections for the main creed, but an *Apology* or *defense* of it; a *Form of Concord* (—concord!); two Catechisms—a large and small one, explanatory, all superadded!

But, 4.—This very Platform itself, unwarily and unwittingly,—but from the sad necessity of the case, after all its protestations and expurgations, really runs into the selfsame "error" and "soul-destroying" doctrine. On that confounding, troublous,

Digitized by Google

question of *Infant-Baptism*, p. 31, we have this language: "Baptism in infants, is the pledge of the bestowment of these blessings purchased by Christ for all. "As in Adam all die, so in Christ shall all be made alive." And, "This promise is to you and your *children*, Acts ii: 39. These blessings are forgiveness of sins, or exemption from the penal consequences of natural depravity, (which would at least be exclusion from heaven on account of moral disqualification for admission), reception into the visible church of Christ, grace to help in every time of need, and special provision for the nurture and admonition of the Lord, to which parents pledge themselves." Now wherin does this differ from the "passages rejected" from the creed by this very Platform? It involves and really declares every single item in the rejected passages. Observe, all this is declared of *Baptism* and that in *infants*. Can this fullness of blessings, forgiveness of sins, salvation from hell, &c., be had without regeneration,—and the work of the Holy Spirit? The affirmative of this would be worse than Baptismal Regeneration itself! This Platform here simply states in a wordy, diluted, sugared-over style what good, plain Luther said in fewer, and better words, "—It works forgiveness of sins, saves from death and the devil and gives eternal life to all them that believe it," &c. These unfortunate men of the General Synod, in their wanderings, like many other bewildered men, without guide and light, come back to the very place whence they started. Note this then, as a specimen of creed-unity and creed-light.

But not only on the special doctrine of Baptism is there a wide diversity of views, in the Lutheran Church in Europe and America, but also on the other "doctrines" of the creed. It is well known how extremely earnest Luther was in his views of the Lord's Supper; and he that reads the Augsburg Confession and the other Symbolic Books, knows how extreme are these in the doctrine they express on this subject. We have shown in our last article that this *Platform* charges the creed with semi-Popery on this subject. Yet this very language of the creed thus rejected by the General Synod as Papistical, is *still* retained in the Creed and held in their religious faith, by the Lutherans of Europe and America. Dr. Schmucker in his Theology, states, that no less than *four* different views are held of this doctrine by American Lutherans, varying from the strict extreme consubstantiation of Luther, to the most moderate Presbyterian view; and the

Digitized by Google

Almanac above quoted, expressing the views of the Pennsylvania Synod, retains and repeats, as the true doctrine of the Lutheran church, the very passages on this topic, rejected from the creed by the General Synod!—As for example—Augsburg Conf. "The true body and blood of Christ are truly present in the Lord's Supper, and there administered and received;"—and then several Scriptures are cited as proofs. Such is another specimen of that boasted unity of faith effected and sustained by creeds.

On the general question also, of retaining the old creed unaltered, or not, there seems to reign in the bosom of the Lutheran Church in this country the most opposite views and determinations. The *General* Synod,—how *general* this is, however it is difficult to determine, as many Synods rejects its authority,—goes in for a strong expurgation of even the Augsburg Confession itself, and gives the cold shoulder pretty effectually to the other Symbolical Books. Yet it seems that this is far from being the sentiment and feeling of Lutherans generally in this country,—even of those who are not the foreign, German element of the church. In Dr. Krotel's Centenary Sermon in Zion's Church, Philadelphia, May 13th, 1866, occurs the following passage: "Our fathers in the Lutheran church in this country— — —brought with them the precious jewel of the old faith of their farhers.— — — They did not for a moment entertain the idea of forming a new *sect*, (a fling at the *party* of the *above Platform*, C. L. L.), or of altering, or mutilating the confession of their spiritual mother.— — — They bound themselves to the old *unaltered Augsburg Confession,—and the other symbolical books of our church.*" Prof. Walther says: "It is true we know of no other visible church which rested itself so faithfully upon "the foundation of the apostles and prophets, Jesus Christ himself being the chief corner-stone," as the church of the Reformation, the church which bears the name of Luther, the church of the unaltered Augsburg Confession." Such is the contradiction in the bosom of this church, in spite of the abundance of creed-books. Indeed the *Platform* tells us that in spite of the Symbolical Books, for a long time widely differing views have been held on the important topics it discusses, greatly divergent from each other and also from the creed. Furious controversies have arisen as to *what* the creed means; and then, again, as to whether the creed was in harmony with the Word of God,

Digitized by Google

or not. One Lutheran editor in our country took the wise position,—by far the most reasonable one, if creeds are legitimate, that "the creed ought not to be tried by the Bible, but the Bible by the creed,"—for the plain, logical reason, that the very legitimateness and necessity of a creed was based on the assumption, that the Bible itself was not thus clear and easily to be comprehended and understood, but needed for the common harmonious understanding and faith of all, such an *exposition* as the creed affords and claims to be; and that therefore the plain ought not to be explained by the difficult, but vice versa. Besides, argued he, if we have accepted the creed as a clear and full exposition of the truth of the Bible,—let us rest with it, and understand and teach the Bible in the light of it;—otherwise, there is no just ground for a creed. And he was right.

Here, then, the history, past and present of the Lutheran Church in the United States, according to its own public testimonies, furnishes us a notable proof of the fallacy of the argument in behalf of human creeds. The creed of this church has effected neither doctrinal nor ecclesiastical unity;—it has not even effected this much,—to teach in its exposition of doctrines the same thing to all; for a wide, essential, difference exists in the minds of Lutheran divines, as to what the Symbols really teach. What the one party brand as Papistical error,—the other interpret as evangelical unpapistical truth. What the one wing of the Church say the Symbols positively teach, the other declare as positively they do *not* teach. And as to ecclesiastical unity,—all over our land we see Synod against Synod,—hurling the bitterest words, and the bitterest charges, against each other,—one Synod refusing synodical fellowship with another and excluding ministers from its membership for adhering to the old creed! The whole body of creed-books has not had in it the power of keeping the rankest heresies out of the Church, nor of preserving unity in spirit or form. And yet,—this church has had the benefit of the fullest exposition and defense of all its Symbols of faith, by men of the highest learning intellectual ability and zeal, for generations.

In spite of the creed, rationalism,—semi-infidelity of every shade, has long since deluged the Lutheran church of the old world,—yet all the time these very rationalists were men ordained with the solemn pledge of believing and teaching the creed!—"Vanity of vanities," are these creeds. So in the Anglican

Digitized by Google

Church. Under the creed arebred and disseminated in the most public way the most divergent doctrines, from extreme evangelicalism to the most impudent, naked, Romanism. Under its ægis live and flourish in its clergy and laity, old-fashioned faith in the Bible and the wildest, boldest, rationalist negations like those of the Essays and Reviews and of Colenso; and the high courts of the British realm have pronounced, that there is no remedy in the creed! In the old venerable French Calvinistic national Church, the ancient confession of Rochelle, while formally professed, has for a long time been utterly neglected, and fallen gradually into decay and death. It has passed away, and scarcely a wreck is left behind of that once famous confession. Like the feudal castles of the old world, they are all tumbling into decay; —they are but ruins, and the owl builds its nest in their broken, rent, walls. But over these ruins of the past, the Bible and freedom, in their immortal youth and strength, are leading humanity, onward and upward to higher summits of light and life, of power and of joy. The Human is ever changing,—is weakness and decay; the Divine alone is immutable,—is power and immortality.

C. L. L.

(From the Religious Herald.)

"The Connection between Baptism and the forgiveness of Sins.

1. That there is a connection between baptism and pardon, no one who does not disregard the obvious teachings of the Sacred Oracles can deny. What is that connection? Some there are who teach that baptism is, under the Gospel dispensation, a condition of forgiveness, so that, without it, no one, however believing and penitent, can be pardoned. Others hold that, as soon as one believes in Christ, he is pardoned, and that his baptism is simply declarative of this fact. These opinions are antagonistic and irreconcilable. Which is true? I propose to examine some of the Scriptures which are regarded as relating to the subject, with a view to answering this inquiry. I commence with Acts ii. 38.

2. It is claimed by those who advocate the doctrine of baptismal remission, that this, as the first annunciation of the terms of pardon after the resurrection of Christ, is to be received as an

Digitized by Google

authoritative declaration, in accordance with which all subsequent teachings must be understood; and that it does, most unequivocally, teach that baptism is a condition of pardon, or, in other words, that it is to be submitted to in order to procure pardon.—Without ascribing the distinctive and controlling importance to the passage thus claimed for it, it is readily admitted that, if it plainly means what is asserted, it settles the question. Whatever is plainly taught by the Apostles is true, and is to be received without question, whether we are able to perceive its harmony with other teachings or not. We may doubt the correctness of our interpretations, but we must not reject the plain teaching of the word of God. Does the passage plainly teach this doctrine?

3. The preposition "for" is given as the translation of the Greek preposition "*eis*." The most common meaning of this Greek word is *into*. Conforming to this, the passage would read "be baptized * * * into the remission of sin." In describing John's ministry, Matthew represents him as saying to the Pharisees and Sadducees who came to receive baptism—"I indeed baptize you with water unto repentance." Here *eis* is rendered *unto* and it is evident that John did not baptize to make penitents, but baptized such are were penitent. Their baptism was a declaration of their repentance. Mark states—"John did * * * preach the baptism of repentance for the remission of sins."—Here *eis* is again used, and is rendered *for*. If we conform to the version of Matthew, we read "unto the remission of sins," and as in that case *eis* expresses simply a declaration of the fact of repentance, so here it may mean a declaration of pardon; and this is the more probable, because confession of sins is mentioned in the immediate context as being made by those who were baptized. Upon repentance and confession, (which necessarily followed repentance, and was the manifestation of it,) they were pardoned, and therefore were baptized unto repentance and pardon. In Luke, we meet with the same description of John's preaching and baptism as in Mark. Paul, in the 19th chapter of Acts, says, "John verily baptized with the baptism of repentance." If he had said, "John verily baptized with the baptism of remission," would it not be claimed that John baptized to confer pardon, by those who construe the language of Peter as meaning to procure remission? But when we see that *eis* is used to express the rela-

Digitized by Google

tion of both repentance and pardon to John's baptism, and learn from John's own teaching that in regard to repentance the relation was only declarative, are we not justified in concluding that it expresses the same regarding pardon? And if such is the use of *eis* by Matthew, Mark and *Luke*, are we not constrained to the conclusion that *Luke*, in recording the discourse of Peter, uses it in the same sense? This, at least, is probable, and this probability destroys all the force of Acts ii. 38 in the controversy; for IF WE ARE NOT CERTAIN OF THE MEANING OF A PASSAGE, WE CANNOT FOUND A DOCTRINE UPON IT.

4. Acts iii. 19 has been construed as parallel to Acts ii. 38, and as teaching baptismal remission. Peter is reported as saying, "Repent and be converted, that your sins may be blotted out." They are, it is contended, to be converted by being baptized, or baptism is the converting act. Now, it must strike any unprejudiced mind, at the first glance, that this is mere assumption. The word rendered "be converted" is "*epistrepsate.*" I give the comment of Bloomfield: "This is the application of the discourse, in which *Epist.* is not (as many recent commentators imagine) a mere synonym of *metn.*; but, as the latter denotes a change of *mind*, so does the former a change of *conduct*, both necessary to real conversion." The exhortation is to the same effect with that of John the Baptist, "Repent—and bring forth fruits meet for repentance." There is nothing in Peter's language to lead any one to think of baptism. No where else is this word used as synonymous with baptism, but it is used to denote just the idea of reformation here imported by it. Were it certain, therefore, that on the day of Pentecost, Peter taught his hearers to be baptized in order to procure remission, it would be a violence to thrust that idea in here; how much more when it is, at least, uncertain that he thus taught them?

5. Acts xxii. 16 has been relied upon as teaching the doctrine of baptismal remission. Baptism, it is said, washes away sin.—Saul was directed by Annanias to wash away his sins by being baptized. This is true. But inquiry at once presents itself. In what sense were his sins to be washed away in baptism? Literally or figuratively? If literally, then we have, to the fullest extent, the old papistical idea of the efficacy of water—the *opus operatum* notion of its sacramental power. I do not pause to expose this dogma, nor is it necessary, for by most among us—perhaps by all, except High Church Episcopalians and Romanists, it

Digitized by Google

is rejected. But if sin is not *literally* washed away in baptism, then it is figuratively washed away. Baptism symbolizes the fact that it has been remitted through faith in the atoning blood of Christ—a spiritual baptism into the fountain opened to the house of David and the inhabitants of Jerusalem for sin and uncleanness. This passage, therefore, so far from supporting the doctrine, is conclusive in its refutation.

6. I proceed to notice next 1 Peter iii. 21. Here we are told that baptism saves us, by the resurrection of Jesus Christ—not a putting away the filth of the flesh (as Jewish ceremonial washings did), but the answer of a good conscience toward God. It is by faith that we rely upon Christ as a risen Savior. By baptism we set forth, or symbolize this faith; and as in baptism we solemnly dedicate ourselves to Christ, trusting in his atonement and intercession, so we have in it the answer of a good conscience, a conscience purified from dead works to serve the living God.—Rom. vi. 3, 4, and Col. ii. 12, may serve to elucidate the statement of Peter. In the former of these passages, Christians are said to be buried with Christ by baptism into his death—to be baptized into him, and into his death; in the latter, to be buried and risen with him in baptism, through faith in the operation of God who hath raised him from the dead. Here it is evident that it is as we express by baptism, our faith in Christ crucified and risen, that we are said to be baptized into his death, baptized into him, buried and risen with him; and thus, as we express our faith in him as a Savior, we are said to be saved by baptism. And it should be remarked that the same preposition is here used to indicate the symbolical union of the Christian in baptism with Christ in his death and resurrection, which is used in the address of Peter at Jerusalem to express the relation between baptism and remission. And as here it expresses a symbolic relation, so may it in that case.

7. But, in the passage under consideration, baptism is said to save us as the answer of a good conscience. This is a positive moral effect upon the heart of the baptized, and relates to a different design of baptism from the symbolical import. I merely remark in passing, that as an act of obedience to the command of Christ—that act in which, according to the requirements of the gospel, we profess our faith in Christ and dedicate ourselves to him—baptism meets the demands of the purified conscience. To this thought it will be necessary to recur in the further prosecution of the subject.

Digitized by Google

8. I come now to the consideration of the commission, as recorded by Mathew and Mark. In Mathew we read, "Go ye therefore, and teach all nations; baptizing them," &c. It has been proposed to render this, Go ye, theretore, and disciple all nations, by baptizing them, &c.; but in support of the latter part of this rendering, no authority, nor any parallel cases, (save a few sentences constructed in English to suit the occasion,) have been produced. No remark of a critical nature needs, therefore, to be made in regard to it. But it is manifestly at variance with the whole scope of the instructions of our Lord and the practice of his Apostles. Jesus taught that disciples were to be made by preaching the gospel. Thus, in Mark, the commission reads, "Go ye into all the world, and preach the gospel to every creature."—Now, it is evident that the teaching in Matthew and the preaching in Mark, refer to the same thing. So every where our Lord and His Apostles taught, and so they acted. They made disciples by instruction—by teaching or preaching.

9. But it is said, in Mark the promise of salvation is connected with faith and baptism; and we have no authority to disconnect them. To this it is sufficient for the purposes of the present inquiry to remark, that, if the believer has the promise of salvation, then, baptism being the duty of the believer, and the very act by which he is to make a public profession of his faith, there can be no impropriety in promising salvation to the baptized believer, though baptism be not essential to salvation. And note, it is no where said the unbaptized believer shall be damned, more than it is that the baptized unbeliever shall be saved. But it is often said, in effect, that he that believeth shall be saved.

10. I deem it not material to refer in this connection to John iii. 5, Eph. v, 26, Titus iii. 5, as they will fall to be considered hereafter. The conclusions to which our investigations have thus far led, may be stated as follows:

1st. That there is a connection between baptism and pardon and salvation.

2d. That baptism does not procure, or stand as a condition precedent of pardon and salvation; but,

3d. That it symbolizes or declares the fact that the baptized are pardoned and saved; and

4th. That baptism acts upon the conscience, to meet or satisfy its demands.

A. M. POINDEXTER.

It will be seen that the foregoing article is from the "Religious

Digitized by Google

Herald." This is a Baptist weekly published at Richmond, Va., and conducted not only with fine ability, but with most admirable spirit. This article, which, with its successors we propose to examine, is from the pen of one of the most acute reasoners of the denomination. He writes not as a sectarian partisan, but as a candid exegete. We take great pleasure, therefore, in examining his exposition, and shall strive to emulate his dignified and candid manner of dealing with this important question of scriptural teaching.

1. In his first paragraph Dr. Poindexter introduces two opinions, as to "the connection between baptism and the forgiveness of sins," and addresses his attention to the question, "which is true?" It would be easy to show that there are many other opinions on this subject—and the question may arise why the writer confined himself to these two: but we are concerned at present with the answer which he gives to his own question. It is nothing but just to ourselves, however, to avow in the outset, that we do not hold either of these opinions. We do not teach that Baptism is *such a condition of forgiveness*, as that without it, *no one*, however, believing and penitent can be pardoned. But whilst we repudiate this negatively restrictive opinion, let it not be supposed that we are shut up to the other alternative,—that "one is pardoned as soon as he believes in Christ, and that his baptism is simply declarative." Let us remember that two opinions may be "antagonistic and irreconcilable," and also both false.

2. The canon of interpretation laid down by Dr. P. is very broad. "Whatever is plainly taught by the Apostles is true, and is to be received without question, whether we are able to perceive its harmony with other teachings or not." Applied, it forbids us to overrule the plain grammatical meaning of language, by the interpretations of our theories. It requires one of the rarest qualities of mind to steadily observe this rule. In the case before us, does it not appear that all the great ingenuity of Dr. P. is exercised to avoid the plain grammatical meaning of Acts, 2. 38—in order to harmonize its teaching with a theory he cherishes, as to the time at which and the peculiar ground on which forgiveness is conferred? This theory, is doubtless held in all honesty of conviction, but still it rests upon other passages of scripture, and is opposed to the plain grammatical meaning of this.

Digitized by Google

3. Let us examine this passage, then by the rules applicable to it *as language*, and see what it means, and hold Dr. P. to his portion that we must not "reject the plain meaning of the word of God." We are sure he would not intentionally do so. In the Common Version, the passage reads, "repent and be baptized every one of you *for* (εις) the remission of sins—"the question to be decided is, what *relation* (for prepositions express relation) is expressed by the *preposition* εις (for) between the two phrases "Repent and be baptized" and "the remission of sins?" That it is intended by Peter to express some *relation* between baptism and remission of sins, all will admit. What is it? Dr. Poindexter says it is the relation of a declaration to the fact declared, that is, that baptism is a declaration of something (to wit: remission of sins) that has previously been granted. This is intelligible—there is no mistaking the Doctor's meaning. Let us see how he gets at it.—Is it by attempting to acertain the meaning and force of the preposition εις, (whether translated *for*, *unto*, or *into*), when it stands connected with a verb of action? This, he will admit is the scholarly or the grammatical way, but no,—he resorts to expressions, claimed to be parallel, and by force of theoretical construction and interpretation, finds for *eis*, a *sense which it never has*, not even in the passages to which he resorts, and then employs it in this erroneous sense to interpret the passage before us. This method, it is true, may be resorted to, where a passage is obscure, but even then the plainer must control the less evident. But the very reverse is the case here. There is no ambiguity in the language in either case, or if there be, the passage in Acts 2. 38, is plainer than any of those which are resorted to, for the purpose of explaining it. Let us see.

The first passage appealed to in this dangerous license with the true canons of criticism is found in Matt. 3. 11. "I indeed baptize you with water *unto* (εις) repentance." The appeal to this passage is for the purpose of determining the meaning of *eis*—But how does Dr. P. get at its meaning? Not by the usage of the language, but by a notional interpretation of the passage. Instead of interpreting the *passage* by the *words*, he interprets the *words* by an assumed meaning put upon the *passage*. He says the *passage* means *so and so*, and then forces *eis* out of its plain and uniformly established meaning, to make it agree with his pre-established interpretation of the passage. This is what Dr.

Digitized by Google

P. does—and I appeal to him as a scholar—to say, is not this a reversal of one of the plainest rules of interpretation.

Now how would a scholar analyze this sentence? Would he not say, Baptize is a verb of action. It is followed by the preposition *eis*. The proper and established significancy of this preposition in such a connection, is to indicate the *terminus ad quem*, that *with a view to which* the thing is done or commanded. This is in such a case its plain and acknowledged significancy by the consent of all grammarians and lexicographers, whose authority is worth quoting. It has been established by an exhaustive induction, and there can be found no respectable dissent.* What, then, is the special *terminus ad quem*, or *end to which* baptism here looks? Evidently "*repentance*" (μετανοιαν). The scholar concludes, therefore, that the passage means, "I indeed baptize you in water *unto* or with a view to repentance."

Again we ask Dr. Poindexter,—we ask any teacher of Greek, who understands his business,—if this is not the way to deal with this question. But how does my scholarly friend proceed with it? Why, he says, in the face of John's own *words* "It is evident John did not baptize to make penitents; but baptized such as were penitents" He makes *eis metanoian* (εις μετανοιαν) *into or for repentance*, equivalent to *dia metanoian*, (δια μετανοιαν) *because of repentance*, and thus reverses the expressly declared relations of baptism and repentance, despite of the uniform language of the Scripture, wherever it refers to the baptism of John and the purpose for which it was administered. Why does Dr. P. do this? Not because lexicographers or grammarians allow it. They all, with uniform consent, forbid it. They say it is wrong—a perversion of the significancy of these Greek words; and of course, a perversion of the scriptures in which they are employed. There is no ground for this lawless license,—Dr. P. does not claim any but his simple preconceived opinion, that John *did not baptize to make peni-*

* The exceptions adduced are only apparent. They are cases in which the *effect produced* and the *objective design* or *aim* cannot be readily separated. These cases turn upon some peculiar meaning of the verb, or the noun following the preposition, but they do not interfere with the *proper force* of *eis*. There is *no case in which eis refers to an object that goes before the verb as the ground or reason of its action.* This Dr. P's position makes it do, and for this he can cite *no authority*. See Winer and Harrison on *eis*.

Digitized by Google

tents. How did he find out this? John's words say, not indeed, that he baptized to *make* penitents, but that he *did baptize with a view to repentance.* Dr. P. says—surely not;—that he meant to say, he baptized *dia metanoian because of repentance* already exercised. We admit that John could have said *dia*—to mark the ground or reason of his action, as easily as he did say *eis*, to mark the end or object of his action. But he did not do so.

It may be true, and from the manner in which he reproved the Pharisees and Sadducees who came to his baptism, we think it probable that John did in some suspicious cases, require some evidence of penitence, previous to baptism;—but as a general rule, he could have known nothing more than that the parties were willing to be baptized. The great multitudes which he immersed made it impossible for him to require any special proofs of sincere repentance in every case. If his baptism had been *dia metanoian, because* of repentance already experienced, then he should have done as the Baptists very consistently do now;—he should have required a special experience in every case before baptizing any one. On the contrary, when all Jerusalem and Judea went out to his baptism—he required only a confession of their sins—and this, most likely, only implicitly, or as it was involved in their demand for baptism.

But of all this the passage before us affirms nothing. It tells us that John baptized them *eis*,—with a view to repentance. Is not this intelligible? It is the correct rendering of the words,—and there is an evident meaning in them, which is consistent also with the general scope and significance of other Scriptures especially with the varied form of expression which is found in Mark i. 4, Luke iii. 3, and Acts xix. 4. Mark, Luke and Paul all use this expression—"baptism of repentance" in the same sense.—We cannot better express the final conclusion of scholars on this subject, than by quoting the precise and accurate words of Dr. W. L. Alexander, Prof. of Theology to the Congregational Churches of Scotland, and Examiner in Philosophy to the University of St. Andrew's: also editor of the last edition of Kitto's Cyclopedia of Religious Literature. There is perhaps, no higher livng authority on a question of this kind. He says—"Instead of a preposition, the genitive of object is sometimes used, as "the baptism of repentance," *(baptisma metanoias).* (Luke iii. 3, et. al.) as equal to "baptism *into* or *for* repentance," that is, the baptism which has repentance *(metanoia)* as its end and purpose." (Kitto,

Digitized by Google

Art. Baptism.) We need not multiply authorities—because Dr. P. has not attempted even to adduce *one* for his position. It cannot be done.

We enter thus minutely into the examination of this passage, because Dr. P's interpretation of it is the sole ground on which he attempts to destroy the obvious force of *eis* in Acts ii. 38. If he has not succeeded in proving "that *eis* expresses simply a declaration of the fact of repentance" in this passage; then upon his own ground, he cannot claim that "it may mean a declaration of pardon," in Acts ii. 38. This he has not done;—and, we hesitate not to say, he cannot do it. To put the question upon its true tests;—I challenge my friend to adduce a single example, where the Greek preposition *eis* or the English *unto*, by which he would translate it, is ever used after a verb of action, to express the reason or ground of that action or as a "declaration" of an antecedent fact. When we wish to express the "*why*" or "*wherefore*" of an action, the "reason" or "ground" of it; or the "motive," that "on account of" which, it is done, we use in Greek *anti*, *dia*, *ekina*, &c., with their respective cases, but never *eis*. *Eis* never looks back behind the verb of action to that from which it proceeds—but always forward, to that, in respect to which it tends or terminates.

But the strangest confusion into which Dr. Poindexter's theology has lead his criticism is, not simply that he confounds the meaning of prepositions, but that he mistakes altogether the use of prepositions, as a distinct part of human speech. Dr. Harrison, formerly Prof. of Greek in the University of Virginia, whom I delight to honor, not only as one of the greatest living linguists, but also as my own instructor, says, with his characteristic precision, "while the adverb qualifies the action, motion or state of the verb as to its manner, extent, place, time &c., generally the preposition denotes specifically its *direction and relative position.*" Now how can Dr. P., acute scholar and reasoner as he is, so far forget this established function of the preposition—as to claim for it *declarative* power! If we want to say that baptism proceeds from repentance as its ground or reason;—or that repentance is a state, habit or condition of mind and life into which we are introduced by baptism,—these relations of the words can be expressed by *prepositions;* but if we wish to say that baptism is a "*declaration*" of repentance, or of the remission of sins, we cannot express this thought simply by a preposition, because the idea of "declara-

Digitized by Google

tion," in the sense of a significant token, is not in prepositions. They only denote the relation of "direction and position;" never that of a sign and the thing signified. This idea of baptism being a declaration of the remission of sins is a purely theological one—it can by no posibility be found in the meaning of the preposition, *eis*. Let us keep grammar and theology distinctly distinguished in our examinations of the scriptures, and we shall have a clearer discernment of their meaning.

Since then it is demonstrable;--1st. that *eis* never looks backwards to point out the *ground* or antecedent *motive* of the action—but always forward; 2nd., that the passage "baptize (*eis*) *unto* repentance," must mean as Dr. Alexander so well expresses it "a baptism having repentance as its end or aim"* and and 3rd., that in no case can a preposition be used to denote a "declaration;" are we not warranted in saying that Dr. Poindexter has totally failed to throw any doubt upon the meaning of Acts 2. 38—"be baptized every one of you *for* the remission of sins! Even if we grant him his own translation of *eis* by *unto*, obsolete as this word now is,† yet *unto* never looks back to that, which precedes the action of the verb, but always forwards to the *terminus ad quem*.

Having said so much on this passage, it will not be necessary to dwell long on Acts 2. 38. We shall content ourselves with a few of the very latest and highest authorities on this subject. We begin with Olshausen. He says commenting on this passage,—"Baptism is accompanied with the remission of sins as a result. This is the negative side of the blessing, the removal of the *old man*, which is a necessary preparation for the positive side, the communication of the Spirit, with which the establishment of the *new man* takes place." (Ols. Com. on Ac. 2. 38.)

Dr. George Benedict Winer, the world renowned grammarian *par excellence* of the New Testament, says that *eis*, in this passage denotes "destination and end in view"—(sec. 49. c. p. 415.)—Prof. Lechler, the contributer of the commentary on Acts in Dr.

* Dr. Harrison says the effect of the preposition *eis*, in such a case as this, is to "represent the subject of the action or motion as brought within the circumscribed space, class or category, *state* or circumstances named by the noun in the accusative," this is precisely what it means. Let us submit to the clear light of the latest criticism on this subject.

† We notice that Dr. Harrison has the good taste to omit *unto* as a meaning of *eis* altogether.

Digitized by Google

Lange's great "*Bibelwerk*," is Prof. of Theology and superintendent at Leipsic, and one of the profoundest scholars of Germany. He says on this passage, "This (*aphesis amartion* "remission of sins" is unquestionably connected more intimately and directly than the gift of the Holy Spirit with the baptismal act; the former "remission" "(aphesis) namely, is indicated by the word *eis* (*for* the remission, etc.) as the immediate purpose of Baptism, and as the promise inseparably connected with it, while general terms are all that now succeed, viz: "and ye shall receive the gift of the Holy Spirit." Dr. W. L. Alexander, before referred to, speaking of the Greek usage of *Bptidzein*, "with the specification of the end or purpose for which the baptism is effected:" says this is usually indicated by *eis*"—and he cites Acts 2. 38—and other places as examples. "In these cases" he continues, "*eis* retains its proper significancy, as indicating the *terminus ad quem*, and tropically, that *for* which, or with a view to which the thing is done; modified according as this is a person or thing. Thus to be baptized *for* (*eis*) Moses means to be baptized with a view to following or being subject to the rule of Moses; to be baptized *for (eis)* Christ means to be baptized, with a view to becoming a true follower of Christ; to be baptized for his death, means to be baptized with a view to the enjoyment of the benefits of his death; to be baptized *for* (*eis)* the remission of sins, means to be baptized with a view to receiving this; to be baptized for *(eis)* the name of any one, means to be baptized with a view to the realization of all that the meaning of this name implies, etc. * * * Instead of the preposition, the genetive of object is sometimes used, (as baptisma metanoias) "baptism of repentance," (Luke 3. 3. et. al.) equal to (baptisma eis metanoian) "baptism into repentance," the baptism which has "repentance" as its end and purpose (Kitto, Art. Baptism.) Dr. Alexander of Princeton, and Dr. Hackett, the highest American representatives of the critical learning of their respective denominations, give a simular judgment.

We might add many other authorities, but these are among the latest great representatives of the final result of criticism on this subject. We apprehend that candid scholarship will require nothing farther on this point.

So far our review has been confined to the critical examination of the main reliance of Dr. Poindexter in his attempt to destroy the manifest authority of Acts ii. 38. We shall be compelled, for the want of room, to defer our notice of the remaining part of

Digitized by Google

his article till another number. Meantime we tender to Dr. P. a fair hearing through our pages, should he desire to fortify still further his positions on this most important subject. Surely all lovers of the truth ought to be willing to confer together freely and fully as to the divine teaching on this fundimental feature in the scheme of salvation, and bow humbly to the will of God as declared in his holy word. W. K. P.

"666,"—THE NAME OF THE APOCALYPTIC BEAST, (REV. XIII: 18), FOUND IN THE REV. JOHN CUMMING'S NAME!

Quoth a correspondent of the *Pall Mall Gazette*, self-ycleped *Eureka*, "By turning Dr. Cumming's name into Greek, and prefixing the Greek article, the number 666* can be obtained as in the case of Lateinos, Napoleonti &c."

This wonderful discovery now going the rounds of the secular and religious press of the U. S. would appear to be received,—as it is most evidently quoted,—not only without dissent but with evident approbation. And yet most obvious is it to even the mere tyro in Greek, that the allegation is without the shadow of foundation in truth! For the name of the celebrated writer on prophecy transferred in greek letters has a numeral value of 1681, and in latin or english more than 2000, without the addition of either the "article," the "Rev." or the "Dr."! Does not the spirit that dictates this spite show most omniously which way the wind blows! and does not the gusto with which it is recievd savor too much of the spirit of evil-surmising, in thus inconsiderately taking up an evil report entirely unfounded! And thus

And thus discourseth another Scribe of the School of Thomas Didymus, as touching the "burning up of the world:"...."Dr. Cumming, the millennial nuisance, has just leased a house for ten years, and fixes the date of the grand winding up at some time this year. Yes, and he took a lease of ground on which his chapel stands for ninety nine years, in the spring of 1863." Well: and what if he did? will not every church now in existence, and vast

---

* It will be remembered that a similar charge was once made in reference to the venerated name of Bro. Campbell by one of his opponents whom he had driven to the wall.

Digitized by Google

numbers more, be needed throughout the millennium? Where then is the harm or inconsistence in securing his chapel as a house of worship for the millennial saints! The doctor believes—and so the Bible clearly teaches—that the earth instead of being burned up, (as Mr. Miller maintained) at the advent of the Savior to judge the world, will not undergo the destined conflagration until the thousand years of blessedness shall have expired. This I undertake to assert, from personal acquaintance with Dr. C. is his view on this subject—though he also entertains the belief that there will be partial conflagration in certain quarters of the globe. And in relation to the new house upon which he has taken a ten-years lease—what evidence of impropriety, inconsistence or misgiving does that fact afford? Conceding. as I trust we may, that he and most of his nearest relations may be found on the category of the "wise virgins watching for their Lord," and thus be caught up at the resurrection and rapture—should that glorious event occur as soon as he is expecting and hoping—will he not probably leave behind him some whom he could desire to see well settled and placed as far as possible out of the power of anti-christ when his interdicts are issued during the seven years of dominancy? But beside all this: was it not the *furtive* advent of the Savior to which Dr. Cumming had reference!

But *apropos*, of this silent, invisible, furtive advent of the Lord: —alas the day, how few there are that seem either to know or to care anything about the nature or order of "those things that are coming upon the earth"! "A prophet of our own," a scribe well-instructed unto the law, and altogether orthodox, of course —in an article lately shown me in one of our periodicals, hesitates not to declare that should any one really ascertain the period of Christ's advent, and make it known by "preaching, writing, and blabbing it abroad, he would only show that the Scriptures are not true, inasmuch as they allege that "no man knoweth the time of Christ's coming":—thus making no difference between the *parousia*, when he "comes as a thief in the night,"—an event which may occur at any moment, and the glorious *epiphaneia* when every eye shall see him, but which, by divine arrangement cannot occur till Israel shall have been re-instated in some considerable degree of prosperity and civil polity in their own land. Such a sweeping assertion also ignores all the prophetic chronological periods

Digitized by Google

both of Daniel and of John, as well as the general signs, circumstances and seasons foretold by Paul and others:—the writer inferring apparently, when our Savior says that neither man, nor angel, nor the Son, but the Father only, knoweth or *maketh* known at that time, the period of the final advent, that it should not at *any subsequent time*, be made known! But alas! how illogical the reasonings! how false the inference! how sad the consequences!

Verily, were the Son of man to come even in this favored year of grace, 1867, would he "find faith on earth?"—faith in his *advent*—for it is this of which he spake. How few there are that seem really to *love* the appearing of the Lord Jesus! And also how many that either say confidently "My Lord delayeth his coming"; or doubtingly inquire, "Where is the promise of his coming"? But "thus it is written (in the sure word of prophecy) and thus it must needs be", till this infatuating spell of lethargy and unbelief shall be broken by the startling events of the wondrous day of Translation! Such scoffers will do well to "WATCH," and remember that readiness for death is not necessarily readiness for the coming of the Son of man! and awful indeed will be their trial if found amongst the foolish virgins and left behind to endure the "great tribulation"! For it is only to them that "LOOK" for him that he promises to appaer—to the joy of their souls.

"The Lord direct our hearts into the love of God and the patient waiting for Christ," as well as the ardent loving of "his appearing"—that when we shall have finished our course, we may all be enabled exultingly to exclaim, with the Apostle—"I have fought a good fight, I have kept the faith: henceforth there is laid up for me a crown of righteousness which the Lord, the righteous Judge shall give me at that day; and not to me only, but unto all them that LOVE HIS APPEARING."

Too much reason is there to fear that many Christians—and even some of fine attainments, but alas savoring too much of the foolish-virgin stripe—instead of desiring above all things the advent of the Redeemer, would gladly stave off that superlatively glorious and gracious display of divine power and human exaltation, as though it were a positive evil instead of the greatest of all possible blessings. For if it be true that the whole creation groaneth and travaileth in pain together until now—what is more natural and desirable than that "we ourselves should not

Digitized by Google

only expect and desire, but groan within ourselves, waiting for the adoption, to wit, the redemption of our body." How very different is the spirit manifested by many of our churches from that of "the church of the Thessalonians," whose constant practice, pleasure and profit it was, "on turning from idols to serve the living and true God, to wait for his Son from heaven." Now was not this characteristic of the Thessalonian Disciples written for our learning upon whom the ends of the world have come!

When it is remembered that at the coming of Him whose name is "Faithful and True" not only will our humiliated bodies be changed, and fashioned by the Savior, the Lord Jesus Christ like unto his own glorious body, according to the working whereby he is able even to subdue all things to himself," and we if baptized be made equal to the angels at once, (soon to be exalted above them) but the very beasts of the field themselvs be restoted to their primeval Edenic state according to special Divine covenant to be literally fulfilled at the times of the restitution of all things, and there be a New Heaven and a New Earth infinitely transcending the present, in ail that is desirable, one would think that instead of having to urge the brethren to look, and pray, and long for the coming of the Lord, there would almost be occasion to repress such a feeling. For, such being the nature of that day of days for which all other days were made, why should it not be the theme of themes, in the mouth of every Christian, and uppermost in the hearts of all. But alas how different! It is even deemed a weakness to give the subject any prominence whatever; and as for believing or even hoping that the event may be nigh at hand—such a faith and hope will inevitably consign its votary, in the estimation of multitudes of even good and devout persons, to the category of the "visionary, weak, and credulous" whose case is worthy of all commiseration.

That much of this sad state of public sentiment is due to the lamentable prostitution of the press as well as to the silence of pulpit, is most evident; and severe indeed is the rebuke it deserves. Hear another extract of foolish jesting and profane ribaldry from the secular press.

"In the name of all the prophets! Cabbages!!!"—exclaims a writer who evidetly spake as he was moved by the evil Spirit, the Prince of the Power of the air,—in holding up to redicule the well-meant attempt of an association of prophetic students in England who founded the Industrial Establishment of Palestine, for the pur-

Digitized by Google

pose of assisting a few poor colonized Jews to maintain themselves by horticultural and agricultutal pursuits. But I refrain from further quotation; for my heart sickens at the bare thought of such manifestations of levity, unbelief and profanity, in relation to prophecy in general, and especially in refernece to that most stupenduous, wondrous, glorious, important and desirable of all events—the personal advent of the Son of God! Would such a rebuke as that administered by the meek and lowly Jesus, to the doubting disciples journeying toward Emmaus, seemed too harsh if visited upon such scoffers? or even the withering rebuke of the fearless Harbinger to the time-serving children of them that killed the Prophets!"

Thanks to the Lord who hath made us to differ!

And may "the grace of God that bringeth salvation....teach us that, denying all ungodliness and worldly lusts, we should live soberly, righteously and godly in this present world—LOOKING FOR THAT BLESSED HOPE AND THE GLORIOUS APPEARING OF THE GREAT GOD AND OUR SAVIOR JESUS CHRIST."

SALVATION OF INFANTS.

If acceptable, we will furnish your readers with two or three articles upon the subject of Infant Salvation. It is a matter of absorbing interest to bereaved parents. It is a subject upon which we have thought much and felt still more. God has not left us without a foundation of hope; we have the testimony of his word upon the destiny of our little ones. They were not overlooked by the Good Shepherd who cares for the lambs as well as for the sheep. He, in his sympathy, was careful to leave his record to give a consolation in the dark hour of our bereavement. You remember, dear reader, how dark and dismal that hour was when you looked upon the lifeless form of your darling child,—scarsely able to realize that it would never smile upon you in this world again,—in the coffin instead of its cradle—and then,—in the grave. You have looked out into the dark night and felt that your lovely infant was out there in the cold, damp tomb;—in the insanity of your grief and sympathy you have wondered whether it could see the darkness, or chill and shudder in its grave;—and when morning came, you have gone there to weep;—you have recalled the suffering of the deceased and your heart has yearned with paren-

Digitized by Google

tal pity,—with a pity working deep, deep down into the recesses of the heart and vibrating through all the cords of the inner man with dull and sickening throes. In the midst of our gloom we have looked for light and have seen it. In the bitterness of our grief we have sought for consolation and have found it.—The light of life has shone upon the black cloud of sorrow, and the rainbow of hope has arched in our falling tears. "Weep not, she is not dead but sleepeth." "Of such is the kingdom of heaven." O precious words! O gracious Savior, who would not love thee! Thou hast indeed cared for our little ones. They have left their mother's arms but they are safe with thee. They have left the sweet home of earth, the pleasant garden, the cheerful sunlight, the mother's smiles, the father's caresses; but with thee they have a better home, a more flowery paradise, brighter sun-beams, sweeter smiles and a dearer friend.

"And I looked, and, lo, a Lamb stood on the mount Zion, and with him an hundred and forty and four thousand, having his Father's name written on their foreheads.....These are they which were not defiled with women; for they are virgins. These are they which follow the Lamb whithersoever he goeth. These were redeemed from among men, being the first fruits unto God and to the Lamb."

Before our children sickened and died we have had a prescience of their departure. We have perceived a heavenly fragrance in their precocious loveliness. We have thought that they were flowers too beautiful to adorn a dreary wilderness. "Whom the gods love die early," was asserted by those who saw their children taken, but knew not the true God; while the observation of all will justify the remark that the pet of the household is the "shining mark," of death. Children are not cut down as cumberers of the ground. What man having planted a fig tree in his vineyard would come to the young sapling seeking "fruit thereon" during the first years of its growth, and finding none, would say to the dresser of his vineyard "cut it down; why cumbereth it the ground?" It is not yet of an age fitted to bear fruit. The owner would seek for none because he would expect none. In passing through his vineyard he might observe a tender plant in a soil too coarse, in a situation too cold, shaded by overhanging trees and surrounded with tangling vines, and call to the dresser to trans-

Digitized by Google

plant it; to remove it to a better soil, to a more sunny situation, where it might bring forth its choice fruit in perfection and abundance.

(From the "Sunday Magazine.")

PUT IT THROUGH AGAIN.

THOUGHTS ON SUCCESSIVE TRIALS.

Long, long ago, when I was a little boy, tasks suitable to our years were occasionally laid upon my brother and myself in the ordinary routine of agricultural operations. Of these, perhaps the hardest and most dreaded—imposing most constant toil and presenting least opportunity for amusement,—was to drive the fanners used in winnowing the grain. The machine was old, ill-constructed, and heavy. It required the united strength of both boys to impel the clumsy gearing; and at the conclusion of the task, we might be seen wiping our brows and panting for breath.

This process, by the way, was at that time, in the dialect of the Scottish lowlands, designated by one of those words coinciding with German roots, that are now rapidly disappearing from our vocabulary. To separate the chaff by the fanners was to *dicht* the wheat; that is, to make it compact and solid. As the work was hard, and the rest refreshing, every symptom that betokened a repetition of the task was keenly watched, and much regretted.—After all the wheat or oats at the time on hand had been duly subjected to the process of the fan, my father was wont to leave his own particular department, and march toward the heap of winnowed grain, technically called the *bing*. There he stood and leisurely fitted on his spectacles; this done, he lifted a handful from the heap and scrutinized it critically, blowing upon it occasionally, to satisfy himself whether the chaff and dust were completely cast out, or whether there yet remained so much impurity as to demand a second winnowing. When he had completed his examination and formed his judgment, the handful of grain was thrown back into the heap, and the spectacles remanded to their case. Meantime we were silently taking a diagnosis of the symptoms that appeared in his actions and looks, eager to divine at the earliest moment whether the sentence should set us free or consign us to another hour of toil. If he said, "It will do," off we bounded with light hearts to our own affairs; if he

Digitized by Google

said, as sometimes he did say, "Put it through again," the sound cut into us like knives. They meant a period of restraint, imprisonment, labor; while we were much bent on getting our own will and our own way.

This agricultural formula, Put it through again, obtained a place in the dark chamber of my memory,—a place of dread corresponding not to the gravity of the infliction, but to the exaggerated conceptions of it that a playful child naturally formed. The order for another hour of toil thwarted certain purposes of pleasure fondly cherished, and therefore it was invested with a corresponding measure of fear.

These events and experiences printed themselves deeply into my imagination and my memory; found still lying there when other faculties were more fully developed, they served as letters in which certain grave lessons might be learned. From those childhood seeds of experience some suggestions very precious to mature life may spring. "We have had fathers of our flesh who corrected us, and we gave them reverence; shall we not much rather be in subjection unto the Father of spirits, and live?" (Heb. xii. 9.)

Successive trials, coming for a time on a person or a family, as the waves come upon the shore, constitute a striking feature in the dispensation of Providence, and supply a profitable subject of meditation for a Christian man. The repetition of strokes, alas! is often observed, where grief is not allayed by divine consolation. "When sorrow comes it runs," is, in certain parts of the country, a current proverb. I have often heard it uttered when it seemed to be charged with no meaning, farther than the bare observation and registration of facts. When God arranges his ways toward us into such a distinctly articulated series, He intends that we should read and understand his signs. "O earth, earth, earth! hear the word of the Lord."

Much profit might be derived from the study of the discipline through which our Father in heaven has brought us, if we were skillful to mark the succession and connection of the several strokes. The greater bereavements, occurring at longer or shorter intervals, might be like telegraph posts on the mountain tops, enabling us to keep up the communication between the beginning and the end of our pilgrimage. Even the greatest

Digitized by Google

griefs, towering in our memory high above the miscellaneous multitude of smaller experiences, might come to be reckoned land-marks of a Father's love, that has accompanied us all the way. The once dark heads of these mountain sorrows will shine with a tender attractive beauty in the evening of life's day, when the light of God's love from heaven falls upon them.

Sometimes, like the child Samuel, we mistake a first and a second call, taking them for mere earthly accidents, and seeking their explanation from some earthly master. It is when the child ceases to run out to Eli for a solution, and, abiding still that he may know God, breathes out the confiding request, "Speak, Lord, for thy servant heareth," that he gets upon the right track; henceforth, his walk will be with God.

When a sorrow has come and gone, you endeavor to learn its meaning, and to appropriate its reproof. Let us suppose that you have in some measure been enabled to perceive why the Lord is contending with you. Some sweet experience of submission and of patience is enjoyed. You begin to say in simplicity of heart, "The Lord gave, and the Lord taketh away; blessed be the name of the Lord." You now look back on the trial as an event of the past—a discipline that has yielded you a spiritual profit. Looking forward, you hope to walk more humbly and circumspectly because of this correction which you have endured or rather enjoyed. While you are occupied with these anticipations another stroke unexpectedly falls—a stroke in another form, and on another side. After this, a third. You are taken by surprise. You are caught off your guard. Your steps well-nigh slip under these successive blows. The spirit of adoption which you seemed to have obtained begins to desert you. Your faith and hope are fading away like water from a leaky vessel.—You are in great darkness: a horror siezes you lest you should be deserted of God—lest you should altogether lose hold of the anchor of your soul.

But why? It was your clear conviction under the first sorrow that you needed correction; it was your hope that you had obtained it. After the trial had borne fruit, you perceived how precious it was to you. You confessed, "It is good for me that I have been afflicted." But another sorrow came. Well, and why should you be in amazement on that account? From all that you

Digitized by Google

know of your own heart, do you think it is likely that one winnowing has driven all the chaff away? Ah, it is natural that the child should fret under the sentence, Put it through again, because this is painful to the flesh. But our Father knows best. It is not a symptom of desertion; it is rather a mark of peculiar care. It is God's method when He means to bestow much grace, to purge away the dross by successive blasts.

Nor is it a just inference from a repitition of trials, that a greater amount of corruption lay in the man who endured these, as compared with his neighbor who escaped them. On the contrary, it is rather where he sees his first stroke taking effect that our Father sends another. It is in reference to a people that had been placed under discipline, and proved incorrigible, that the Lord says (Is. i. 4), "Why should you ye be stricken any more?" And in Ezekiel xxiv. 13, the cessation of the troubles is represented as a sentence of judgment against those who refused to profit by them: "Because I have purged thee, and thou wast not purged, thou shalt not be purged from thy filthiness any more."

Afflictive providences, in conjunction with the Word and Spirit, sustain a great part in the conversion and sanctification of a people to the Lord. As the fresh crop springs up most vigorous where the remains of the former season's vegetation fell into the ground; so, spiritual life appears in greatest abundance after some of our dearest kindred have dropped into the dust. Indeed, the fertile spots of the spiritual life might almost be marked and numbered by the sorrows that stud the Christian's path through this pilgrimage.

Our Father knows our weakness, and is not surprised, is not displeased, when the child cries out by reason of the pain. He does not despise that cry, for he loves; but he does not spare—does not withdraw his hand for that crying, for he loves wisely, and will carry his purpose through.

When a second or third sorrow comes, remember our Father is the husbandman, and if He takes his fan again in his hand, the meaning of the act is, that He means to purge his floor more thoroughly. Let a tried Christian only cling to his Savior in trouble, assured that the blast is sent, not against the wheat, but against the chaff that defiles it. The law of the Kingdom is, Nothing shall enter that defileth; repeated winnowings, instead

Digitized by Google

of being indications of the Lord's displeasure, are rather evidences that he is preparing for the much-sifted disciple a more abundant entrance into rest.

In all the Christian ages hymns have been a chosen channel for the flow of spiritual affections, whether of grief or gladness.—From Germany, which has long been peculiarly the land of Christian song, I submit two examples framed by, and meant for, mourners. Whether either has been before presented in our vernacular I have not the means of knowing:

I.

It is too much!
My God, how can I bear it all?
Within a year—wife, daughters, son,
Riv'n from my bosom, one by one!
Fourfold these barbed arrows fall;
This breaking heart needs gentler touch,
It is too much!

Lord, as thou will'st.
Should even heavier crosses still
And fresh bereavements be my lot,
'Tis well; I yield and murmur not.
Low in the dust I lie, until
The measure of my cup Thou fill'st,
Lord, as Thou will'st.

Help me to bear.
Within this crush'd and des'late heart
Kindle again hope's lovely light;
For in my lone soul's deep, dark night
Nothing to me can joy impart,
Except Thy tender Father-care.
Help me to bear.

My darling child
Was, like the rest, a loan from Thee;
Him, too, I willingly resign,
And must;—the treasure was not mine:
My thought,—how wisely cared for he,
Sin, death, and hell of prey beguiled:
My darling child!

I follow you,
When God most high is pleased to call:
Ye then, life's troubles overpast,
To my fond bosom shall be clasped
Again in bliss eternal, all.
Here end life's days, sad, fleeting, few;
I follow you.

Digitized by Google

II.

God's will be done always,
For it is good; Him trust,
The Highest loves to raise
The needy from the dust.
In every grief
He sends relief,
Nor harshly wields the rod;
Never will he
Forsaken be
Who casts his care on God.

He comforts and sustains;
My hope, my life is He;
The lot that God ordains
The best lot is for me.
He soothes my cares,
He counts my hairs,
Faithful his promise stands;
His eye, his arm
Shield me from harm,
A full cup in my hands.

Hence, therefore, to my Lord
I go with willing heart;
I wait but for his word
Whispering—Arise, depart.
My soul I lay
On God this day,
And with my latest breath;
My God, thou hast
Me saved at last,
From sin, and hell and death!

W. Arnot.

"BAPTISM AND IMMERSION."

Mr. Editor—I read your recent editorial on the above-named subject with considerable interest and attention, and was pleased with the clear and able manner in which you dispose of it. Evidently, after your remarks, the rite called baptism is immersion and more. But what of it? What practical inference shall we draw from this fact? Shall we, therefore, in translating the New Testament from the Greek into our own language, transfer the Greek word used to denote the ordinance of baptism? If so, for what reason? Because there is no word in our language that expresses it? If so, the word when used to denote the Christian ordinance, ought never to be translated into any language, for the simple reason that there is no word in any language its equivalent. Our missionaries have made a mistake, therefore, in attempting a translation.

But, sir, your explanation of how the word became technical, justifies our missionaries and also the Revisers of our English New Testament. You teach that the original word used to denote the rite of baptism means, in every other connection, simply to immerse, but that when the act of immersion was performed in the name of the Trinity, this formulary became associated with it so as to enter into the meaning of the word. So, then, translate the word by immerse, dip or plunge, and the same associations will cluster around it. This is inevitable. Thus is not only baptism immersion and more, but immersion is immersion and more, and dipping is dipping and more, and plunging is plunging and more.

The word immersion has already this meaning in our revised version, and in every case where a Baptist minister writes, "I

Digitized by Google

immersed so many on such and such occasions." I have never used the formulary, "I immerse you in the name, &c." though I have no fears of its not expressing all that is intended by the ordinance.

A. B.

In taking up the subject to which our correspondent has adverted, we had no design to enter upon a controversial discussion, nor have we now changed our purposes in that respect. We had incidentally remarked that while baptism was immersion, immersion was not necessarily baptism; that the terms were not equivalents, and could not therefore change places in a definition. We were called upon to make good this affirmation, which we proceeded to do, and in a second article, on a call for an enlargement of the discussion, we took up the collateral topic of the special sense of technical words, and of baptism as such. We had still reserved one topic, which we now yield to give place to the foregoing remarks of a correspondent, dealing as hitherto with this question purely as one of general philology.

Our correspondent concedes at the outset the conclusiveness of our demonstrations, and asks: "But what of it? What practical inference shall we draw from this fact? Shall we, therefore, in translating the New Testament from the Greek into our own language, transfer the Greek word used to denote the ordinance of baptism? If so, for what reason?" In our previous discussions inferences were the very things with which we did not concern ourselves. We were after facts in philology and their explanations. By pursuing the same course now, we shall seek to remove misapprehensions which the inquiries of our correspondent imply.

In respect to the English language, the question of "transferring" the Greek word rendered *baptize* neither is now, nor ever has been, an open question. There never was a time since an English language existed, when the words baptise and baptism were not in it, part and parcel of it, as real English words as any to be found in our composite tongue. They formed a part of the language long before any version of the Scriptures into English was made, hundreds of years before King James's version was made, and hundreds of years before the words immerse and immersion were introduced into English speech. Immerse and immersion may be spoken of as transfers to English, because they were coined from the Latin and put into it; baptize and baptism were

Digitized by Google

original component elements, coming from Greek through Roman and French channels, but belonging to the common vocabulary which formed the English tongue.

It is not of the nature of language that you can assign a precise date to its formation. Men do not frame languages in learned societies; languages grow into use by the unconscious processes of convenience and necessity. It is easy enough to say that the Anglo-Saxon which preceded the Norman Conquest was not English—but it is not easy to trace the stages by which Norman elements, after that event, became so mingled with Saxon, that in the end the language spoken in England became neither Saxon nor Norman, but a fusion of both—nor to fix a date when that end may be said to have been reached. An ordinary English reader will be too much troubled to read Wickliffe and Chaucer to call their works more than doubtful English, while scholars, to whom the elements which form the language are more familiar, will find English in Piers Ploughman and Robert of Gloucester, going back thus to the close of the thirteenth and beginning of the fourteenth centuries. It was in the brilliant fourteenth century that Norman and Saxon rejoiced to find themselves fused as Englishmen, and then beyond question the language which they spoke had become English. At this time the words baptize and baptism were at home in English speech, incorporated into its literature as familar words, and therefore passing to the versions of the Scriptures which were to be made before that century closed, not as strangers and foreigners, but as fellow-citizens and belonging to the household of English faith. This is demonstrable by proofs familiar to every scholar, and it is equally demonstrable that to the English mind the ordinary meaning attached to the words, so far as the act was concerned, was that of dipping.

To these two points—that the words baptize and baptism are as old as the language, and that dipping was an act generally denoted by them when they became parts of the English Bible—we call for a moment the reader's attention. Wickliffe's version was the first in English, and this was completed about 1380. Robert of Gloucester flourished about one hundred years before this time; and in his metrical History of England, the oldest extant book of the English language, uses the words baptizing, baptize, baptist, with no possible sign that they were unfamiliar. Robert de

Digitized by Google

Brunne, in a work of little later date, does the same. Robert Langlande, the supposed author of Piers Ploughman, contemporary with Wickliffe, and writing in the interest of the same party, uses these words repeatedly. The Saxon words *fullirn*, *fulluht* &c., were still in English speech, though certainly fading away, and we soon hear no more of them forever. They had been used side by side for an immemorial period, but with a natural economy, and by a necessary law, the English mind selected ultimately one only, and cast the other away.

Now, then, what was the act which the English mind associated ordinarily with this word? We do not ask what were the sacramental notions associated with it;—we ask the act ordinarily associated with it. Of coure the act so associated was the act ordinarily performed. This act was dipping. Not London itself, as an historical city of England, can be traced more distinctly than dipping, as the ordinary English baptism, from the earliest times to the Reformation. Sprinkling, as the ordinary mode of baptism, is neither Episcopal nor English, but Presbyterian and Genevan. The Marian exiles, returning from Switzerland on the accession of Elizabeth, were the chief agents in inaugurating a new baptismal custom in England. The High Churchmen of England steadily resisted them, and never gave up the unavailing contest till the Commonwealth of Cromwell laid the Episcopal Church, for the time, in ruins. When the Episcopal Church was restored under the Second Charles, it gave indeed in its rubric, as it does now the preference to dipping; but practically it accepted the Presbyterian innovation, and contents itself in this thing to follow, not Cranmer, but Calvin to this day.

In the narrow limits of an article, we cannot adduce the proofs of these statements. They are ready, however, if necessary to remove doubts from the mind of any serious questioner. The bearing of these facts on the present argument is apparent. The words baptize, baptism, &c., did not come into the English Scriptures as a coinage to obscure the actual form of the rite, but were in the language long before any English Scriptures existed, and carried with them into those Scriptures the ordinary signification of dipping. William de Shoreham, in his poem *De Baptismo*, written about fifty years before Wickliffe, after saying that that

Digitized by Google

wherein (werinne) the rite is to be performed must be natural water (kende water), not cider, nor perry, nor ale, nor mead, says:

> And wanne hi cristneth *in the fount*,
> The prestes so thries duppeth,
> In the honur of the Trinite,

in the next verse making an apparent exception, to be understood, if it be an exception, as was usual in English history in respect to subjects supposed to be too feeble to endure dipping. We are not certain, however, that an exception is intended to be stated at all. The language is obscure, perhaps not intelligible. Wickliffe translates in perfect harmony with the prevailing usage: "And alle men of Jerusalem wenten out to him, and al the cuntre of Jedee; and weren baptised of him in the flood of Jordan, knowlecching her synnes. * * I have babtised you in water, forsothe he shal baptise you in the Holy Goost." The usage in conformity with which Wickliffe translated, was the usage of the time of Tindale and Cranmer, when new tranlations or revisions were made. The change from "in water" to "with water" was made by Tyndale. He published his version on the Continent, and possibly was influenced by Continental usage, and yet Tyndale elsewhere taught "plunging" as the mode which gave the rite its proper significance. We have at this moment before us an engraving representing the baptism of Richard, Earl of Warwick, in 1381, an event, therefore, contemporaneous with Wickliffe's translation, and in this the bishop is in the act of giving the infant the third dipping. The drawing was by an antiquarian, who died in 1491, in the reign of Henry the seventh. Arthur, son of this king, and brother of Henry the Eighth, was certainly dipped, as were likewise Henry the Eighth's children, Edward and Elizabeth. These events, contemporaneous with the lives and labors of Tyndale and Cranmer, the latter, probably, himself baptizing both Edward and Elizabeth, are conclusive proofs that they were not using the words baptize and baptism in their versions to obscure the form of the ordinance. Sixty years later King James's version followed that of Tyndale and Cranmer.

We return, therefore, to our original statement, that the question of "transferring" the Greek word rendered baptize was never, so far as any English version of the Scriptures was concerned, an open question. It is older than them all, a component element of the language itself, and was introduced into the first

Digitized by Google

version of the English Scriptures with prepositions which restrict its meaning to the ordinary English use of dipping, which then prevailed. Not only, therefore, is the Greek Testament on the Baptist side in this matter, but the English as well. The Baptist denomination took its organized form, while the process of reduction from dipping to sprinkling was going on; they clung to the historical baptism of the English people and the English Scriptures, and called themselves *Baptists*, people who *baptized*, who did the very thing which they professed to do. They have won a great battle under this banner. The question whether it is best to "swap horses" in the hour of victory, is a question which we have settled for ourselves, but which we do not propose now to discuss.

We have something more to say on this subject, which will answer the further inquiries of our correspondent. Our present limits are reached.—*Examiner and Chronicle.*

REMARKS.

The argument we give above, by the editor of the *Examiner and Chronicle*, a Baptist paper of New York City, is a remarkable instance of an argument that appears at first thought quite specious and satisfactory, but is nevertheless wholly and extremely sophistical. Assuming the entire candor of the writer, which we have no right to doubt, we propose briefly to show that he has wholly failed to reach his aim, and that his argument is entirely without weight, in the decision of the question under discussion.

What, then, is this question? A simple statement of this will suffice at once to expose the sophism in Mr. Bright's argument.—The question is *not* what was a fair equivalent in English in the days of Wickliffe, Langland or even Tyndale, of the Greek *baptizo*. If *this* were the point under debate, it might be all satisfactory for him to drag up the drowned past by the locks and show us that the English *baptize* then, and before those periods, was legitimate and satisfactory in the English Bible for the common English reader. Then it would be a question in the archæology of the English tongue, and the *usus loquendi* of *that* day would alone have to decide. We will not stop here, for it is not necessary, to examine whether Mr. Bright has made out his point even as to the meaning of *baptize* as an English word in the remote past to which he refers. It is of no direct consequence in the argument; it is not at all satisfactory to know that *baptize*

Digitized by Google

in English is *as* old as the Anglo-Saxon tongue,—even were this so. It is *not* sufficient to know that then,—and ages afterwards, it meant to dip and plunge, only, even in a sacred sense,—*simply* and *fully* and *only* representing to the common English mind the Greek *baptizo*. Let Mr. Bright prove all this,—which he has *not* proved, and still the argument would entirely fail to decide the point in question. We are not to make a translation of the Word of God for the days of Wickliffe, or the days of "Richard, Earl of Warwick, in 1381"; but for *our* own generation in 1867. The *usus loquendi* of *baptize* in the English of that day, may be a very interesting question to the lexicographer and the linguist, and to the theologian in the controversy about baptism,—but it is not the *norma*, the rule of English for us to-day. Here Mr. Bright's whole argument, if it has any truth in it at all, comes to an end. Can he not see this himself? Every one even moderately acquainted with the history of languages, knows how great are its changes from age to age,—much greater over half a millennium. The usages of words in the days of Tyndale are no law to us to-day. Let me quote a passage: "Wherfore, I desyre you to *conterfayte* me." 1 Cor. 4: 16. Tyndale. We have the word *counterfeit* yet,—and in many *things* quite too much of it; but who would insist, adopting the course of Mr. Bright's argument, on retaining this word in this passage *to-day*, because he could prove a good and true meaning for it in good Tyndale's day.

The question is, what do the words *baptize*, *baptism*, and *baptist*, mean in the current English of our day,—of this present generation. And let there be no confusion of things here;—we have no right to confound this question with another one, as the friends of Mr. Bright's argument are doing, and that is, What *ought* the English word baptize to mean in the common language of our nation? That is not the province of the translator; we cannot thus *make* language to suit us. We may prove the true meaning of the Greek *baptizo*,—and if you choose, the true meaning *in the Bible* of *baptize;* but we cannot thus make a law of vernacular English to-day, and thus change its *usus loquendi*. What *is* the present meaning of the word in question? Will any man say, that, as every one knows it on the lips of all classes of people, and as it is in the *Standards* of our language,—the best speakers and orators, and the lexicons to-day, it means at all what Mr. Bright wants it to mean,—that it expresses simply the Baptist idea of the sacred ordinance? No man living has the hardihood

Digitized by Google

and the ignorance to say this. That decides the question we have now to do with. Indeed, to say that *baptize* now means this, and clearly this, would be to belie our own reason, and consciousness, to confound much of our literature, and to charge the most intolerable stupidity and dishonesty on the whole English, Pedobaptist world. Is Mr. Bright ready to say this,—even in the most limited sense? If not, what does all his specious reasoning about the ancient meaning of *baptize* amount to, so far as the question of a *present* translation is concerned? Does he expect utterly to revolutionize,—and that on *such* a question, English speech on the lips of its millions, and in the religious and secular literature of this day? We trow not! If *baptize* ever meant what, according to the Baptist view, the Greek baptizo means, then that meaning in English is an *archaism*, and is of no use to us in the English vernacular of to-day. In making a translation *now*, we must render the Hebrew and Greek into the language as the people *now* understand it, and not as it was understood in the age of Piers Ploughman, or of Tyndale's version; or, to use a scriptural expression, the Word of God must speak to the people "in their *own* tongue, wherein they were *born*," the wonderful works of God,—not in the tongue in which "Richard, Earl of Warwick," or the author of the *Ormulum*, was born. This is the sum of the whole matter; and this,—the only point in debate, the argument of Mr. Bright has quite failed to reach. If the day ever comes when the English word *baptize* will, in actual use, mean just what it ought to mean, and no more or no less, it will be very well;—but that day is not *now*; and there is no very near prospect of that wished-for day.

Another sophism in Mr. Bright's article we shall notice ere we close. He seems to think he has put the matter in a very striking and ingenious form, by saying: "While baptism is immersion, immersion is not necessarily baptism." Now while freely admitting as a very important truth, that the mere act alone of dipping a man under the water is not all of Christian baptism,—all of that holy ordinance;—still, wherein in this the argument lies against the use of *immerse* for the Greek *baptizo*, we are entirely unable to see. When Josephus says of the young Aristobulus, that his murderers "continually pressed him down and *immersed* him," till they drowned him, we know very well, wheth-

Digitized by Google

er we read the original Greek or the English translation, that this was not *Christian baptism*;—Why?—because Josephus and the New Testament use different Greek words? No, the words are the same, and in themselves mean the same general bodily act;—but because the different circumstances of their use. So precisely of immerse and its synonyms in English; and so *mergo, immergo, tingo, &c.*, have been used in Latin, both of common and of religious acts. It would be, therefore, just as ingenious and as logical to say,—adopting Mr. Bright's method, that while baptize always means *baptizo* (the New Testament word), *baptizo* does not always mean baptize,—as to use Mr. Bright's form;—the substitution of the scriptural word shows the sophism, so far as an argument against the use of immerse in translating *baptizo* is concerned; for you can say of the common Greek word baptizo, just what he says of the English immersion; yet this Greek word is the one chosen by the Holy Spirit to denote the act in the sacred ordinance.

Mr. Bright says he has more to say on this subject,—but his article we have here published contains the substance of the argument on the English use and meaning of baptize, and this argument we think we have satisfactorily answered. C. L. L.

An Apology to the Church in California.

In an article last month on "the Missionary Movement" we took it for granted, that a statement taken from the "Review" by brother Lipscomb concerning the action of our brethren in California, as to their Missionary organization, was correct; and therefore, spoke of it accordingly; but we are happy to perceive from the "Pacific Gospel Herald" that it is all a mistake. We discover that so far from disbanding the Missionary organization on last September, as that extract stated, and as we were thus misled into thinking was true, they are still carrying on their operations, and have several Evangelists in the field. This appears both from the report of Bro. De Witt who is the corresponding Sec'y and also from letters addressed to him officially by brethren N. Porter and H. Hining, who are employed by the Society as co-laborers in the work.

It is with great pleasure we correct the mistake into which we

Digitized by Google

were thus led. It will be a sad day for our cause, when we lose one jot of interest or zeal in behalf of missions. The whole argument is in the Commission, "Go ye into all the world and preach the Gospel to every creature,"—and the earnest questions of the great Apostle to the Gentiles, "How shall they hear without a preacher? and how shall they preach unless they be sent?" Let those who oppose Missionary Societies answer these questions, in the fulness of earnest evangelical meaning, and they will be compelled to present us with a missionary organization. If it be not exactly like the one we now have, it will still be in principle and spirit the same, and why lose the substance, in frivolous jeerings about the *form*! What a ridiculous spectacle we present, in the idle, gossippy, and irreverent twaddle we indulge light-minded scribblers in on this subject! We mean not to insinuate, that there are not good, serious and conscientous Christians who have misgivings as to the scriptural warrant for missionary organizations, and who feel that in the absence of any definite example for such in the Scriptures, they ought in duty to oppose them: we know there are such; but they write and speak upon the subject in the spirit of peace and harmony. They are not "revilers of good men." They do not seek, by anonymous and venomous thrusts at the noblest and most devoted men among us, to injure the truth and hinder the success of their earnest and long-tested labors in the Lord.

If our Missionary Society is not managed well, let us manage it better; if it is not sending out Evangelists enough, let us enable it to send out more; if it has some objectionable or unpopular features, let us remodel them, and make it acceptable to all.—This is the way to help missionary work. If we want to see it "Go on gloriously," do not let us block the way by throwing railings at the plan, and then cry out, "inefficient," "human device," "wisdom of man," and such like indefinite generalities, as generally constitute the logical vocabulary of professional snarlers. It missionary work is the duty of the church, let us exhort the church to do it; if she must resort to some sort of organization to give unity and efficiency to her power, let us have the best that can be devised, and let all God's people help to make it a glorious success. This is co-operation. This is endeavoring to "maintain the unity of the Spirit in the bond of peace."

There are brethren who claim to be *pro-missionary*, but *anti-*

Digitized by Google

missionary-society! This is hair-splitting; a word-trick of the sophistical intellect to silence a valid demur of the conscience.—*Pro* and *anti* are opposites—and by just so much the *more* as we are *anti*, so much the *less* are we *pro*. Such advocates are like Hobson's sons, "Sorter so,—but sorter not,—and more *not* than *so*"—a little anti,—and a little *pro*, so called, but more *anti* than *pro*. Let them listen to the cry of the millions perishing for lack of the bread of life, and yield to the judgment of their hearts,—better a thousand-fold, in such matters, than the caviling criticisms of a wooden-legged logic.

For ourself we have but a short creed on this subject. We believe it is the divinely imposed duty of the church to seek to preach the Gospel to every creature; to do this she must send out preachers; to do this she must raise money; to do this she must have concerted, that is, organized action,—and to do this is to co-operate. This is the ground we stand upon, and which we are pledged to defend. As God shall help us, we will do it.

W. K. P.

George Peabody and his Munificent Gifts.

A late number of the *Scientific American* gives a fine portrait of Mr. George Peabody and also an engraving of four blocks of tenement houses erected at Islington, in London, for the accommodation of the poor of that great metropolis, by funds provided by Mr. Peabody. The site of these buildings has been named for him, Peabody Square. They cost, with the grounds, &c., $158,-450—and are a part of the princely donation of $2,250,000 given for the benefit of the "Poor of London".

"These buildings are five stories in height, each block being sufficient for the accommodation of sixty families, or two hundred and forty in the aggregate. Notwithstanding their utilitarian purpose, they are sightly and even imposing edifices. The rooms average nine by twelve feet square, and are let as desired, either singly, two, or three together, the weekly rent ranging from about sixty-two cents for one room to about $1.25 for three. The qualification for a tenant is merely a condition in life fairly bringing him within the category of one of "the poor of London." Ventilation, cleanliness, water, and facilities for washing, etc., are amply provided for. Other buildings have been erected or are in process of erection in other parts of the great city by

Digitized by Google

means of this donation. Mr. Peabody is a native of this country, having been born in Danvers, Essex Co., Mass., in 1795, and is therefore, seventy-two years old. He is one of the most remarkable of living men. If the style of "self-made" is ever appropriate, Mr. Peabody deserves it. His parents were poor, and at the early age of eleven years he was compelled to earn his living as a grocer's clerk until his fifteenth year, when he occupied a similar position in a small dry goods store. Afterwards he went into a mercantile business at Georgetown, D. C., and subsequently settled in Baltimore, from which city he went to England, making several business visits. In 1837 he took up his residence in London, and since then his course is more or less familiar to the people of both hemispheres. For many years the banking house he established has been the headquarters of Americans visiting England and the center of American news and intelligence. His benefactions which have been made public by reason of their magnitude, begun in 1852, when on the occasion of the bicentennial of the settlement of his native town, Danvers, he sent, in a sealed envelope, a check for $20,000, subsequently raised to $250,000, for the founding of an institute, lyceum and library.

"We give a list of his most prominent and important benefactions, by which it will be seen that he remembers gratefully the people of those towns in which he has resided, being, in this country, Danvers, Salem, Newburyport, and Georgetown, Mass.; Thetford, Vt., and Baltimore, Md.:—

The Poor of London	$2,250,000
Town of Danvers	250,000
Grinnell Arctic Expedition,	10,000
City of Baltimore	1,000,000
Phillips Academy	25,000
Massachusetts Historical Society	20,000
Harvard College	150,000
Yale College	150,000
To the South	1,500,000
Memorial Church in Georgetown, Mass.	50,000
Free Public Library in Georgetown, Mass.	15,000
Free Public Library in Newburyport, Mass.	15,000
Free Public Library in Thetford, Vt.	5,000
United States Sanitary Commission	10,000
Maryland Historical Society	20,000
Kenyon College	25,000
Essex Institute, Salem, Mass	140,000
Other public gifts, at least	30,000
Total,	$5,665,000

Digitized by Google

"Such a record is one of which even a king might be proud.—Indeed, it is doubtful if any potentate has ever done more for the benefit of his kind than this American merchant and banker. And the conditions of his donations are such that the poorest can reap the benefits. He has chosen rather to accomplish the useful than to gain a notoriety for splendor evidenced in mere show."

TRINE-IMMERSION AGAIN.

AKRON, March 12, 1867.

PROF. PENDLETON,—*Dear Brother:* Though no Dunkard, I can respond to your call for "a copy" of the Campbell and Rice Debate, "*containing the error*," as you call what is said to have been quoted by certain Dunkards on the subject of trineimmersion.

I read on page 258, commencing 9th line from bottom, "Not only Mosheim, Neander, but all the historians, as well as Professor Stuart, trace trine-immersion to the times of the Apostles."

I bought my copy immediately after the debate—among the first that were brought to Pittsburgh in 1844.

Fraternally, CHARLES BROWN.

N. B. "Trine" is the first word on the seventh line.

☞ We thank Bro. Brown for his prompt response. We have received similar statements from Bros. A. Adams and C. P. Evans. There can be no doubt of the fact. Some of the very first impressions from the *plates* did contain this error,—for that it is an error, is manifest from the connection, since Father Campbell was evidently speaking not of "trine," but of Christian *immersion* simply, as opposed to sprinkling. We remember distinctly that when the first impressions of the debate reached Bethany, Father Campbell went over it with great despatch and made quite a number of corrections and returned them to Mr. James, of Cin., the stereotyper. We do not remember that this was one, but suppose, of course, that it was. These corrections were promptly made in the plates and of course did not appear in the subsequent impressions. This is the evident solution of the whole matter. W. K. P.

Digitized by Google

AN APPEAL.

To the Sisters Everywhere:—

The Adelphian Society of Bethany College is compelled, owing to its increasing numbers, to leave the small Hall now occupied and furnish a larger one at considerable expense. By the generous aid of the Sisters in the Bethany Congregation and of the citizens generally, more than half the necessary amount has been obtained. About one hundred and fifty dollars are still needed. Encouraged by the assistance of the sisters here, and at their suggestion, we, in much hope, ask our sisters generally to help us make up this deficiency. The object of this Society is to prepare young men for their duties as preachers of the Gospel,—its mission is world-wide; hence we think it meet to make this wide appeal to our generous and wide-spread sisterhood, confident that we ask not in vain. Pres't W. K. Pendleton is appointed to receive the donations. In behalf of the furnishing committee,

Your Brother, H. McDiarmid.

☞ We doubt not the sisters will make a prompt and generous response to this appeal of our young preachers. It is a law, with but few exceptions, that the young brethren who give themselves to the hard, self-denying work of the ministry are poor in the goods of this world. Hence they are compelled to appeal to others for help. It will be gratifying to know that the number of those who are preparing for this noble calling is so increased as to compel them to move into a larger hall, and this fact will render it all the more grateful to help them in fitting it up with the conveniences and comforts which are needed.

Any donations sent to me shall be publicly acknowledged and properly appropriated. W. K. P.

CORRESPONDENCE.

Brother Pendleton:—I am one who believes in the special providences of God. And I have no doubt but Alexander Campbell was raised up for a special purpose, and when that purpose was answered, the Lord removed him from this world of toil and labor, to that rest that remains for the people of God.

Considering the peculiar circumstances of his life, I can come to no other conclusion. Although dead, he yet speaks; and will continue to speak to millions yet unborn. The world is more in-

Digitized by Google

debted to him in divine things than any man since the days of the Apostles. With a boldness and fearlessness characteristic of the man, he commenced almost solitary and alone the present reformation, by unmasking clerical authority and showing the absurdity of all human systems. This brought upon him the anathemas and maledictions of all ranks of the clergy, but he faltered not.

He had a fiery ordeal to pass through, but like the Hebrew children, the smell of fire was not left on his garments. He demolished Calvinism and Arminianism, and placed the Apostles upon their thrones; elucidated the law of pardon and the great principles of the kingdom of Jesus Christ, and made the word of God its own interpreter. I have been a reader of his works from the commencement, and under God, I am more indebted to him for gospel light and knowledge, than all the world besides. I now find more pleasure in reading the past volumes he has written, than in any other work. They are a monument of his nobleness of soul, of his humanity, piety, goodness, long-suffering, and forbearance, amid all the malice of men and demons, he passed through. I sympathize with his family and relatives, and trust we will all meet him where the wicked will cease from troubling, and the weary will all be at rest. ABRAHAM RICE.

FULTON, Mo.

SABETHA, Nemaha Co., Kansas, Feb. 23rd, 1867.

DEAR BRO. PENDLETON:—Grace, mercy and peace be multiplied to you and yours, from God the Father, through our Lord Jesus Christ. It is a long time since we heard from you directly. Yet we have been visited monthly by your highly esteemed Harbinger.

We are here in the far West, trying to worm our way through life as best we can. We have a pleasant home. Many changes have occurred in our family in the course of events, since we had the pleasure of your company in our native home in Virginia.—Two have gone to their last resting place whence no traveller ever returns. Thos. Campbell, our third son, died a prisoner in Richmond, Va. Our youngest daughter, Emma Wells, died on the 9th of January, being sick but five days, aged 16 years—and as is generally the case, the beloved of the family; indeed, of her entire acquaintance. My wife and I had the promise in her of the comfort of our old age. She is gone, and we hope to meet her again where parting will be no more; where we will unite in praising God and the Lamb evermore. Some three months before her death she made that good confession, and was baptized.

A Bro. Hand, from Mo., formerly Professor in Woodward College, Cincinnati, Ohio, made us a visit and preached for us, when we organized a church of 10 members, nominally 15, as 5 united that live quite a distance from us; 3 were baptized, making 18 members. Of that number, 7 were in my family. Thus you find we are endeavoring to establish the truth in Northern Kansas. We are meeting every Lord's day to break the loaf, without any help save myself to say a word. Bro. Pendleton, pray for us, that our faith fail not, and that the truth may prevail.

Digitized by Google

Allow me to ask, why is Northern Kansas overlooked by the Missionary Society? Bro. Hand made the first discourse ever made in this region. Southern Kansas and Southern Nebraska have preachers from our brethren whilst this region is destitute. We came here in the fall of 1865; there was no Sunday school, or religious meetings, save a Methodist missionary preached twice during the winter. I was forced to make an effort; we formed a Sunday school and social meeting; school favorably attended,—meeting small, as our views were unpopular, and necessarily we took moderate ground until the people could be called together by one able to hold them. After sometime, we succeeded. I can say that Bro. hand is an able advocate in our ranks. These few discourses are all that we have had, and having but 3 male members, one a young man, all poor, we will not be able to have but little preaching. Now dear brother, cannot you from your large acquaintance, as many brethren are tending westward, send us some help? If we can only have a single discourse on their way, you know my house is always open and a brother can find a stopping place; besides, if we find ourselves able, we will help him on his way. We have our three daughters and our youngest son at home William in Ill., John in Miss. At home we are enjoying good health, having food and raiment and have learned therewith to be content.

In love remember us to Dr. Richardson and his, to Bro. Loos and his, to sister Campbell and hers, indeed to all our dear brethren with whom we are acquainted. May the Lord bless you and yours, and give long life and disposition to do his will.

Yours truly and affectionately. JOHN C. PERRY.

CHURCH NEWS.

BOONE Co, Mo., March 10. 1867.

BRO. PENDLETON:—The past winter has been so severe, that I have felt it *duty* to remain at home. But not wishing to be idle, I have spoken every Lord's day, (but one,) this year, at a school house near my residence; our *small* house has generally been well filled, with attentive persons, and up to this day week 8 young ladies and gentlemen had made public confession of their faith in the Lord Jesus Christ,—as the Christ—the Son of the living God; and one Methodist sister who had been immersed, came forward to unite with the Church of Christ,—taking the Bible as the rule of her faith and practice, in all subsequent life.

As I was too unwell to attend meeting to day, or immerse, Bro. J. K. Rogers of Columbia was kind enough to ride out and immerse the 8 Believers above named this afternoon.

Affectionately your Brother,

T. M. ALLEN.

DECATUR, Ill. March, 11. 1867.

DEAR BRO. PENDLETON:—Our congregation here has been greatly refreshed and strengthened by a meeting of three weeks which closed on last Wednesday. We had in all 57 additions to our number. Many of them were young men,

Digitized by Google

and woman in the prime of their strength, and several were old citizens and heads of families. The impression which was made upon the community at large is very profound, and a great door has been opened here for the doing of further good. I did the preaching, but had excellent support and assistance from the brethren here at home.

Yours Fraternally, WILLIAM C. DAWSON.

DEAR SISTER PENDLETON:—I returned yesterday from Minerva, where a meeting is in progress, and has been for near three weeks. It is one of the most interesting meetings I have ever been at. Dr. Pearre, Dr. L. L. Pinkerton and A. B. Way are the speakers.

When I left 120 had been added to the faithful in that place, and meeting to continue.

Dr. Pearre desired to be remembered especially to you and brother Pendleton. He was almost worn out as the result of continued speaking for 8 weeks consecutively. He has retired to Alliance to rest

Present my christian regards to Bro. Pendleton Bro. and sister Barclay, sister Campbell, and believe me ever as your brother in the one hope.

FEB. 22, 1867. D. L. GANS.

We learn that an interesting meeting was recently held at Brownville, Saline county, by Elders Hancock, Longan and Price, of the Christian Church, closing with twenty-six additions; also at pleasant Hill, Cass county by Elder Jno. R. Frame, of Ohio; another, with upwards of fifty additions. We are glad to hear of gospel triumphs in our State. Nothing will do so much towards harmonzing and reconstructing the discordant elements of our society as a pure christianity.—*Sedalia Advertiser*, Mo.

Brother W. B. Higby reports four additions recently, at Braddock's Fields Pa.

LUBEC, Maine, March 15, 1867.

BRO. PENDLETON:—There are two churches in this town—one at the town proper, the other six miles distant, at what is called the "Neck." A neat house of worship was opened at the Neck in January. They are now holding meetings nearly every evening, and our hearts are gladdened by beholding the effects of the power of Truth. Within three weeks twenty one have made the good confession of faith in Jesus Christ, and twenty-five have been added to the church.

The Annual meeting of the churches of New England and the British Provinces is to be held here next June. We hope to meet some of our brethren and sisters from the west, and shall be happy to welcome them to our home "away down East." SARAH J. COMSTOCK.

Bro. L. P. Streator writes under date of Feb. 6th., 1867:

"We had a good meeting of two weeks at Corry with Bro. Walker.—When I left 65 had been added."

AUBURN, N. Y. Feb. 28, 1867.

DEAR BRO PENDLETON:—I have just returned home from Erie co., N. Y. where I have been holding meetings during the winter under the auspices of the N. Y. C Missionary Society. Success has constantly attended the preaching of the Gospel. Yours &c. J. C. GOODRICH.

NEWTON GROVE, Sampson co., N. C., March 1st. 1867.

DEAR BRO. PENDLETON:—In October, 1867, I was called to the pastoral charge of the five congregations of Disciples west of the Neuse river, to commence the second year's labors in that region. We have only five churches west of the Neuse, numbering, in all about 350 members, and myself the only

Digitized by Google

Preacher, all the other churches composing the Annual Conference of Disciples in this State, being situated east of said river, and the nearest fifty miles distant, and the nearest preacher, to me, of the "Old Jerusalem truths," living sixty miles to the East.

Isolated, as I am, from all other preachers of the "ancient faith," and having my time so entirely occupied, I seldom hear a sermon from any other preacher, either of the ancient or modern stamp.

My field of labor stretches over a tract 20 by 25 miles, in Johnson, Sampson, and Wayne counties, interspersed, also, with Pedo-churches.

You will see at a glance that I am surrounded by giant opposition; but the "Truth is mighty," and to prevail, needs only justice in its every day dress.

But to the point. In August last, as it began to dawn towards the commencement of a new Conference year, I commenced a series of protracted meetings, as is common, during the leisure months, in the South—preached at the different churches, 26 discourses, in all, and the result was that about 60 persons confessed the Lord Jesus, most of whom I had the pleasure of "burying with the Lord, by baptism into death."

I was in the midst of most flattering prospects when, having no one to assist me at all, and the weather being excessively hot, my health gave way in Billious fever, or I should doubtleess have come off victor complete, with flying colors and a hundred captures.

So ended my labors for last conference year, ending Oct., 1866.

In hope of Heaven, JNO. J. HARPER.

BEDFORD Ohio, March 4. 1867.

BRO. PEEDLETON:—We have had a joyful meeting in Bedford. Bro. Rossoner, the preacher, Jesus the Anointed, the only theme, and the season of refreshing came from the prosence of the Lord, to whom be all the praise. The prayers and co-operation of a united brotherhood developed action in response to the pleadings of our dear Brother, and we were all made to rejoice in seeing one hundred and twelve added to the church. Praise the Lord.

HIRAM WOODS.

OBITUARY.

Died of pneumonia and rheumatism, on the 19th inst., at his residence in Mercer Co. Ky., Bro. John G. Handy, in the 66th year of his age.

Bro. Handy was remarkable for his great energy, practical sagacity, firmness of purpose, frugality, generosity, integrity, hospitality and devotion to the cause of primitive Christianity. For about 30 years he was a member of the Christian church; and by a judicious use of his ample means, he has greatly aided in susaining many of our benevolent enterprises. Bethany College and Kentucky University are both much indebted to his liberality. Indeed he was forward to sustain every benevolent enterprise that served to promote the intelligence, piety and prosperity of his community.

He has left a very pious and devoted wife; a most amiable and accomplished daughter; three intelligent and generous—would that I might add PIOUS—sons, and a large circle of friends to mourn over their loss. God grant that this severe bereveament may be sanctified to the good of all. "Blessed are the dead that die in the Lord, from henceforth: yea, saith the Spirit, that they may rest from their labors; and their works do follow them." R. M.

MARCH 22nd, 1867.

We tender our sincerest sympathies to Sister Handy and her afflicted family. Brother Handy was indeed generous from impulse, but practically governed by loftiest principles in the bestowal of his gifts. We well remember his self-prompted and liberal donation to Bethany College, in her hour of deepest need. May the Lord bless all his work and guide all whom he loved and has left, into the noble path of his own faith and works. W. K. P.

ERRATUM.—p. 204, 3rd line from bottom, for *orators* read *writers*.

Digitized by Google

BETHANY COLLEGE.

FREE LECTURES FOR MINISTERS.

We take pleasure in announcing, that, in harmony with the plan of Biblical Instruction proposed in Bethany College, our course of **Free Lectures** for **Ministers** will commence on the *last Monday in March*, 1867. These Lectures are designed especially for such preachers of the Gospel as cannot take the regular course of the Biblical Institute. They will be popular in style, and arranged to cover all the most practical wants of the Preacher in **Sacred History, Biblical Literature, Church History, Christology** and **Homiletics.** The course will extend through two months and embrace about **two hundred Lectures,** with regular *practical training* in the *art of composing and delivering sermons.* Thus, in the course of two months, our young ministers may have the benefit of the richest practical fruits of the life-long studies and experience of the Lecturers, on all the more important practical subjects of their responsible calling. We can scarcely adequately estimate the value of such a privilege. Its benefits will be felt throughout life. The wide field of knowledge that will be opened up to the student and partially explored in his presence will give an impulse to investigation and a comprehension to the grasp of truth, that cannot fail to contribute greatly to his power and usefulness as a minister of the Gospel. I. The People of God and their Land; II. The Book of God, its Origin, its History and its Interpretation; III. The Christ—His Divinity, Humanity, Life, Sacrifice, Resurrection, Doctrine, Government, and Second Coming; IV. The Church—its Origin, Growth, Conflicts, Corruptions, Reformations, Missionary spirit, and Ultimate Destiny; V. The Preacher—his work and duty in reference to all these—*whi* he must do, and *how* he must do it;—these are a few of the themes that we cite to suggest the value of this *free will offering* of the Faculty of Bethany College for promoting the efficiency of our ministry in the Gospel.—It is unnecessary to go into detail. Suffice it to say, that we have meditated long upon the whole subject, and devised a scheme, which cannot fail to give the utmost satisfaction.

Dr. R. RICHARDSON, Dr. J. T. BARCLAY, PROF. C. L. LOOS and W. K. PENDLETON will be the regular and responsible Lecturers for the whole course of *two months*, beginning on the last Monday in March, 1867. We are in correspondence with other Lecturers to assist us on special topics. We may mention brethren P. S. Fall, of Nashville, Tenn., and Isaac Errett, of Cleveland, Ohio; others may be conferred with,—of all which, however, notice may be given when we can speak more definitely.

We invite all to attend, who have a desire to do so, without charge. We desire and hope to have a large class. May the blessing of God attend our work.

W. K. PENDLETON,
Pres't of Bethany College.

Digitized by Google

THE

MILLENNIAL HARBINGER.

DEVOTED TO PRIMITIVE CHRISTIANITY.

VOL. 38.] BETHANY, W. V., *MAY*, 1867. [No. V.

PROPHECY.

IV.

"Knock at the gates of nations—rouse their fears—
Say, 'Wrath is coming, and the storm appears;'
But ring the shrillest cry in '*itching* ears'!"

The period indicated in the calendar of Prophecy as that of the 6th Vial—*the Little Horn broken; demoniacal frog spirits going forth in political, spiritualistic, and ecclesiastic garb, to gather the whole world to the Battle of the great day of Almighty God; and the Son of man preparing to come "as a thief in the night"*—is, beyond all reasonable doubt, the era of time upon which we have already entered and are now spending, or misspending so heedlessly and unsuspectingly—"the time of the end!" Upon no reliable data or computation whatever can "the day of the Lord's vengeance, and the year of recompenses for the controversy of Zion" be made to appear in the *distant* future; and instead of a gradual introduction of a kind of millennium of which so many are fondly dreaming, sudden destruction cometh; "because a short work will the Lord make upon the earth" when he shall finish the work and cut it short in righteousness in bringing to pass his act, his strange act, and doing his work, his strange work! And most evident it is that whenever these marvellous events shall transpire, the series of leading items will consume but a short

Digitized by Google

time—only about seven years, it would seem, in being accomplished. Is this period, perhaps the last, or "*cut-off*" hebdomad of Daniel's seventy weeks? The following programme of events is here submitted as the teachings of the prophets on this interesting subject (merely indicated at present, however, for convenience of reference) as to the general nature and successional order of

"THOSE THINGS WHICH ARE COMING ON THE EARTH:"

God having so long and graciously "visited the Gentiles to take out of them a people for his name, while "Lo ammi" is inscribed upon his once covenant people, and the gospel of the kingdom during all this long probationary state of "the times of the Gentiles," having been preached in all the world, *for a witness* unto all nations—the end cometh," in all its various stages:—

1.—The personal though invisible descent of the Lord Jesus into the air, when he comes as a thief in the night, to accomplish the resurrection of the righteous dead and the rapture of the living saints expectant—changing our humiliated bodies, making us equal unto the angels, and like unto his own glorious body: this is the "*parousia*" as contradistinguished from his glorious manifestation, when every eye shall see him ("*epiphaneia tes parousias*") —"the appearing of his *presence*:"

2.—The partial restoration of the Jews, apparently without any special divine interposition, and their civil polity so far reestablished that they are recognized as governors of the land: Probable renewal of the Temple services on Mount Moriah—though unauthorized as yet:

3.—The Jews make a "covenant with death and an agreement —with hell" "and many of them confirm a covenant with the prince that shall come," i e, anti-Christ--the Beast--whose name is Six hundred three-score and six, the willful King, man of sin &c.,&c;

4.—The Little Horn of the East, no longer able to "practise or prosper," is broken without hand—the protracted decadence of Moslem power being finally completed in its entire fall:

5.—The Little Horn of the West plucked up by the roots:

6.—The utter destruction of the "balance of power," and the re-arrangement of the "sisterhood of nations," on the territory of the old Roman Empire—the ten toes of the "Image" of Nebuchadnezzar:

7.—The armies of the ten confederate Kings under the leadership of Anti christ overflow Palestine:

Digitized by Google

8.—War in the Heavens—Michael and the Dragon: Satan cast down from the heavenlies to the earth, having great wrath: Wo to the inhabitants of the earth!

9.—The covenant between Antichrist and the Jews broken in the midst of the week, and the Abomination of Desolation or Image of the Beast set up in ihe Holy City, and inspirited to speak and bring down fire from heaven: Time of Jacob's trouble, —so mighty an earthquake and so great!"

10.—The woman flies to the wilderness—America!

11.—Fall of Babylon—Romanism &c: Rome engulphed in a lake of fire:

12.—The Holy City beseiged: Two thirds of the Jews in Palestine destroyed by the Lord: the remnant looking upon Him whom they have pierced, receive the spirit of grace and supplication, and are delivered. Jacob the battle ax of the Lord: he that is feeble being as David, and the house of David as the Angel of the Lord: Times of the Gentiles fully up—Jerusalem no longer trodden under foot: Israel grafted again into their own olive tree:

13.—The "The two witnesses" having prophesied three and a half years, are slain in the Holy City; and after lying unburied three and a half days ascend to heaven—Moses and Elijah:

14.—A second rapture and translation, or that of "the foolish virgins" and all true converts that have been made during all these troublous times, up to the period of the epiphany, and also the resurrection of the martyrs of the Beast: These go up out of great tribulation: The great harvest or general ingathering:

15. The marriage supper of the Lamb and the Bride celebrated in the New Jerusalem:

16.—The war of Armageddon culminates in the battle of Almighty God, when the confederate hosts are destroyed—the Lord raining down a horrible tempest of fire and brimstone upon them as on Sodom of old—when the slain of the Lord shall be many, not only there but "from one end of the earth even unto the other end of the earth:"

17.—The great Epiphany: Christ revealed from heaven in flaming fire, with all his saints and his holy angels, to be admired of his saints, and to take vengance upon his enemies: Supper of the Great God: Henceforth Christ regins gloriously through the Shechinah, before his ancients, on Mount Zion, in Jerusalem, the throne of the Lord: The Celestial City impending above, is the general seat of government for the glorified saints, who joint-

Digitized by Google

ly with Christ rule over the millennial saints a thousand years and over angels for ever and ever: The Saints of the Most High take the Kingdom, and possess the Kingdom (under Christ) for ever, even for ever and ever:

18.—Antichrist or the 10-horned wild Beast and the 2-horned, dragon-tongued Beast come to destruction on the battle-field of Armageddon:

19.—Satan bound; and cast into the bottomless pit for a thousand years:

20.—Missionaries plenipotentiary sent out from the remnant of them that are escaped and converted, as fishers and hunters, to bring back the ten lost tribes of Israel and the remainder of the Jews still scattered abroad, under the auspices of Kings and Queens—all classes of men giving aid and comfort—contributing gold, silver, and conveyances: The year of Jubilee is come: many of the Isralites slain by the Lord in the wilderness of the nations while bringing the people into the bonds of the Covenant:

21.—Great turning to the Lord through the entire earth, and all the world filled with the knowledge of the Glory of Jehovah! The consumption decreed overflowing with righteousness:

22.—The great earthquake by which a deep valley is cleft through Mount Olivet, and a belt of country to the south of Jerusalem (from Geba to Rimmon) is levelled, leaves the site of Jerusalem and environs still lifted up. The Holy City rebuilt, adorned, and impended by the tabernacular cloud of glory: The City of the Great King henceforth known as Hephzibah:

23.—The Temple re-edified by "THE BRANCH" according to the model shown to Ezekiel: the renewal of Tempel-services, with a modified ritual, by Divine authority: Shechinal glory restored: Christians not Judaized; but all Jews become Christians of the millennial type: The Everlasting Gospel proclaimed: The Jewish race invested with political supremacy over all peoples: Yehovah Shammah the great political capital built south of Jerusalem: Highway of Holiness thence to the Holy City: The Temple fount sends forth its wondrous dual stream of regeneratory waters whose banks are fringed by trees whose fruit is meat and the leaf thereof for medicine: Lake of fire near the Holy City an admonitory place of pilgrimage: Times of refreshing from the presence of the Lord....Restitution of all things:

24.—The brute creation—the serpent alone excepted—restored

Digitized by Google

to their primeval state of innocence, enjoyment and innocuousness: The light of the New Jerusalem visible in the distant heavens: Physical phenomena—solar, lunar, sidereal, terrestrial: Earth greatly fructified; the fruit thereof excellent and comely: Climatic changes: waters break out in the wilderness, causing the desert to bud and blossom as the rose:

25.—The Millennium being now fully inaugurated, the reign of the gorified saints under Christ, in the Heavenly Jerusalem above, extends over all the earth, and the kingdom, and dominion and the greatness of the kingdom under the whole heaven given to the people of the saints of the Most High, whose kingdom is an everlasting kingdom, and all dominions shall serve and obey him:" Great longevity during the millennium: no sickness: sin punished with death: great improvement in the social, and material, as well as the religious condition of man on earth:

26.—System of pilgrimages to Jerusalem established from all the ends of the earth, under heavy forfeitures:

27.—At the conclusion of the "great Day of Judgment," the Day of the Lord, or the millennial phasis of the earth, Satan being loosed a little season excites Gog and Magog to revolt against the Theocratic Government of earth: Jerusalem is invested: fire comes down from God, out of heaven, and devours them: Satan cast into the Lake of fire and brimstone, where the Beast and the false Prophet are:

28.—The last Judgment: "the grand assize has come:" Resurrection of all the wicked of all ages, and of the saints who have died since the last translation, i. e "the rest of the dead:" Death and the grave destroyed:

29.—The new Heavens and the new Earth: no Sea: final phasis of the earth when occupied by immortal spirits in glorified bodies:

30.—The New Jerusalem comes down, at least to the aerial regions of the new Heavens, if not upon the new earth itself:

31.—Emmanuel resigns his authority as Son of Man;

32.—The Eternal state, or Dispensation of the fullness of Time:

Perceiving that a great deal of digression and circumlocution would be necessary by way of casual illustration, in speaking upon the subject of Prophetic Hermeneutics, unless the general system evolved by the scheme of interpretation adopted were pre-indicated, at least in faint outline, the above synoptical sketch of

Digitized by Google

the matters mainly involved is submitted as a necessary introduction, before entering upon the subject of prophetic interpretation. While it is not maintained that these wondrous events will occur in the precise order, as here tabled, there can be but little doubt except in relation to a few items. The Restoration of the Jews might well be regarded as the first item in the grand schedule, but for the fact that the furtive advent of the "Coming One" may be expected to take place at any moment—the Word of God having nowhere necessitated the postponement of this *invisible* coming of Christ, by the intervention of any event whatever.

That the views herein expressed are in harmony with those generally entertained in reference to these matters—if, indeed, views there are upon a subject so entirely neglected, ignored, and tabooed—I have no expectation; but that they are in consonance with what the prophets teach cannot well be questioned.—But, however biblical they may be, doubtless they will sound rather strange in the ears of those who belong either to the metaphorico-spiritualistic school, to the ultra literal, as also to those who have heretofore given no heed to these things. To any that may find themselves incited to a state of bellicose antagonism, I can only say at present "strike but hear."

The unexpected length to which these prefatory remarks have extended necessitates the farther postponement of the proposed observations on the Hermeneutics of Prophecy designed for this number, to the next issue of the *Harbinger*.

N. B. The reader will please allow stress of circumstances to plead an apology in behalf of the compositor for several awkward sentences and singular transformations of terms that found their way into the hasty written review of several news-paper flings at prophecy noticed in the last issue.

The gloomiest day hath gleams of light;
The darkest wave hath white foam near it,
And twinkles through the cloudiest night
Some solitary star to cheer it.
Th· gloomiest soul is not all gloom;
The saddest heart is not all sadness;
And sweetly o'er the darkest doom
There shines some lingering beam of gladness.

Digitized by Google

(From the N. Y. Observer.]

ECONOMY OF MINISTERIAL LABOR.

Economy is a Christian duty. Paul taught that he that stole should steal no more, but rather labor with his hands the thing that is good, that he might have to give to him that needeth.—There are enough that toil in order to hoard, but too few that toil to give. Yet a moment's reflection will show any one that he must renounce the principles of the Gospel, or confess his obligation to use that economy which will save the means for charitable enterprise.

But the obligation extends not only to means, but to men. It is a sin to waste wealth in needless extravagance; it is no less a sin to waste energies, which the largest wealth is not rich enough to buy. If we should make the most of every dollar, with a view to the work of doing good, we should be equally thoughful of the right use of educated and sanctified intellect. The last is one of the richest treasures, and most responsible possessions of the church of Christ. Gold and silver are not to be weighed against it in the balances.

There has been no time in these last centuries when these considerations were more pertinent than now. Whether we regard the spiritual destitution of our own country, or the demands of the great harvest field of the world, we are met by the Macedonian cry that calls for help at the hands of the church. In our foreign mission fields, the laborers, overtasked, are falling at their posts, and, almost with their dying voice, ask that others may be sent to fill their places, and occupy new spheres fast presenting inviting openings to Christian effort. In our own land, emigration from the Eastern States and from the Old World is pouring westward and southward in ever-increasing volume. There are vast regions where Gospel institutions are almost unknown, and where thousands, without the living preacher, will be left to acquiesce in a condition of practical heathenism, as calamitous for them to endure as it is sad for us to contemplate. There is work enough, and more than enough, for the entire Christian ministry of the land, tasked to its utmost, to accomplish. We have not a man to spare. Nay, we need a far larger and a steadily increasing supply of candidates for the ministry, merely to meet the demands of our steady and rapid growth.

Digitized by Google

It is in view of such facts as these that we are constrained to deplore the bad economy, to call it by no harsher name, which misapplies and virtually wastes so large a portion of the effective energy of the Christian ministry of the land. To a great extent this bad economy is due to an excessive or ill-directed denominational zeal. Church organizations are frequently multiplied without the warrant either of necessity or prospective usefulness. Ground already fairly occupied is entered upon with a zeal that can be justified, if justified at all, only on sectarian grounds. The success of a new enterprise will be possible, perhaps, only by the depression or extinction of some one that has preceded it, and, in its feebleness, it will require and absorb the energies of a pastor who must be devoted exclusively to the promotion of its interests. The result is a crowding aside, or prejudicing the interests of other congregations, while the intruder maintains but a feeble and sickly existence. Pastors must labor beyond their strength in a limited sphere, with feeble support, and with discouraging prospects. Denominational rivalry becomes almost a necessity of life, and the unity of a common Christianity is practically denied by the collision of discordant sects.

We are fully aware that there are neighborhoods where the organization of a variety of denominational bodies may appear the policy of a wise forethought. There are, doubtless, many important points where the population is destined to a rapid growth, and where churches organized will pass, almost at once, from infancy to manhood. And it may not be easy, in many instances, to say that this confidence in a glowing future is not well founded. The result, in some cases, may evince, if not a wise and sagacious forethought, a happy prevision that anticipates a real need. Still, we know that fond anticipations are often defeated; and it is not strange that the new settler,—with the forest fast falling around him; with the iron track laid almost in sight of his own door; with the rich harvests of the new-broken prairie waving over his own fields, and possessed, moreover, with a full sense of the peculiar advantages of the locality where his lot has been cast,—should imagine that others cannot long remain blind to that which presents itself so clearly to his own view, and that ere long the vacant blocks of his settlement must be covered with warehouses, and the streets resound with the din of traffic. It is

Digitized by Google

no more than natural that, in his views of the future, he should borrow somewhat of the poet's fancy, and, in the absence of stonecutters, build castles in the air.

But every new settlement is not doomed to distinction. Its rapid growth for a time does not necessarily ensure its permanent importance. Not every new city is a young Chicago. Emigration, like the prairie fire, will often sweep around, rather than over, the field that has once been occupied. The result is that a gigantic plan is meagerly filled up. It survives only in outline. Large provision has been made for wants that will never, or only after a long period, be felt. In this respect the spiritual and temporal interests of the community suffer alike. Beautiful streets and broad avenues attest what the result determines to be either wise sagacity or groundless confidence. Several church organizations, equally superfluous, and calculated to illustrate the variety of belief in anticipated settlers, rather than supply the requirements of actual settlers, are found striving to live against desperate odds, and perhaps are asking sympathy and help from co-religionists a thousand miles away.

This is by no means a fancy picture. We wish we could so regard it. But facts that have come again and again to our knowledge, force upon us the conviction that in some instances our sketch falls short of, rather than exceeds the truth. In a community with a population of from 1,000 to 1,500, will repeatedly be found a variety of church organizations large enough to meet the wants and tastes of the varied population of our largest cities; and a little handful, who favor some particular church order or discipline, feel that they must uplift their standard, and publicly identify themselves with the great body to which they profess to belong. Some time since, a pastor, whose long residence in a Western State made him familiar with its real wants, was present in one of our Eastern Presbyteries when the wants of our great cities were discussed, and took occasion to state the ground upon which he and his brethren, in conference together, had come to the conclusion that the multiplication of feeble churches in new fields, each demanding a pastor for itself, to be supported by Eastern friends, was an evil to be deplored. Two or three feeble churches might unite and give to a single pastor an adequate and ample support, while each demanding one for itself to be sustain-

Digitized by Google

ed by missionary aid, doomed him to a treadmill task and a starvation salary. A friend, residing in a Western town of some eight hundred inhabitants of all ages, recently gave us an account of the churches of his place. Nearly all the leading denominations were represented, but not a single church had a congregation of a hundred persons; one had only forty, and another still less, This is certainly a great waste of the energies of the gospel ministry.

We call attention to these matters on two grounds—the bad economy of men and means which is implied, and the exhibition which is made, not to the credit of our common Christianity, of those persistent denominational prejudices which, in some cases at least, should be rather sacrificed than cherished. There are some denominations, perhaps, that cannot amalgamate—some that ought not; but it would require an argument such as no truly Christian spirit would be disposed to frame, to prove that there should be no yielding, at least temporarily, of denominational sympathies, and a liberal and Christian co-operation in building up Gospel institutions, rather than reducing them to their lowest fractional value consistent with their existence. The result would be the release of many ministers of the Gospel to enter upon new, more necessitous and more promising fields, and the wiping out of a stain which is humiliating to every Christian heart.

REMARKS.

From the earliest days of the plea for Reformation and Scriptural Christian Union, to which the *M. Harbinger*, and its predecessor the *Christian Baptist*, have been devoted, the bitter fruits of the evil tree of sectarianism, set forth in the above article, were boldly and vigorously exposed. The voices of our great heroes in this battle who are no more, were raised like a trumpet over the land, to arouse the religious people to see and feel this great iniquity against God and his truth, against his Church and the human race; and with what power and earnest zeal the appeal has been followed up among us to our own day, is well known to all who are familiar with our plea for Primitive Christianity.—But, it will be also well remembered by the witnesses of the early labors of Alexander Campbell and his co-adjutors, with what intense bitterness this very exposure of the evil effects of sectari-

Digitized by Google

anism, was received by the various religious parties of our land. The pages of the *Christian Baptist* and the earlier volumes of the *M. Harbinger* bear witness to the storm of indignation that this exposure, and the powerful arguments involved it, raised throughout the whole domain of the sect-world. A. Campbell was denounced in the pulpits and in the religious press, as a common enemy of the Church. When he made in clear, bold language the very point that is the chief burden of the above article,—the enormous waste of means,—what the *Observer* calls, the "bad economy,"—in the *Missionary field* by reason of these *sect rivalries*, he was denounced all over the land as the enemy of *Missions*, and of the Gospel. But there could be nothing more necessary, nothing more justifiable, nothing more true, than this denunciation of sectarianism, as one of the chief iniquities and plagues of the Christian world; and therefore, with the fullest conviction of the utter anti-christian character and tendencies of this sect-life and sect-strife, our brotherhood, in spite of all the calumnies they have had to endure, have never faltered in their warfare against this unholy thing; and we trust they never will. Truth must triumph, often against fearful odds, as we have not seldom seen it. Here then, at last we have a strong testimony to the righteousness of our plea of years in this respect, in the *N. Y. Observer*, the most courtly and courteous, and most influential paper in the ranks of denominationalism in the United States; a paper, that, while it is itself not the exponent and defender of any one particular sect or party, yet stands,—as much as any one paper possibly can stand, on the best terms and in the best odor with all orthodox parties, and we may say,—for if we mistake not such is its claim,—for the general defense of all. It is a friend of denominationalism, pleading for fellowship *in* and *with* denominationalism, and does not stand as we do squarely opposed to it as an evil and a *sin;*—as directly contrary to the word of God. Thus, after long years of detraction and calumny, gradually as light is breaking apace, point after point the righteousness of our distinctive plea is vindicated from the very bosom of sectarianism,—or if it be more savory to some, *denominationalism*—it means precisely the same. Rest in peace and honor, then, illustrious heroes of God! ye have labored well; ye have fought a good fight, for the truth, in the midst of a crooked and perverse generation. In the long fight of reproaches

Digitized by Google

you have well endured; and generations to come, wiser than their fathers, will acknowledge your labors, and will lay the chaplet of true heroism and true devotion to the Word of God, on your graves!

Yes, truly, it *is* a "bad economy, to call it by no harsher name, to misapply and virtually waste so large a portion of the effective energy of the Christian ministry of our land," in this rivalry of sects for dominion. Who, but God, can estimate and know the enormous "waste" of the resources in every way that sectarianism thus entails enevitably upon the Christian world? In *money*, and all forms of its equivalents and representatives, this "waste" in our own land, annually, amounts to millions;—add in the other Christian lands and the missionary fields—the heathen world,—and the sum of this "waste" is enormous. Count in the millions expended in supporting ministers of all grades; invested in church-buildings; devoted to theological schools,—professors, buildings and libraries; applied to the support of the party presses —in newspapers, book and tract publications. Then consider, following the direction of the *Observer*, first, that in all the particulars just enumerated,—ministers, church-buildings, &c., &c. *one* would serve the purpose for many; second—a great deal of all thus expended is actually exhausted in the religious, inter-necine sect-war upon and against each other;—and the sum of this "bad economy," of this "waste,"—nay of this *war*-material of sect-strife, becomes a terrible fact, that should bring the most thoughtless sectary to his reason, and for which the defenders of sectarianism,—the dragon that swallows up all this guilty "waste," must surely give an account to God in the great day, And when we think of the *intellectual* wealth that is thus consumed for worse than nought;—wealth that is beyond all money in value; of this power of *mind* that is made to consume itself in this unholy war, that had else in the holy unity of its resistless force, gone forth to wage "a good warfare" against sin only, the one common enemy; —we cannot but feel a burning indignation at this all-devouring monster, this foul Juggernaut idol that demands for its base worship, such countles stores of treasure, and that crushes beneath its cruel wheels such wealth of heart and mind! Yes, sectarianism is wasteful beyond computation, is cruel, and most destructive of good! And yet there have been men,—men claiming

Digitized by Google

to be Christians, who have not only been willing to look upon all this with forbearance, but even sought to justify it, teaching that it was in harmony with the word and Spirit of God, ministering "to the furtherance of the gospel" and redounding to the glory of God!

The *N. Y. Observer*, we said above, is an apologist for denominationalism,—it would not say,—sectarianism, for happily this is becoming an odious word as it is indicative of an odious thing. Yet the suggestion of this paper, that in certain cases,—and the cases it supposes are by far the most numerous, the several religious sects should fraternally "prefer" one of them "in honor," and on the score of a wise "economy" give up the field to it,—at once logically involves the utter uselessness, nothingness, and unjustifiableness of denominationalism; for if any sect can thus be justfied in retiring from a field;—that is, if *any* place on earth does not need Presbyterianism at all, for example, nor Episcopalianism nor Lutheranism;—if the work of God can be thoroughly done without them,—without one and all the things that are the differential attributes of these parties;—or farther, if therefore, the distinguishing peculiarities of these several parties are no part and parcel of the doctrine of Christ, all of which is needful anywhere and everywhere to save and perfect souls,—then, in the name of all reason, good logic, and sound sense, what possible need and justification of these peculiarities,—or better, of these sects or denominations as such? If all this denominationalism is so utterly useless, and indeed so injurious, as in such cases best to be entirely contemned and ignored,—why still persist in honoring and defending it? Surely, there is a marvellous weakness and inconsistency here! If there is any truth, and any wisdom in the article we have above given,—denominationalism is utterly indefensible in the light of the Word of God and of the wisdom and piety of the Christian world. If sects are right at all, it is because their differential attributes are based on some positive, necessary essential, truth; and if so, they have no right to yield this truth; and if its advocates are men of positive convictions and not children playing with idle notions, they will not yield it. It is absurd to suppose that men of mind, character, and conscience will build up and support distinct denominations on points of difference that are to themselves of no consequence whatever, and that can be readily given up. And the *Observer*

Digitized by Google

ought to know this. Its whole scheme of Christian harmony and union *in* and *with* denominationalism, is a vain dream. It must know as a matter of universal experience, that denominations will and must, by necessity, beget party rivalry; or, to use its own language, with existence of denominations "denominational rivalry becomes almost a necesssity of life; and the unity of a common Christianity is practically denied by the collision of discordant sects." He, therefore, that would pray, as Christ prayed, as Paul exhorted, that God's people "might be one," must take the only true consistent ground,—against all this wickedness and folly of sectarianism; must labor and pray for its removal out of the way. The "unity of the Spirit in the bond of peace," is absolutely and forever impossible with sectarianism.

Such articles in the *Observer*, as we have above given, will do good. They will set some men to thinking, and these will sooner or later see the true logic of the case, and the true difficulty.—Such language is appearing in many quarters, where in past years no such ideas were known. It is a most cheering sign. Let us wisely, prudently and courageously labor on, waiting patiently for the early and latter rains, and for the bountiful harvest at last.

C. L. L.

"PREACH THE WORD."

"They that were scattered abroad went everywhere preaching the word."—Acts viii. 4.

Stephen had poured out his blood and laid down his life for Jesus. He was the first martyr for the Gospel. Nobly did he stand up for the truth of heaven. Boldly, zealously and ably did he plead the cause of his Master. A wicked and enraged mob, gnash their teeth, and amid loud cries, put him to death. "They stoned Stephen, calling on the Lord, and saying, Lord Jesus receive my spirit."—"And he kneeled down and cried with a loud voice, Lord lay not this sin to their charge, and when he had said this he fell asleep." His Savior did not desert him in his last hours but gave him assurances of His presence, and strengthened him for the last conflict. A vision of beatific glories was granted him. He saw the splendors of the eternal throne, and "Jesus standing at the right hand of God." He offered a prayer for his murderers and then "fell asleep." How beautiful this language! "He fell asleep!" It

Digitized by Google

would turn our eyes away from the bleeding body and mangled form of the poor sufferer, to the calm repose of one who sweetly sleeps.

This was the beginning of persecution for the Lord's people.—The storm had gathered, and was bursting upon the Church of God in the wildness of its might and fury. But it served to scatter the seeds of divine truth, which sprang up in the hearts of thousands. The very means used to destroy the religion of the despised and crucified Nazarene, occasioned a wider dissemination of His doctrine, and spread the gospel into adjacent countries. How impotent is man when fighting against God! Jehovah makes the very "wrath of man to praise Him." The scattered disciples "went everywhere *preaching the word.*"

What is preaching the word? The evangelist Philip, whose labors are reported by Luke, "went down into the city of Samaria, and preached Christ to them." Preaching the word is preaching Christ. To the Ethiopian, Philip is said to have preached Jesus. Changing the phraseology in the 12th verse, viii Acts, Luke says: "Philip preached the things concerning the Kingdom of God and the name of Jesus Christ." We have four forms of expression used, describing *what* was preached—viz: "Preaching the word" "preaching Jesus," "preaching Christ," and "preaching the things concerning the Kingdom of God and the name of Jesus Christ." This preaching was done by the authority of the Lord Jesus, and under the enlightenment and influence of the Holy Spirit. But truth does not shine out with sufficient brightness yet. Farther explication is necessary.

When the divine Savior had risen from the dead, He called around him his faithful disciples, and remained with them forty days, "Speaking the things pertaining to the kingdom of God." Instructing, comforting and blessing them, He meets with them for the last time on the slopes of Olivet, and giving them their commission, goes home to his Father. The Savior's last words possess undying interest. "Go," said He, "into all the world,—preach the Gospel to every creature. He that believeth and is baptized shall be saved; he that believeth not shall be damned." Here is the royal proclamation of pardon from the lips of the King himself. O sinner! accept the offer of mercy, and adore the reigning Son of God. "Preach the Gospel." This is another

Digitized by Google

mode of expression, and indicates the truth to be proclaimed.—What is the Gospel? The word Gospel means Good News. *The* gospel means *the* good news. But what is this good news? Reader, turn to the 15th chapter 1 Cor., and read, "Moreover, brethren, I declare to you *the gospel* which I preached to you, which also ye have received, and wherein ye stand: by which also ye are saved, if ye keep in memory what I preached to you, unless ye have believed in vain. For I delivered unto you first of all that which I also received, how that Christ died for our sins according to the Scriptures, and that He was buried, and that he rose again the third day according to the Scriptures," &c.

To preach the Gospel, most certainly means, to preach the death of Jesus for sin, his burial, and his resurrection. "Preach the Gospel to every creature." "*To every creature.*" Every poor, sin-burdened soul may rejoice, who hears these glad tidings. The blessed Redeemer throws the arms of his love around the ruined race of man. He died for all. He commands his gospel to be preached to *every creature.* Ever-blessed be his name, the sympathizing Jesus excludes none of earth's perishing children from his love and peace and blessing. Tell every creature, I died for his sins, was buried, and rose again the third day. This is good news indeed. But the whole truth is not exhausted in these statements. While the ambassadors of Jesus were commissioned to preach the Gospel to every creature, they were further instructed to say, "He that believeth and and is baptized shall be saved," &c., or to quote from Matthew, "Go ye therefore, and disciple all nations, baptizing them into the name of the Father, and of the Son, and of the Holy Spirit, teaching them to observe all things whatsoever I have commanded you." How different the Gospel from the systems of men! These fill the soul with tormenting fears. The Gospel removes all disquietude, and gives the calm of heaven to the troubled spirit. The dogmas of men but bewilder and confound. The Gospel of Christ restores order, and harmony; it comes freighted with the goodness of heaven and the love of God; it comes like an angel of mercy, whispering precious truths, and telling of the better land; it comes with pardon, peace and joy; it comes to lead us in wisdom's ways, and guide us home to heaven. "The scattered disciples went everywhere preaching the word." It required brave men to confess the Lord, then,

Digitized by Google

and to maintain their Christian character. These early Christians were persecuted, because they *were* Christians,—persecuted for pushing the claims of their Master upon the attention of others. When a man's heart is impressed with the deep convictions of guilt and sin and wretchedness—when the peace of God that passes all understanding has flowed into it, and it is full of the love of Christ, it is also full of tenderest sympathy for his fellow-man. I fear me, that with many of us, religious convictions are very shallow. With others, while not a shadow of doubt ever crossed their minds, Christian courage is entirely wanting.

We fear to talk of Christ to our friends, who are aliens. Alas! we seem to be ashamed of Jesus, even with our brethren. No wonder we do not enjoy our religion more. The Holy Spirit dwells not in him, who never speaks for Christ. They were not only *public men* who preached the word; but *dispersed disciples* at Jerusalem, sounded it out everywhere. Preachers are sadly derelict in their duty—I am aware. For myself I plead guilty of very many charges mentioned by Bro. Munnell in his articles on "Our Ministers." I have painfully felt the need of something more than monthly preaching, at our churches, and the necessity of Sunday Schools, prayer-meetings, and pastoral visiting. Not only in the pulpit, but in the social circle, we should properly and prudently "*preach the word.*" And our brethren should aid us. Go to your friend, my brother; he is not unapproachable.—Go to him and tell him you desire his salvation—tell him of Jesus, and the sweet promises of the gospel—tell him of the joys of a holy life, and the ravishing hopes of heaven. You may win your friend. You may save his soul. Be assured, you will be better, and feel better for doing your duty.

Preach the word, Preach the word, let us all preach the word—striving for a restoration of Primitive Christianity, let us renew our zeal, and rekindle our devotion, and consecrate afresh to the Master's cause, our redeemed energies and powers.

L. A. CUTLER.

"Treat every one with respect and civility. 'Everything is gained, and nothing lost by courtesy.' Good manners insure success."

Digitized by Google

STORM.

The light broke this morning on a wild waste of snow. Houses trees and other objects that had stood out all the wintry night, and faced the pitiless blast, were burdened with snow.

Snow was everywhere. Earthly things were twelve inches beneath the visible surface; the fluttering flakes of feathery storm filled the widespread heavens, and the universe seemed full of winter, wierd and desolate.

The earth was buried, and bound with a thick winding sheet of snow, and the glories of the firmament hidden, as if blotted out, or driven beyond human sight and expectancy.

The tempest which rages in midsummer, hurling its lurid flames flames, like shafts of fire, from the black volcanic clouds, followed by the mighty thunders of giant nature in gigantic agitation; the rain driving its torrents—the wind sweeping its ancient besom of destruction—and all the multiform phases and characteristics of storm, reveal the sovereign existence, power, wisdom and beneficence of Jehovah.

I have felt that the power of storm, has shaken the earth, like a vessel tossed in mid ocean, and that the period of sublunary things would terminate in one of these awful visitations. Storm grapples with the earth, as though it would force it from its axis, or break it asunder; and I have fancied that the wild king in his unbridled fury would sink our planetary ship.

Storm is a wonderful agency of providence. It wrestles with the forest, whose might has grown with the centuries,—breathes devastation upon the proudest monuments of human skill and strength, and compels every terrestrial object to bow or tremble before its presence.

The specific functions of storm in the material arrangement of the universe, we will not here discuss, but we believe, with Cowper—

> "God moves in a mysterious way,
> His wonders to perform;
> He plants his footsteps in the sea,
> And rides upon the storm,"—

that in his omnipotent hand the reins are held—that its course is

Digitized by Google

minutely guided—its spirit is absolutely subject to His will, and its work and reign determined by his unsearchable wisdom.

Beyond all question, the ocean is the grand theatre of the exploits of storm. The city interposes countless barriers to the violent libertinism of this reckless genius; but at sea, it flaps its measureless wings with a furious delight, until the "deep blue waves," frantic with its spirit, dash their mountainous volumes against the face of the lowering sky. With the facility of a boy "tossing his top" it sports with the ponderous ship, laden with the precious cargo of human lives, until the canvas is shivered back to threads—the masts twisted and snapped like sticks, and the timbers groan as if in direst agony. Up and down, from the lofty peak, to the trough of the valley, the ship reels and staggers in every direction which the storm listeth, and in its power seems but as a feather, unresisting, helpless and passive.

To the human mind, storm is possibly the most awe-inspiring of natural phenomena. Atheist and deist—infidel or saint—mankind in every stage and condition, very sensibly realize the presence of the great arch rioter of the world. When it glides into its quiet recess after its race of roaring and ruin is done, there comes a calm of peaceful relief—the universe regains its equilibrium and mankind is again master of the world.

When we view storm, rampant in devastation, and the wreck which it leaves everywhere, the promptings of reason should not only lead us to conclude that there is thereby a sufficiency of tumult, commotion and ruin made in the Earth, but studiously and prayerfully shun those elements which make up the social and moral tempests, and which have proven so seriously disastrous to the highest interests of of the race.

It is truly fearful to see the formidable forces of storm marshalled for the descent and equiped to bring sudden and irresistible destruction, but far more fearful is the spectacle of an immortal nature, wracked and fermented by passion, demonizing itself, and spreading the contagion of its own spirit and consequences to the uttermost parts of its sphere. The ravages of wind and frost, snow and rain, hail and whirlwind—lightning and thunder are nothing in comparison with the dark browed visage—the angry thunders and the reckless convulsions of a being "made in the likeness of God" endowed, in a finite measure, with all the attributes and powers of Deity.

Digitized by Google

There is evidently a wise purpose in physical storm, and great benefits accrue unquestionably to the earth and atmosphere; but moral storm, only divides souls that should be one, destroys confidence and friendship, and overturns the benediction of heaven, which pronounced "Peace on earth and good will among men."

And yet, speaking frankly, the wild waves of this storm are surging daily over the earth and lash against the great heart of humanity in the holy recesses of home,—dash their fiery waters over the public and private associations of life, and sometimes leap over the impregnable bulwarks of the Church and engender things which should not be spoken or known.

Life feels no cloud so dark, no pain so acute, no affliction so unendurable, and no presence so horrible, as brought by a human being, when for the time, the devil possesses him.

There cannot be moral storm, not even to the extent of a breeze, unless it is agitated by Satan. The genius of Christianity cannot by any possibility, generate or evoke storm in the heart. Its office finds its true exemplification in Christ addressing the stormy sea—"Peace be still."

The gloom which darkens the otherwise happy horizon of life —the jarring noise which drowns the harmonies of earth—and the influences which wound, terrify and vitiate the purest reveries of the soul,—throwing the whole interests of existence into a maelstrom of perplexity and anguish, come not of the sanctifying religion of Christ, but of him whose kingdom is storm, abiding forever.

The pride and selfishness of mankind generate all the social, political and religious eruption and angry commotions which tear asunder—demoralize like vice—sicken like disease—burn like fire and destroy like death.

The outside life of a sailor will be stormy beyond his control, but stormy indeed within, unless Christ is enthroned there to speak peace. The ignorant and vicious breed storm in their souls and clothe themselves with it as with a garment, but Christians, who possess the peace of God, live above these storm-clouds and tumults—realize in all their richness and fullness, freedom from the wild instincts of passion, and consecration to meekness—active benevolence and holiness, and thus truly are assimilated to Christ and to saints redeemed from the earth.

I have thought the "Holy Spirit" is like a gentle dove, or a child timid in its innocence, startled by the whisperings of storm

Digitized by Google

—that if passion is indulged in the heart, or gains, even for an instant, the ascendancy over man, the "Holy Spirit" is forcibly driven away, and all the restraining power—the hallowing and comforting influences—the guardianship and holy keeping thereof, vitally depart, and leave the eternal nature a prey to all the concomitant evils of storm.

The "Holy Spirit," which is given to every child of God, is the only antidote against the storm which devastates the Spiritual possessions of mankind and blights the highest experiences of the inner life, and the only power that can penetrate the thick gloom which shuts out the permanent peace on earth, and a lustrous assurance of life eternal.

Therefore as "Our Father" holds the warring elements of Physical storm in His hand, and as the record and testimony of our lives prove that "He doeth all things well," Christians should be determined, beyond the reach of discouragements, and by the "grace of God," to promote "peace and concord on earth" as they prevail in heaven. JAMES D. BUTLER.

LOUISVILLE, KY., Jan. 31, 1867.

CATHOLICISM.

The religious faculty is strongly developed in man. It is not found in the lower animals. I do not know that the birds sing for any reason, than that they love to do it. Perhaps they seek to please their kind. I sometimes think that they present their offerings to those who care for them, and whose faces and voices they are familiar with. The little Canary, joins in her notes, with the laugh and the song and the talk of those around her. But God is not in all her thoughts. The religious life, in all men, is in some measure alike. On the Nile and the Euphrates; on the Jordan and the Tiber, men feel alike. They are worshippers. They have some kind of religious life. The man who falls down and offers his homage to the leek and the crocodile; and the Persian, who in the morning climbs to the highest hill and spreads out his hands to the rising sun—are both worshippers.—And so, the Protestant and the Catholic. The one in his rude chapel in the woods, and the prairie; and the other in his grand Cathedral in Milan or in Rome. But how different! In outward circumstances and form, it is curious and suggestive to see their

Digitized by Google

diversity. It cannot be denied that the accessories of the one are greater than the other. There is an air of grandeur and nobleness, an amplitude and space, in the Catholic not seen in the Protestant. There is also a certain form of antiquity, that brings to us the hoary relics of the past; a barbaric splendor, as if Europe and Asia, had lent their most precious treasures to the Papacy, to give it distinction and honor. The religions of the dead ages; the forgotten worship and gifts of old and deserted temples —now in ruins, seem to have bequeathed to Rome, all that could survive the wreck of the centuries. Imperial Rome, still lives in her, as the marbles of the ancient Greeks in her Temples; or the fragment of the noble architecture of ancient Jerusalem transferred to the Capitol by her conquerors. Her gold and ivory.— Her precious gems. Her thyme wood and spicery; all remind us of the rude and sensuous splendor of the Asiatic dynasties. Her Priests and Cardinals,—the dignitaries of Rome—carry us back to Paganism—not in its rudest, but in its most enlightened state, when Athens had more gods than men: and priests, than people. The pretensins of Rome—the universality of her religion, its antiquity, rest on the same basis as that of Paganism. They are solemn and august, imperious and intolerant. Rome will admit of no rival. It cannot bear restraint. It is the positive and the absolute, in religion. Even now, in the nineteenth century—the Protestant must worship by *tolerance*, outside the gates of the city. Not the remonstrances of England nor the protest of America—nor the still sterner protest of the age, will she hear. "This is Great Babylon, that I have built," is her proud and boastful challenge to the world, even whilst the Persian is at her gates. She has no sympathy with human progress. The vital interests of an ever increasing civilization, touches no chord in the iron heart of Rome. It does not palpitate and throb with a new life, at the uprising of peoples, at the call of liberty, and a better social and political state. But her days are numbered.— The tendency of her religion corresponds not with her pomp and show. The outward is no fit symbol of her inner life. The feast that Belshazzar gave to a thousand lords when he commanded his servants to bring the golden and silver vessels, which his predecessor had taken out of the temple in Jerusalem, that the king and his princes, his wives and his concubines might drink therein, gave no signs of the approaching disaster. Belshazzar was the last of the Babylonish kings. God brought

Digitized by Google

"many and great kings" against him and his people. His "night of pleasure was turned into a night of fear." His rivers were dried up. The gates of brass, of the imperial city, were broken before his anointed servant Cyrus. The Papacy is bent on widening the breach between it and the spirit of the age. The gulf is daily widening, and it requires no prophet's eye to see Dives on the one side and Lazarus on the other. There will be seen the antitype of Belshazzar and his great city, sooner than many suppose. The thing is certain. The multiplication of her dogmas, her miracle-mongering, and her Mariolitry, and the revived missions of her Jesuits—presage her downfall.

Protestantism has its future undeveloped. It is in harmony with the age. Science and Art do not adorn themselves with anything factitious. They can stand alone, and can afford to wait. The world comes to them at last. They and all that is true are dedicated to posterity. The steam-boat of Fulton, on the North river, can bear the taunt and ribaldry of the Philistines. She has all the rivers, the lakes and the oceans to explore and she has done it—how soon! The telegraph returns the laugh of the sceptic, in lightning, over land and sea, and soon, around the globe. Protestantism can afford to wait. Her destiny is linked with the steam engine and the electric wires. She is grander than she seems. She does not live in the dead past. She needs not the prestige of ruined temples, and obsolete religions, and the fragmentary relics of dead empires. She borrows none of the meritricious ornaments of savage and barbaric ages to give her dignity and authority. She lends instead of borrowing. This is her mission. It is godlike and divine. "It is more blessed," says the Lord. All God's Institutions are givers—not receivers. If they receive, it is that they may give. The drop of dew that falls on the tender herb in our wide spread prairies, was born in the Rocky Mountains, and came floating in mist in the upper air, and fell on the chosen petal, only to be exhaled and sent to beautify the rainbow that spans a continent.

In the war between England and France, Napoleon the first, said,—"France will conquer. She outnumbers Great Britain." But he did not take into the account the fact, that the Steam Engine and the improvement in the Arts, had added, the strength of thirty millions to the numerical forces of England. This was his mistake, and it was fatal to his prophecy. Catholicism is making the same mistake. Civilization and human progress are on

Digitized by Google

the side of Protestantism. She is a giant, with bones of iron and breath of steam and arms which encompass the seas; and feet that tread on the Rocky Mountains and the Andes. She is young and vigorous and strong. Catholicism is old and consumptive. Rome is sick, but she calls for her boquets—daily withering and as daily renewed. She surrounds herself with the faded splendor of the antique and forgotten. Her eyes, unlike those of the sphynx, are in the back of her head—but like the sphynx, she sits in the desert, the symbol of the past—stony—dead, waiting the inexorable decree of "dust thou art and unto dust shalt thou return." The sands of the desert will immerse her. She will have no resurrection. Machiavelli says that there are three grades of society—the intellectual and the inventive; the receivers and the actors; and the impassive and ignorant.—Rome belongs to the last. She has numbers—but they are stagnant and immovable. Her fixedness and immobility are the signs of her death. *She has not, as a system, one spark of life left in her.* Whatever she shows to our senses of motion and life is purely galvanic.

The stir and transit, the locomotion and gait of Protestantism, indicate her nomadic and mercurial strength. Her fit symbol is found in the Indo-European tribes that swallowed up the once proud City and absorbed all that was found in her population, and wasted her strength—leaving nothing but her name. "The land of the Romans," was seen in the centuries which are past.

It was Heinrich Heine who said,—"I have never attached any great value to poetical fame; and I trouble myself very little whether people praise my verses or blame them. But lay on my coffin a *sword;* for I was a brave soldier in the war of *liberation of humanity.*" This is Prostestantism. I speak of it as a system,—not of the sects which are marshalled under it. If at any time this soldier dies, on his coffin, the ages will place the *sword*—the sword of the Spirit—*the Word of God,* and will say—"as a brave soldier in the war of liberation,—he fought and conquered."

JAMES CHALLEN.

Use the means and trust God for the blessing.

Virtuous actions, sooner or later, will find their reward.

Zeal, without judgment, is an evil, though it be zeal unto good.

Digitized by Google

Bro. Franklin's Argument for the Missionary Society.

Among the many excellent things written and spoken by our esteemed Bro. Franklin on the subject of Missionary Societies, we know of none which more succinctly and forcibly presents their claims to the support and confidence of the brethren, than those appended below. They are from the CHRISTIAN BANNER of March, 1858—but are just as sound and true now as then.—They were furnished in answer to certain questions propounded by Bro. Oliphant, which we also reproduce. J. S. L.

"1 Did the churches in the apostolic age execute the will of the Lord Jesus fully and faithfully?

"2. Have the disciples in this age accepted the pattern of things—in preaching, in teaching, and in discipline,—as given by the infallible workmen?

"3. Do you conceive that the primitive congregations organized or required a missionary society to fulfil any part of the will of the Lord and Savior?

"4. Upon the principle of embodying our views of expediency in a newly devised society to evangelize, may we not also take the help of expediency to contrive a society to promote our personal salvation, and another society to assist in edifying and saving our brethren?

"5. Will you, my brother, look at these interrogaatories from the Jerusalem stand-point, and not from the Cincinnati altitude or latitude, that we may according to all our means of knowledge walk and work by faith and not by the law of expediency?

"To the pr eceding, the highly esteemed Franklin replies in the following words:—

"1. We simply answer the first question affirmatively.

"2. The second question we also answer affirmatively.

"3. I conceive that the primitive congregations made arrangements for their Missionary operations in the manner most convenient to them, but their arrangements, not being any part of the law of God, nor binding upon any other congregations, are not detailed to us, but all other congregations are free to combine as

Digitized by Google

large a number, raise as large an amount, call and send any preachers they can obtain, and to any field of labor they may see fit.

"4. We make no plea for "embodying our views of expediency," but simply for *embodying an agreement* that we will adopt a certain arrangement for a certain work, and work in that way while it appears profitable to do so.

"5. We have looked at these "interrogatories from the Jerusalem stand-point," from "the Cincinnati stand-point" and from every other stand-point that we could find, and claim that our Missionary operations are legitimate and feel no fears that we are violating any requirement of scripture, unless it be that we are not operating half strongly and zealously enough. This one of our brother's objections to our operations, we hope, by the blessing of Heaven, to remove somewhat the present year. We have more brethren who do the same way Bro. Oliphant does, viz: Object to our operations, throw their influence against them and hinder them as far as possible, and then, it is at least one of their objections to the Society that *it does not do more.* Let us go into the work and work hard, and not make objections to the mere arrangement under which we are working. Bro. A. writes to us to know when we will come and preach. We answer, giving the time. At the time we go and hold the meeting. During the meeting Bro. B. sees the brethren privately and obtains what they will contribute to our support. We hear nothing of it. When we are about to leave, B. hands us a roll saying, 'Here is a little matter the brethren have raised for you.' We stop not to inquire how this was raised. Who thinks of getting down his Bible and looking for directions whom to write for, when to have the meeting, where to have it, etc.? Our Missionary arrangements are of the same nature precisely."

REMARKS.

A very general conviction now exists that the *American Christian Review*, from the pen of its editor and from others, is earnestly pursuing a course of opposition to our Missionary organizations, based upon a line of argument directly the opposite of the extract given above by Bro. Lamar. That this conviction is well-based, will hardly admit of a doubt. This opposition thus inaugurated by the Review is to us very extraordinary and very

Digitized by Google

difficult of explanation. Bro. Franklin has for many years been intimately identified with the Missionary Societies. He has been for years an officer of the General Missionary Society, and was at one time its leading agent, the Corresponding Secretary. From the very first days of that society all the possible forms of objection against it were *fully* urged, *fully* discussed and freely met. Not a new ray of light has for the past few years been thrown on the subject. We heard all, canvassed all. Among the men standing through all those years for the defense of the Society, was Bro. Franklin. When Bro. Oliphant, of Canada, urged the very objections now constantly characterizing the *Review*, Bro. F., as above cited, squarely met them.

Now it is true that a man may change, and has a right to change, his views. But when and how this could have taken place with the editor of the *Review*, is very inexplicable to us. It must date from the very shortest possible period,—less than a year; and what could possibly have occurred within six months to effect so sudden and radical a transformation, we are unable to see. So late as in May of last year,—just twelve months ago, Bro. Franklin attended the annual meeting of the Ohio State Missionary Society, fully identified himself with all its proceedings, sat on committees as chairman. This alone is utterly irreconcilable with the position that such organizations are *illegitimate*,—opposed to the Word of God, &c.,—as the columns of the *Review* are constantly repeating. More than that;—on the very question that paper is now so earnestly urging against the Miss. Society, —that those going about among the churches are the true missionaries, doing a more effectual work than "society men," the follow- report was made by the committee appointed to consider that point, as presented in the Corresponding Secretary's Report,— Bro. Franklin as chairman:

"Is the Report correct in *denying* that work done by preachers on the call of churches, and by the churches paid therefore, is properly missionary work? The Committee is of the opinion that it is, and that it is important to have a more distinct understanding in this matter." B. FRANKLIN.

The ground taken by Bro. Franklin in this report is correct,— but is squarely opposed to the whole tenor of his paper on this subject. Again, when at the same missionary meeting some brethren in their remarks were disposed to go into an argument

Digitized by Google

defending the legitimacy and prosperity of Missionary Societies, Bro. Franklin rose up, and said, *that it was not necessary to waste time in going into such argumentation, as the legitimacy and right o such societies was clear, and we had so accepted it.* We listened with pleasure to this remark from Bro. F., and believed him, as we had a clear right to do, to be in entire sympathy with our organized Missionary work, and we regret that the course of the *Review* should lead to any other conclusion. What possible events, what possible new light of argument, could have arisen, to change so perfectly the convictions and purposes of our brother, in so very brief a space of time, is quite beyond our ability to conjecture.

If any one asks why we thus call attention to the course of the editor of the *Review*,—our prompt answer is, that Bro. F. is using his influence in his paper to the detriment of a work most near and dear to us, and thousands among us; and we are resolved to stand by this work, in true devotion, while life lasts. We feel clearer in our views of duty in this direction to-day, than ever; more fully confirmed in our convictions of the necessity, ligitimateness and scriptural righteousness of our missionary organizations. Nothing that our opposing brethren have said, has had the slighiest influence in weakening our convictions in this respect; but has only made our attachment to this cause stronger. In the meantime, all we shall ever say in the controversy on this question,—and that will be very little, will be said in the spirit of fraternal love and of a courteous respect for the opinions of others.

C. L. L.

BAPTISM AND FORGIVENESS.

[The reader will please turn to the last number of the Harbinger and re-read Dr. P's article, p. 175.]

In our last number we reviewed Dr. Poindexter so far as to show that his argument to determine the meaning of *eis* in Acts ii. 38, as equal to a *declaration* of the fact of the remission of sins previous to baptism, was in utter violation of all the recognized laws of language, and contrary to the latest results of criticism on this subject. We established upon the most conclusive grounds that *eis* must mean, *with a view to*, and that it can in no case have the force either of "*because of*," or of a "declaration'

Digitized by Google

of something going before as the ground of the action of the verb which it follows.

4. We proceed to notice his paragraph number 4. In this he examines Acts iii. 19—and especially the word *epistrepsate* (ἐπιστρέψατε). He denies that *epistrepsate* (be converted) is parallel to *baptise* in Acts ii. 38. He quotes Bloomfield as saying this word is not a synonym of *repent*, but that it means a *change of conduct* in distinction from a *change of mind*, which is indicated in *repent*. To this distinction we perfectly agree. But what is the very first significant, outward action by which we signify our change of conduct with reference to Christ? Is it not the obedience of baptism? Is not this the practical outward turning point in life—by which a man formally puts on Christ, unites himself to his cause and people and begins a new life? In which he is buried with Christ in the likeness of his death, that he may rise to walk in newness of life? The parallel between these passages is indeed very close. In Acts 2, 38 we have *repent; here*, we have *repent: there*, we have be baptized—an act of turning, symbolical of the death of the old life and the beginning of the new,—*here*, we have *turn* or *turn yourselves*, for this is the true force of *epistrepsate*, which is also the beginning of that change of conduct which is the outward manifestation of the new life; *there*, again, we have this done with a view to the remission of sins;—and *here*, with a view to the blotting out of sins—which Bengel says is an "allusion to the water of *baptism*."

Is not Dr. Poindexter reckless of the true principles of exegesis, when he says, "there is nothing in Peter's language to lead any one to think of baptism"? It seems that the great Bengel thought there was. Besides the parallel which I have already drawn, look at the special significance of the word "*blotted out*." Now what did this word mean to a Jew—to Peter and to Paul? for he too uses it in Gal. 2. 14. We shall learn by turning to its origin in Num. 5, 23. There it is said of the curses which were commanded against the adulterous woman, "The Priest shall write these curses in a book, and he shall *blot them out with bitter waters*" &c. This precept of the law furnished the original meaning of this expression—"*blotting out*." It was to wash out a writing against one with water. The custom was to write with an ink, that water would wash out. This was the quality of

Digitized by Google

their writing fluid, and hence when they wished to cancel any writing they blotted it out with water. This ceremony gave rise to the expression which Peter uses in this passage, and no doubt under the suggestions which its origin furnished. It is worthy of notice that Peter uses the same Greek word, *exaleipho* (ἐξαλειφω) which the Septuagint version uses in the passage in Numbers, quoted above, in reference to the *blotting out with bitter waters.*— Along with these facts compare also Paul's use of this expression in Col. 2, 12—14—"Buried with him," says Paul, "in the immersion, wherein ye were also raised with him through faith in the working of God, who raised him from the dead, and you also, being dead in your trespasses and the circumcision of your flesh, he made alive together with him, graciously forgiving us all trespasses; blotting out (i. e. washing away with water) the hand writing in ordinances, that was against us." Thus when we make the scriptures explain the scriptures, we find that there is *much* in this passage to "lead us to think of baptism," and since it is certain that on the day of Pentecost Peter taught his hearers to be immersed with a view to remission, does not the parallel of the facts and the expressions compel us to understand him as teaching the same things here?

5. Dr. Poindexter next proceeds to examine the phrase in Acts 22, 16—"Arise, be immersed and wash away thy sins." Here he says "the inquiry at once arises in what sense were his sins to be washed away in baptism? Literally or figuratively?" He answers, and very correctly, "figuratively"—but then, by a strange forgetfulness of his own conclusion, he immediately decides, that they are not in this act washed away at all, literally or figuratively, but that the baptism only symbolizes the fact that they had been previously washed away, or remitted by faith in the atoning blood of Christ! If it is baptism that brings remission, though it be in a figure, how can we claim that remission had been attained before baptism? Here again we see the strong power of a theory over the acute mind of Dr. Poindexter. It makes him utterly regardless of the plainest rules of criticism, and the simple and most manifest meaning of words. He admits, in one breath, what the language plainly says, that sins are washed away (figuratively) in baptism,—that is, that the remission of sins is connected with and divinely communicated through baptism—and in the

Digitized by Google

next affirms that baptism only symbolizes the fact that they had been previously washed away. Is it not plain, that whether the washing away of sins be figurative or literal,—the passage affirms, that it takes place in connection with baptism. Baptism is not a symbol of remission. It is no where so explained. It is a symbol of the death, burial and resurrection of Christ, through which alone remission is given, and also a divinely appointed condition of our receiving it: but to make it a symbol of remission is to confound and confuse the plain language of scripture on this subject.

6. The next passage examined is 1 Peter iii, 21. Much of what the Dr. says on this text is very good. It is very true that baptism without faith in Christ as a risen Savior, is of no value,—and that we are only saved by baptism as it is the obedience of faith in Christ,—but what does this prove? We cannot see how this separates baptism and remission, or makes the former only declarative of the latter. Here again, the Dr. falls into no little confusion of terms. Baptism is not, as he says, "a symbol of faith,"—it is a symbol of the gospel facts, (1 cor. 15, 3, 4.) Faith is an act or a state of the mind; baptism is the symbol of the death, burial and resurrection of Christ,—hence in baptism we symbolically pass with Christ through these, and are by it brought *into* the fellowship of his death, through faith in the operation of God, that we may rise to newness of life in the remission of sins—Rom. vi. 3, 4 and Col ii, 12. It is an evident confusion of speech to say that the preposition *eis* is or can be used to express a symbolical relation. Surely my friend did not pause to consider the meaning of this sentence. There is no idea, either of the literal or symbolical, in prepositions. *Eis* merely expresses that an action is done with a view to something else and terminates in that as its object.—Whether the action is symbolical or not, is not to be determined in any sense by the preposition.

7 and 8. We pass over the 7th. paragraph, as Dr. Poindexter proposes to return to it again, and take up the 8th. It is devoted to Matt. 28, 19.—"Go ye, therefore, and teach all nations, baptizing them &c." Dr. P. says "it has been proposed to render this, 'Go ye therefore, and disciple all nations, by baptizing them" &c. We would not restrict the language of Scripture, either by adding or subtracting words—but, while we should not change the translation, it is legitimate to explain the obvious meaning of the original by other words, than those which the

Digitized by Google

sacred penman has employed. Bengel says *matheteuein* signifies to *make disciples:* it includes *baptism* and *teaching.*" Olshausen says according to the grammatical construction, the two participles, *baptizontes (baptizing)* and *didaskontes (teaching)* are precisely what constitute the matheteuein (discipling). Alford says the *matheteuein (discipling)* consists of two parts,—the *initiatory*, admissory *rite*, and the *subsequent teaching.* It is much to be regretted that the rendering of *matheteuein*, '*teach*,' has in our Bibles clouded the important meaning of these words." Lange says, "But *matheteuein* (make disciples) is not completed in baptism. Rather there are two acts, a missionary and an ecclesiastical,—the antecedent baptism, the subsequent instruction." Meyer says: "*Baptizontes*, etc., by which the *matheteuein (or discipling)* is to be brought about, not what is to take place after the *matheteusate*, which would require *matheteusantes baptidzete*, i. e. *baptize, discipling*, instead of disciple, baptizing." Stier says "that in its order and meaning *baptidzein* stands as the *beginning point* of the *matheteuein* (discipling), or more strictly as its first preliminary fulfillment, in as much as the baptized person has become thereby a commencing *mathetes* (disciple) who may and will learn more." Such are the critical remarks of these great scholars; yet Dr. Poindexter says, "no remark of a critical nature needs to be made in regard to it." For a parallel case, of which he says there is none, Bengel refers us to Jno 4. 1—"Jesus made and immesed more disciples, &c." Dr. Poindexter cannot brush aside these great scholars simply by a sweeping assertion of his own. If he will not be ruled out of the pale of such scholary society altogether, he must show more respect to the learning of these illustrious headmen in the cohorts of scholarship.

9. Finally, in this first article, Dr. P. comes to the Commission as it is given in Mark. He notices the position that "inasmuch as the promise of salvation is connected with baptism, we have no authority to disconnect them," and concludes against it, because it is nowhere said that "the unbaptized believer shall be damned, but is often said in effect, that he that believeth shall be saved." We scarcely know how to treat this argument seriously. It represents the Savior as imposing conditions, which after all, he did not intend to require. It makes his most solemn commission a mere frivolous nothing, at least, as to half of it. True he makes baptism one of the conditions, but then he did not mean

Digitized by Google

that anybody should so understand it! I regret to see the word of the Savior so lightly dealt with. True Dr. P. is not the first to give this special turn to the force of this passage. Others have set him the example. But let this rule of interpreting the Scriptures be once introduced, and we can justify Quakerism and any other latitudinarianism that human caprice and infidelity may demand. When a fundamental law imposes the conditions on which any privilege or blessing may be enjoyed, it is not thought necessary to supplement the positive enactment by a negative one. The negative is implied. The law does not say, If these conditions are not complied with, the blessing shall not be conferred, for the simple reason that this is the legal implication. As to the position that "it is often said in effect, that he that believeth and is baptized shall be saved,"—every student of the Scriptures knows, that it is the style of this book, as indeed of all books, very often, and for brevity, to take some leading member of a class of conditions and put it for the whole. The member selected will vary according to the special point of view, in which the writer is contemplating the subject. Take for illustration, this very subject of *salvation*. We are said to be saved 1. By God. 2. By Christ. 3. By his blood. 4. By his life. 5. By the Word. 6. By the Gospel. 7. By grace. 8. By Mercy. 9. By Faith. 10. By Baptism. Now what confusion would it create, were we to admit that because, in many places only one of these *ten* named conditions of salvation is cited, therefore we may infer that all or any of the rest is useless! No, my respected fellow-laborer in behalf of the authority of the Lord's blessed word, let us not countenance for a moment such deceitful dealing with the word of God. It has done incalculable mischief already; but we are happy to know, that the scholarship of the age does not any longer allow of such liberties in biblical exegesis. The Scriptures are to be taken as a whole,—the book of one Spirit—and every part is to have its meaning and its weight in determining the significance of all the rest.

In our next issue we shall give Dr. P's second number and our reply to it. We would have condensed this, our reply to his first number, into the brief space of his article, but it could not be done without adopting Dr. P's style of sweeping assertions without proofs. In refuting a general assertion, we must use

Digitized by Google

arguments, and these, of course, require many more words than are necessary simply to make the assertion. The difference in the length of our articles is therefore a necessity imposed by the manner in which the Dr. has set forth his views.

Let the importance of the subject be our justification for its full discussion. W. K. P.

DIVINE MISSIONARY SOCIETY.

BRO. PENDLETON:—You have kindly called my attention to the importance of the Missionary work of the Church. I see the question is not yet settled, with many of the brethren, as to the best plan for this work; and, it seems to me that there is an unnecessary confusion and obscurity hanging over and around the whole subject. During the war I was cut off from our publications, and since, I have not been able to catch up fully. Hence what I may say may be merely what has been better said by others.—But I will offer a few suggestions, with the impression that I at least understand myself.

We all agree that we must do missionary work; and that, so far as God has taught us, we must follow his directions. These are two most important points, and our agreement is happy—hearty, I trust—and universal. With this it would seem one could scarcely have any serious *dis*agreements.

The first place I would call attention to is the fact, not yet too old, or too familiar to be noted, that the Bible does not *propose* to teach us *everything;* that it finds us with a certain degree of knowledge, and with certain capacities for knowledge, and proposes only adding what we lack, so as to "thoroughly furnish us to every good work." Hence, many things are not taught at all, in the Bible, because we do not need to have them taught. All the matters of this class are left for us to decide. God decides some—the hard, and more important matters; we, as congregations and individuals, are to decide all the others. But as uninspired man is *always liable* to be wrong, he should be careful not to attach too much importance to his decisions—not to be too confident of their correctness;—and especially, not to fall out with his brethren for exercising the same right, divinely given, that he is exercising

Digitized by Google

himself. In the nature of the case, and by the authority of the Apostle,—the command is "receive one another without regard to differences of opinion." Let us not forget this.

Then there are certain truisms, as that—

1. The Church has all the authority, all the laws, all the ordinances, all the institutions God has given to man.

2. The authority of Christ, in the church, is paramount, and the authority of the church is next in importance.

3. Whatever Christ has not decided is to be decided by the church,—and this decision is binding, unless, indeed, it can be shown to be in contravention of the divine law.

4. Individual members may decide individual, or personal matters for themselves, and as they please, so they do not infringe upon any higher authority; and no one has, or can have a just right to complain.

But let us inquire more closely what is meant by *the church*—"the church of God, the pillar and support of the truth." According to the Englishman's Greek and English concordance, *ekkleesia* is found 144 times in the New Testament alone and is in the common version, rendered *Church*, 111 times,—three times only, *assembly*. "For the *assembly (Church)* was confused;" "determined in a lawful *assembly (Church;)* " when he had thus spoken he dismissed the *assembly*," *(Church)* Acts 19: 32; 39: 41.

Further investigation shows more fully that this term was applied to *assemblies, or societies generally*. In one at least, of the cases here refered to, it is applied to an *unlawful* assembly, or society of people. Our Greek lexicons define it—"an assembly of the people, convoked by public proclamation; a meeting, or regular assembly of the people distinguished into ranks and orders, in contradistinction to a mixed and promiscuous assembly."

Webster defines *society*: "The union of a number of rational beings; any number of persons associated for a particular purpose; company; partnership."

Is not the Church of God, then, a *society* in the fullest and clearest sense of the word? I do not say society would be the best rendering of *ekkleesia*, but I do say, it would be a correct rendering. Thus: "on this rock will I build my *society*;" "tell it to the *society*" &c. "The Lord added to the *society* daily &c." In no instance would this rendering convey an incorrect idea, where t now is rendered *church*. It is, therefore, just as correct to talk

Digitized by Google

about a missionary *society* as a missionary *church*. And those who are opposed to, and war against *all missionary societies*, are opposed to, and war against the *church*. This conclusion is, I think, irresistible.

But we are told that this is not the *sense* in which the term is used, when it is opposed; that it is only when it applies to a human society that it is to be objected to. Very well. Let us, at least, be agreed as to the scriptural propriety of *society* as a term setting forth the disciples of Christ. We shall, then all be *society* men, as well as *missionary* men. Christ was a missionary; his church is his missionary society, his benevolent society, his educational society, his society for every good word and work.—And he who desires any other society either does not understand the fullness, the divine perfection and glory of this society, or is not pleased with the teachings of Jesus.

As to a *monied* basis in any council of the church, I know not so well how to speak. It is certain, however, that there is no authority for it in the nature of the case, or in the word of the Lord, and there is something against it. If memberships, life memberships, and life directorships may be bought with money, —then money *manages*, as well as *sustains* the society. In 1845, in Cincinnati, when there was an effort to establish what was *wont* to be called "The American Christian *Bible* Society," and memberships and directorships were offered to the world and the church for money, I took the ground that the whole thing *might* be bought up by the world. I think the same is true of any society, for missionary purposes, that allows itself to be controled by authority purchased with money at high or low prices. If such a company is to be called *Christian* at all, it would seem that, in this particular, at least they are not acting Christ-like. But without laboring the case, I will just file two objections to this course, and then pass on.

1. It puts the most important work of the church into unworthy hands,—for filthy lucre's sake.

2. It denies many of the best and most competent members of the church the privilege of taking part in directing this most important church work—because they are poor.

I will not say that, for as good reasons, many of the wisest and best members of the church might be denied a voice in other church councils. Surely we have not yet to learn that the "Kingdom of God is not meat and drink, but righteousness, and peace and joy in the Holy Spirit." Surely we do not need

Digitized by Google

now to be told that a "man's life consisteth not in the things he possesses."

Both the direct and the indirect influence of the missionary work of the church is of the greatest importance. The conversion of the world, and the life of the church, depend on it. Shall a part of the best and most competent members be denied part in it? Can this be wise or just to the world or the church? I argue against this, not from any direct scriptural authority, but from the nature of the case.

It does not follow, however, that we may not have a special President, Secretary, and Managers for this work. But as I do not claim direct scriptural authority for opposing the selling of memberships, so I do not claim direct scriptural authority for these offices, or for this special organization. We do not need it in either case. There are times and circumstances where we cannot have any special organizations. But there is no time, or condition where a Christian may not "do good to all men, as he has opportunity." Like special ordination, then, this special organization is relatively, not at all absolutely necessary.

Education is as much, and as emphatically a work of the church as is sending out the gospel. Indeed, that is only an extension of this. It is carrying education to the highest perfection. And I cannot see why, if we have Educational Societies, Presidents, &c., we may not, for the same reasons, have missionary organizations, or societies, in the church. It would be somewhat difficult to prove that Christians should labor with worldlings in educational or any other socities. But it is easy to see that Christians may work with each other. We can neither "go out of the world," nor avoid entirely having intercourse with the world.—Jesus occasionally, eat with them. We may do so. But it does not appear that Jesus did, or that we should, form any intimate relations with them, as of business or good works. In the civil department we must have *some* association with them, if we take any part at all in the government; and this is the greatest objection I know to Christians being politicians. So great is this, however, that I would think we should have nothing at all to do with civil government, were it not possible for us to associate mostly with each other in doing so. "Keep no company with him," an excluded member, we do not understand to mean that we shall *never* eat a social meal with him—never be in his company; but only that we shall not make him a *boon companion*.—

Digitized by Google

Life memberships and life directorships offered to the world, however, put them in the high places of the church, and make *our select and most important associates.* But I cannot detain you.

Many years since, I thought I fully investigated this subject; and *now I* would have no very particular objection to district, state and general missionary societies having constitutions, by-laws, &c. But they are not very important. Harmony and joint co-operation are of geater importance. Therefore, I would not favor what is called a *constitution* for a company of brethren engaged to do missionary work. Some one might stumble at it. It might prove a root of bitterness, hinder the work it was designed to promote. Every thing that we can yield we should yield to our brethren who oppose special missionary organizations. Many of them are the most earnest workers in the missionary field. Christian feeling is most sacred. "Better were it that an upper mill-stone were hanged about a man's neck, and he cast into the depths of the sea, than for him to offend one of the *little* ones who believe in"—Jesus. We have, then, the feelings of our brethren, and the avoiding hindrances to the work to guard.

Ezra and Nehemiah entered into a *written* agreement and obligation with the people, to keep the divine law. This was not making a creed. We might do the same. But Paul would eat no meat, if his brother would be thereby offended. How full is the holy Book of examples! How important is the "wisdom that cometh down from above, and that is first pure, then peaceable, gentle, easy to be entreated, full of mercy and good fruits—without partiality, and without hypocrisy." It is not clear to my mind that more prayer, more zeal—more love to God and his cause,—would not do more for us than more argument. However, there is no danger,—and there may be good, if we keep the good spirit.

There are but two great parts of this subject—The *way* to work, and the *heart* to work. As to the first, let a single man do it, if he will; or let two, three,—a hundred, or ten thousand congregations unite in it. So far as we have divine instructions, let us follow them; as to the rest, let us "not fall out by the way." The Lord gives to us all hearts to work!—to "work while it is day!"—to work on *some* plan,—on almost any plan, rather than be idle.

With many interruptions, and great haste, Most affectionately,

C. KENDRICK.

Digitized by Google

REMARKS.

Our readers will be pleased with the foregoing article from our earnest brother Kendrick. It breathes the true spirit of Christianity. It has none of the trivial captiousness of ill natured opposition; no frivolous dogmatisms; no irreverent treatment of the great work of preaching the gospel; no scoffing at the pious efforts of God's noblest men to extend the borders of Zion and strengthen her stakes. Bro. Kendrick writes like a man, that fears God and loves the cause of our Lord and Savior Jesus Christ. He would not throw a captious or envious criticism across the path of the just; nor hinder the preaching of the gospel; nor discourage the liberality of the brethren,—though the one be done by a missionary, and the other dispensed through the management of a Missionary Board. He wants to see the cause prosper and the brethren united.

We most cordially recommend his wise words to our readers.—At the same time we would inquire if Brother Kendrick does not labor under some misapprehensions as to the organization of our present Missionary Society. He files two objections to what is called a money basis, both of which, it appears, are founded upon a misapprehension. It seems to be taken for granted that Life-Members, and Life-Directors have absolute control of the Society, and that it would be, therefore, a possible thing to secularize it. But what is the case? Life Members and Life Directors have no more control of the Society than the man or woman, who pays the small sum of *one dollar* per year. The Society practically gives power to every member of the Christian church, who bears even this small part in the fellowship of giving, to enjoy full fellowship in council. The Society is not managed by the Life-Directors or the Life-Members, nor by both combined, but by a Board of Managers elected every year by the equal votes of all the members. Every Christian who has interest enough in missionary work to give *one dollar* per year for its support, has the same power of control by his vote, that one would have, who might give his thousands. The Board of Managers manage the operations of the Society, and it is *expressly provided in the constitution that no one shall be a member of the Board, who is not a member of the Christian Church, in good standing.*

Do not these facts fully remove both of brother Kendrick's objections? 1st. Instead of "putting the most important work of the church into unworthy hands," it especially confines it to the

Digitized by Google

hands of members of the Christian church in good standing; and 2nd. Instead of "denying to many of the best and most competent members of the church the privilege of taking part in directing this most important work because they are poor," it gives to all who feel even a single dollar's worth of fellowship in the work, perfectly equal right to take part in directing this most important work alongside with the most wealthy. So that there is no distinction because of *purses*. This point was raised and fully discussed when the constitution was formed, and with great earnestness and emphasis the objections filed by brother Kendrick were then put, and the clause I refer to was put into the constitution to provide against the evils which are named.

We feel sure that these statements will satisfy the candid and earnest mind of Bro. Kendrick, and that he will withdraw these objections, which with the impression under which he filed them, we too would have felt were valid, but which are not applicable to our Society as it is now organized.

We are for harmony and union, and will not stand upon mere questions of detail. Should the wisdom of the brethren find real improvements, that tend for harmony, and promise increase of usefulness, we shall be among the first to embrace and advocate them. But we do not expect to gain anything by yielding to futile and captious objections from the enemies of the whole movement. We might amend and remodel every year for the next decade, and they would be still found as much opposed, as in the beginning. Let the men who love missionary work, and feel the obligation of the church to have it done, take earnest and candid and prayerful counsel together, and if they can devise any improvements that will result in more unity and efficiency, let us adopt them; but let us not be disturbed or distracted in our work, by outside railers,—who contrary to the spirit of Paul (Eph. i. 18) seem to rejoice in nothing so much as their own success in preventing the preaching of the Gospel, by any but such as are paid in their way of raising the money.

What a glorious triumph of the power of the gospel it would be, could we in the next year, put one hundred missionaries into the field, and send them forth to preach the Old Jerusalem Gospel into neighborhoods, and towns, and counties, and States, and territories where the power of its plea has never been felt, and where either the corruptions of sectarianism or the worse

Digitized by Google

grossness of a fatal infidelity holds the people in ignorance of the truth. Can any large-hearted Christian man object to a purpose like this? And who proposes, and what arrangement is there to bring about this great result save the organizations we call Missionary Societies—State—district and American? Strong churches can take care of themselves, and able preachers can be taken care of by such. But the destitute places must be furnished with the Gospel in another way. We do not see our great and zealous preachers visiting the lean spots of ignorance and sin, where spiritual darkness broods over the people, and social comforts and pleasures are unknown. They do not and they will not stretch out their zealous evangelical hands to these places. They know this, and why should any such waste their precious and overburthened faculties to prevent others from doing it? Let us not fall into the weakness of making another's good, our evil. This may be the infirmity they call the King's evil, but it is certainly not one of the graces of the Spirit. It is good to be zealously affected in a good cause, but evil and only evil, to indulge in an opposition to another's good, only because it may not be quite equal to the estimate which we put upon our own. W. K. P.

JESUS.

Blessed—hallowed name of Jesus! All my being bows in reverence, gratitude and love to that sacred Name! God—the ever-blessed God and Father of all, who is love, (1 Jno. iv. 8, 16), "hath highly exalted him, and given him a name which is above every name; that at the Name of Jesus, every knee should bow, of things in heaven and things in earth, and things under the earth; and that every tongue should confess that Jesus Christ is Lord, to the glory of God the Father." (Phil. ii. 9, 10, 11.)—Should the subjoined touching and reverent effusion be accepted by the Editor of the Harbinger, I shall be gratified in preserving in its columns, an article, which for very reverence and love I had copied into my private Journal. (I have no idea who is the writer of it.) J. L. C. G.

"Jesus, there is no dearer name than thine,
Which time has blazon'd on his mighty scroll;
No wreaths nor garlands ever did entwine
So fair a temple or so vast a soul!

Digitized by Google

There every virtue set his triumph seal:
Wisdom conjoined with strength and radiant grace,
In a sweet copy, heaven to reveal,
And stamp PERFECTION on a mortal face!
Once on the earth Thou wast before men's eyes,
That did not half Thy beauteous brightness see,
E'en as the emmet does not read the skies,
Nor our weak orbs look thro' immensity."

MY SAVIOR.

I am not skilled to understand
What God hath willed, what God hath planned;
I only know, at his right hand
Stands One who is my Savior.

I take God at his word and deed:
"Christ died to save me," this I read;
And in my heart I find a need
Of Him to be my Savior.

And had there been in all this wide
Sad world no other soul beside,
But only mine, yet He had died,
That he might be its Savior:

One wounded spirit, sore oppressed,
One wearied soul, that found no rest,
Until it found it on the breast,
Of Him that was its Savior;

Then had he left his Father's throne,
The joy untold, the love unknown,
And for that soul had given his own,
That he might be its Savior.

And Oh! that he fulfilled may see,
The travail of his soul in me,
And with his work contented be,
As I with my dear Savior.

Yea, living, dying, let me bring
My strength, my solace from this spring—
That he who lives to be my King,
Once died to be my Savior.

—DORA GREENWELL.

Digitized by Google

SALVATION OF INFANTS.

Our children are saved by Christ. His gracious declarations and promises concerniug them are based upon the redemption which is through his blood. His holy obedience, sacrificial death and triumphant resurrection are divine means for their eternal salvation. They die as the descendants of the "*first* man," who through his demerits forfeited life for himself and his posterity through all generations. They live again through the merits of the "*second* man," the Lord from heaven. "For since by man came death, by man came also the resurrection of the dead; for as in Adam all die, even so in Christ shall all be made alive."—Infants die, not on account of their own sin, for "sin is the transgression of law." They know no law—understand no law, and therefore transgress no law. They die, because through Adam, death reigns even over those that have not sinned after the similitude of his transgression. They live again,—are saved, not on account of obedience to law, but because of "the free gift." "For if through the offence of one many be dead, much more the grace of God, and the gift by grace, which is by one man, Jesus Christ, hath abounded unto many."

We leave for the speculations of profound and misty theologians, as subjects too deep for us, and as unprofitable and *false*, all discussions about "original sin" and "elect infants."

It is enough for us to know that the scriptures are silent upon these subjects,—nay that their testimony is in direct opposition to human theories concerning them.

Conjectures upon the original sin of infants have led to the perversion of the teachings and ordinances of Christ, and to the most superstitious and heartless practices. Infant baptism has its origin from this delusion. The refusal of priests to bury deceased, unbaptized children in "consecrated ground," is grounded on the same fallacy. The deep, agonizing, dark, *hopeless* grief of bereaved parents is owing to the same error. Away! away, with your stinted, malevolent, sectarian creeds and fancies! Give place to Christ! "*Of such is the Kingdom of God.*,"—come out fellow sufferer, from the darkness and fog that such questions have cast around you. Come to the light of life. This burden is one of

Digitized by Google

those he takes from the "heavy laden." He will give you rest from doubts and disquietude about that lovely babe of yours.—In his language there is no limitation. It is not of *these children*, or of *some children*, or of "*elect children*," but "*of such.*"

It is not instruction, what they must do to be saved, or what their parents or god fathers or god mothers, or any one else, shall do, or pomise to do, for them in order that they may obtain rest in the Kingdom;—but "Of such *is* the Kingdom of Heaven."

Mankind will not be condemned, either for original sin, or for Adam's transgression, but for reasons which cannot possibly affect infants. "So then every one of us shall give account of himself to God." Every one shall "receive the things *done in his body*, according to that he hath done, whether it be good or bad."—"And they were judged every man according to his works. Is not this enough? Hear the great Teacher again: "This is the condemnation, that light is come into the world and men loved darkness rather than light, because their deeds were evil." Of course it is impossible for children to lie in this condemnation.

Again, "He that believeth not shall be condemned." That is, believeth not the gospel which was preached unto him but rejecteth it. Certainly infants are not condemned for not believing what they cannot understand! And, it is likewise evident from these, and other scriptures, adults are not condemned for original sin.—Infants who know not *good* from *evil* are not punished for the practice of the one or the neglect of the other. Jehovah exempts children from moral or spiritual obligations. In all dispensations he has acted on this obviously just and benevolent principle. We give one illustration from the Old Testament. All the adult Israelites that went out of Egypt, excepting Joshua and Caleb, were prohibited from entering into Canaan. They were placed under an interdict on account of their want of faith and disobedience. Even Moses was included in the prohibition. He sadly complains: "The Lord was angry with me for your sakes, saying, thou also shalt not go in thither." In addition to Joshua and Caleb, the children of the excluded went in and obtained their inheritance. Why? See the reason assigned by Moses, Deut. 1 chap. 39 v. "Moreover your little ones, which ye said should be a prey, and your children, which in that day *had no knowledge between good and evil*, they shall go in thither, and unto them will I give it, and they shall possess it."

Digitized by Google

At the appearing and kingdom of the Lord Jesus Christ, the dead, small and great, shall stand before God. Every infant that died shall arise and appear before the great white throne. Jesus, in all the august majesty of his Godhead and in all the full sympathy of his manhood shall there and then determine, for ever, the destiny of all,—according to what is written in the books which are open before him. Those ministering angels who always beheld the face of God in heaven have brought forward, from the grave, their precious charge. They are placing them among the heirs of the kingdom at Christ's right hand. See, our lost ones are there! Their countenances beam with celestial delight! They are irradiate with heavenly glory. They are approaching the King to receive his final, eternal blessing. The angelic sentinels step forward and challenge them. Jesus "(the same yesterday to day and forever)" smiles upon the little ones and points to the words of the book,—"Of such is the kingdom of heaven," "Forbid them not;"—and the glorified, immortalized throng bound forward amidst the loud acclamations and pealing anthems of saints and angels,—to inherit with the saints in light that glorious kingdom that has no end. O Heavenly Father, we thank thee for thy boundless, unspeakable love and kindness! O grant that we may so live that we shall spend a glorious eternity with our departed children.

EDMUND SHEPPARD.

C. W., April, 1867.

Christ our Pattern and Example in all things.

Who can read the simple Scripture records of the benevolence and compassion of our blessed Savior, without loving and blessing His hallowed name! How inspiring of comfort, of strength, of love, of gratitude are these simple and sublime words—"Jesus Christ maketh thee whole"! The benevolence of our Lord, is "the express image" of God's benevolence. In contemplating the inexhaustible goodness of Him, who, by a word or look, imparts "perfect soundness;" in whose strength and by whose grace, the Apostles healed the sick, (Acts iii. 16, and ix. 34), the appreciative mind is affected with the profoundest admiration, and the grateful heart is touched with overflowing gratitude! How appropriate the prayer, to be enabled "to follow the blessed steps of his most holy life"!

Digitized by Google

But how are we to make Christ our pattern? Says Bartlett: "As a scholar that writes after his master's copy—he begins every line as his master begins, and ends as he ends; he frames every letter as his master frames it, joins letters and syllables as his master does, though there be no equality. He cannot write so well as his master, yet there is a similitude; he labors to imitate and write like his master. So, true Christians, though they cannot live and walk so exactly as Christ did, yet they labor to come as near to him as they can,—to imitate and follow him, though not in his divine acts, as working miracles,—yet in his moral and human acts; so they labor to make him their only pattern in their deportment both towards God and man. For instance, His carriage toward God was full of piety, faith, zeal, heavenly-mindedness. He went about doing good to the bodies and souls of others; and in this we are to imitate Him." J. L. C. G.

75,000 DOLLARS.

RECEIPTS.—1863, $16,599 01; 1864, $21,189 22; 1865, $29,231 36; 1866, $41,779 96. Present year, at the rate of $55,000 00.

Over 600,000 copies—more than 100,000,000 Pages—of Sacred Scriptures, Circulated.

FRIENDS OF THE BIBLE UNION:—

Look well at the above figures. Each item speaks distinctly of the blessing of God upon our enterprise. For the whole period indicated above, each successive year shows a regular and healthy increase. We hope to close this present year with the report of FIFTY-FIVE THOUSAND DOLLARS received into the treasury. To secure this desirable object, will require the assistance of all our friends, even of those who have stood nobly by us in the hour of our greatest need. We have never appealed to you in vain.—We shall not do so now.

The claims upon us are so great, the demands for Scriptures for the South are so numerous, the cries from every part of the field are so urgent, that we MUST do more than we are now doing.

We turn to you for help. We know from the history of the past, that you will not fail us. Friends of the Bible union were always generous and liberal. The very spirit of our enterprise enlarges the heart. God loves a cheerful giver, and Bible

Digitized by Google

Unionists are proverbial for their cheerful giving. We are planning largely, hoping strongly, working earnestly and trusting confidently.

We intend to reach, with the favor of God, $55,000 this present year; but we also intend, with the blessing of God and your efforts, to be able to report, for 1868, $75,000.

The advocates of the Bible Union are daily increasing. Direct opposition is now hardly known. Prejudice is remarkably giving way to the force of truth. The clouds are scattering, the sunlight is appearing. It behooves us to rejoice, to thank God, and to take courage.

At such a time it will not do to pause or falter. We must strike home with all our energy. We have only to do our duty and to do it with spirit, and in less than two years, the annual receipts of the Bible Union, will amount to ONE HUNDRED THOUSAND DOLLARS!!

The Bible Union must be placed on the vantage ground of the most favored Societies, and must occupy a position that will command the attention of the world, and of the churches of the saints.

The Lord has a special work for the friends of the Bible Union, and while they faithfully prosecute it he will prosper and bless them. May He incline your hearts to aid us NOW, and to his name, through Christ our Redeemer, shall be the praise and glory.

THOMAS ARMITAGE, Pres't.

W. H. WYCKOFF, ISAAC WESCOTT, Secretaries.

WM. D. WRIGHT, Gen. Ag't. and Ass't Treasurer,

American Bible Union, 350 Broome St., N. Y.

Sunday-school Teachers' Comprehensive Help.

EVERY Sunday-school teacher appreciates the desirableness of a convenient, portable work of reference, to aid in the elucidation of some difficulty which may be sprung upon him in a moment by his own thought, or the query of some wide-awake member of his class. A particular examination of the difficult passage, word by word, with a reference to the parallels, will often bring light; but in our translation, made centuries ago, there are many renderings which are obscure and inaccurate. The teacher may not

Digitized by Google

understand the original, and may not have to consult the commentaries &c. authorities which rectify and explain these texts. Now, if we could have from a body of learned pious men a clear compact rendering, embodying the results of careful criticism and accurate scholarship, in a volume sufficiently small to be taken to the class, it would prove a help for which numbers would be thankful. Just such a work has been lately published, and thousands of copies have been circulated. It is the New Testament, carefully revised by eminent scholars, who have given years to the work. Several styles and sizes are published by the American Bible Union, among them a neat pocket edition.

I have had on my desk in the school-room for a year past a copy of the octavo revision, and my teachers have referred to it so often that I find one copy insufficient, and have, therefore, furnished each teacher with the pocket edition. I have had a number of illustrations of its practical worth. Take the following instances at random: "Herod slew all the children that were in Bethlehem," etc. (Matt. ii. 16.) Says a bright-eyed little boy: "If he wanted to be sure of killing Jesus, why did he kill all the children, girls as well as boys?" He did not. Turn to the revision and you read, "all the MALE children."

We freqnently find the words, "God forbid." In the connection it looks to some young minds somewhat like swearing. Consult the passage revised, and no "God forbid" appears.

Suppose you have for a lesson that part of the Acts in which Luke says, "We took up our *carriages* and went to Jerusalem." If you have never happened to notice the expression before, you are a little puzzled. You feel that it cannot be equivalent to our expression, "took a carriage," and yet you know that there is no ambiguity about the meaning of the word. But, perhaps, centuries ago, the word had a wider meaning; your pocket companion reads, "PACKED UP OUR BAGGAGE." Now all is plain.

To avoid too great length, I mention but one more illustration. A short time since, when there was a good deal of religious interest in the school, I undertook to make some remarks on the parable of the Pharisee and the Publican. I desired to make an impression on the point of personal sinfulness. On the verse, "God be merciful," etc., I found that the copy on my desk read *the* sinner, instead of a sinner. That *little* correction presented to me a new thought which I attempted to develop. We must not

Digitized by Google

only be convinced of sinfulness in the general, but each petitioner must say from the heart, "God be merciful to me *the* sinner." Fellow laborer in the delightful work of teaching the young, get this little book, and encourage your pupils to obtain it; it is a cheap neat present, and a diligent use of it will, I am sure, be beneficial to yourself and your class. SUPERINTENDENT.

AUXILIARY BIBLE-UNION MEETING.

Bro. Loos and myself had the pleasure of attending a meeting convened in Pittsburg the latter part of last month for the purpose of organizing an Auxiliary to the American Bible Union. It was held in the beautiful and chaste new chapel of the First Baptist church, now under the charge of Bro. Dickinson.—Though the number of delegates present was not large, there was great harmony and good heart among those who united in the movement, and the most cordial agreement in the great work of sustaining the labors of the Bible Union in the translation and circulation of a pure and faithful version of the Scriptures.—An Auxiliary Society was formed by the appointment of proper officers, and a promising beginning made by quite a liberal contribution in the form of Life Directorships and Life Memberships.

Several Baptist preachers were present who declined to take any part in the proceedings; and it was quite apparent, that ecclesiastic prudence is not yet persuaded that the Bible Union is exactly the popular thing in all the congregations in and about Pittsburg. Well, she must bear this patiently. She has been doing so for many years past, and can now afford to do so for a few years more. She has outlived the prejudices of many a veteran opponent, and will ultimately triumph over those of all true lovers of a pure and correct version of the Scriptures.

We had the pleasure of forming a very agreeable acquaintance with several ministers of the Baptist church, whom we had never seen before, and of renewing and confirming fraternal respects with several, with whom we have had some acquaintance in former years. We recall brother Gorham, of Canton, Stark co., O.; Bro. Austin, of Meadville, Pa., and others;—with Dr. Armitage, of New York, the distinguished and eloquent President of the

Digitized by Google

American Bible Union. He gave us one of the most overwhelming vindications of the movement and work of the Union, we have ever heard, and left no excuse, it seemed to us, to justify any one, friendly to the true word of God, in withholding his co-operation from the Union. We had also the pleasure of hearing the Dr. preach a discourse on the resurrection, which displayed an ability and earnest eloquence that enchained his audience in intensest interest.

The First Baptist Church in Pittsburg, under Bro. Dickinson, and the Christian Church in Allegheny city, under Bro. King, are cherishing the most fraternal feelings toward each other, and we were much pleased to find, from a brief interview, which we had on Christian Union, that this feeling is cherished also by others. Bro. Gorham of Canton, O., presided over the meeting and others united with us in this interview, and manifestly long for a better and more fraternal state of feeling and freedom of intercouse among the now divided people of God, than is anywhere enjoyed. But the laymen of sectarianism are getting ahead of the clergy, and it is to them that we look with most hope for an improvement of feeling and practice on this subject. Such men as brothers Iverson, Rees, and Anderson, of Pittsburg, and Dr. Dake of Salem, O., with others whom we might name, will not be content to have the freedom of their Christian sympathies trammelled by the unchristian bonds of sectarianism. They have already done much to inaugurate a movement in the right direction, and they will not be content to stop short of the perfect work. It is needless to add that we had quite a full attendance of our brethren both of preachers and private members—Lanphear, Baxter, King, Riggs, Davis, and others we might name, as ever ready for every good work, both in connection with all efforts for procuring and circulating a pure version of the Scriptures, and those which are designed to promote Christian Union.

Our stay in this American Birmingham was very brief, as we had to hasten to our post in Bethany College, but it was rendered very pleasant by the cordial hospitality of our friends, especially of Bro. B. T. Goe and his noble Christian lady in Allegheny city; and of Bro. Rees, one of the iron kings of Pittsburg, who with his intelligent sister-wife, extended us courtesies, which we shall not soon forget. May the Lord bless them all, and keep them bound up in the bundle of life to await his coming. W. K. P.

Digitized by Google

Another Good Man Gone.

Brother Wm. Davidson of Connellsville Fayette co., Pa., passed from earth away, on the 2nd. of March, 10 minutes past 11 A. M. away to yon bright clime, "where the wicked cease from troubling, and the weary are at rest." On the morning of the 24th of Nov. last, he was seized with paralysis. The stroke was severe, and the stately form, and mien of lofty bearing, which had not bent under the accumulated weight of more than four score years, went down, and fears were entertained, that we should never again hear that voice, that so often had instructed and edified us with the wisdom of his counsel, and the profundity of his knowledge. But the vital energies of the old man, temperate from his youth, rallied, and in a few days we had the pleasure of conversing with him, of the glories of that land, which by faith we see. How soul-cheering the thought, how rapturous the delight, how invigorating to faith, to see an old Christian, on his dying bed, and hear him talk of Heaven.

He was born near Carlisle, Cumberland co, Pa., on the 14th of Feb., 1783, consequently, was 84 years and 16 days old, at the time of his death.

His early education was according to the doctrine of the Presbyterian church. From his youth, up to manhood, he enjoyed the esteem and confidence of his fellow citizens, representing them in the halls of legislation, where his suaviter in modo, fortiter in re, secured to him the honor of presiding, successively, over both branches of the legislature of his native state. But when in the strength of his manhood, he heard the plea, then calling all lovers of the truth, as taught in the word of God, to investigate, believe, and practically adopt it. On Easter Sunday, the 15th of April, 1838, he publicly confessed his *belief*, that Jesus is the Christ, the Son of the living God, and was immersed by Bro. A. Campbell. He entered the School of Christ with all his energies, and devoted himself entirely to the study of the Book of God. He applied himself assiduously to the Greek, and became familiar not only with the language of the New Testament, but well versed in the Septuagint. Occasionally he discoursed publicly to the brethren at home, and sometimes abroad. One of the best discourses I ever listened to upon the *action* of baptism, was delivered by him in the month of Sept., 1852, to a vast assembly in a grove in

Digitized by Google

Green county. His view of the *perfection* of the Christian state, was in advance of most of his cotemporaries. But his happy life was modeled according to that view. "Peace and Holiness."—On being born again, the sinner is made free from sin, and enters this state, in which he is taught to grow in grace and the knowledge of our Lord Jesus Christ. He was to all who knew him, a model Christian gentleman. His faith was strong until the last. Just two weeks before his death, he sent the following message to an absent brother in Christ. Tell brother W. "I have fought the good fight, I have finished my course, I have kept the faith, henceforth there is laid up for me a crown of righteousness which the Lord will give me in that day, and not to me only, but to all that love his appearing.

Reader may your death be like his. L. P. STRATOR.

BRADDOCK'S FIELD, Pa., April, 5th., 1867.

WANTED—OLD NO'S. OF THE HARBINGER.

PAW PAW, March 28th., 1867.

DEAR BRO. PENDLETON:—I wish to say to the readers of the "Harbinger," that when moving from New York, to Mich., a little more than a year ago, I lost by the great fire in Detroit depot, all my clothing, furniture, books, &c.

Among my books I had a fine set of "Harbingers" from 1830, to 1865.

I considered them the most valuable collection I had. I had labored long, and hard, in collecting and sorting them.

Now I wish to say to any, or all of the brethren who read the "Harbinger;" if they have any of the old numbers that they can spare, they will confer a great favor on a young preaching brother, if they will send them to me by express, or mail at my expense. Direct to A. M. Collins, Paw Paw, Van Buren co., Mich. Yours in the hope of heaven,

A. M. COLLINS.

CORRESPONDENCE.

WHAT IT PROVES.

BRO. PENDLETON:—It only shows to what extremities men are driven, and into what absurdities they will run, in endeavoring to maintain their unscriptural dogmas, when they try to torture

Digitized by Google

any language used by Bro. Campbell, in his debate with N. L. Rice, into an admission that "trine immersion" has any divine or apostolic authority to sustain it. The question under discussion was, "immersion in water is the only apostolic or Christian baptism." Mr. Campbell affirmed; Mr. Rice denied. Trine immersion was foreign to the subject under discussion, and was only brought in by way of ridicule on the part of Mr. Rice, to bolster up a tottering superstructure, which had no foundation.—He could not extricate himself from the difficulty in which he found himself, and this was the *dernier* resort with him. The historians without an exception traced immersion back to apostolic times. "The gentleman," says Bro. Campbell, "tells you of the trine-immersion of Tertullian, and of their baptizing persons, not only once into each of the names of the Divinity, but also undressed! And what have we to do with these eccentricities! It only makes the argument stronger; for, if they thus submitted to three immersions instead of one, how strong their faith in immersion. The gospel commands *one* immersion, but, it seems, they got to three." Campbell and Rice, p. 248. Again: "With me, there is but one Lord, one faith, and one immersion."

Any one who had been an attentive reader of Bro. C., could have given no other answer to the query of Bro. Wharton, than did Bro. C. himself. Bro. C. has admitted that many "eccentricities" could be traced to apostolic times, and has done as much to expose them as any man, living or dead. It is one thing to admit a certain practice to have obtained in the days of the apostles; but quite another thing to admit it as of divine authority, or as sanctioned by the apostles. We need not go outside of the Bible itself for evidence of this fact. H. M. SANBORN.

SMITHFIELD, Ohio, March 27, 1867.

ST. JOHNS, Auglaize co., Ohio, March 26, 1867.

BRO. PENDLETON:—We have no congregation of disciples here. The Methodists are strongest. The Christians (called New Lights) have a good house.

Bro. Geo. Leeple, from Wapakoneta, has just favored us with four of his eminently scriptural discourses. I have preached several times, and hope to see the cause established here. Good seed has been sown.——Your Brother in Christ, W. PENDLETON.

Digitized by Google

STEUBENVILLE, Ohio, March, 25, 1867.

DEAR BRO. PENDLETON:—I am sorry to see so much opposition among our brethren against missionary societies. What matters it to me, how, so that the Gospel is preached to the whole world. The church is *bound* to do it and we had better each one engage in the glorious work, rather than spend our time in caviling about how it is to be done. I agree with you that we should prosecute the work upon the present plan, until a better one is found.

God will hold us responsible for the preaching of the Gospel to the world, and will not excuse us because we did not approve a certain plan adopted by a large number of his people.

Oh that we could be perfectly joined together in the same mind and in the same judgement!

Your Brother in Christ, ALEX. HANVEY.

THE CHILDREN'S FRIEND.

At the suggestion of numerous friends of the Little Ones, we propose to supply a want deeply felt in our State and elsewhere, by publishing

"THE CHILDREN'S FRIEND,"

a Sunday School and family paper for the scholars and families of the Christian Church, to be issued semi-monthly at Louisville, under the management of T. P. HALEY.

We mean no opposition to any other paper, but believing that more good, upon the whole, will be done with, than without our effort, we send out this Prospectus and solicit subscriptions, to be sent in immediately from all schools not already supplied.

The paper will be about the size of the "Child's World," published by the "S. S. Union." The paper will labor:

1. To encourage the Children to study the Word of God. to commit the Scriptures to memory.
2. To encourage the children to active benevolence.
3. To teach the Gospel in simple and easy terms.
4. To aid parents in the responsible work of training their children in the fear of the Lord.

We shall have the assistance of many of the most experienced teachers and preachers in this State, and elsewhere; every Preacher, Elder, or Superintendent who shall see this circular is requested to act promptly that we may send out the first number the 1st day of May next.

TERMS:

Single Copy, Semi-monthly, 50 cts | Clubs of 10 or more, - - 40 cts.

Address, T. P. HALEY, J. A. DICKINSON, } Publishers, Louisville, Ky.

T. MUNNELL, Gen. Agent.

Digitized by Google

Second Course of Lectures at Hiram.

The second course of Free Lectures for Biblical Students and Ministers, will commence on TUESDAY, May 21, 1867, and continue from twelve to fourteen weeks. The first six or seven weeks will be devoted to 1., SACRED RHETORIC AND HOMILETICS—Dr. S. E. Shepard, A. M., Lecturer. 2. PASTORAL AND EVANGELICAL TRAINING.—Prof. L. L. Pinkerton, Lecturer. The latter half of the term, from July 6 to the close, will be devoted to 1. ECCLESIASTICAL HISTORY AND CHURCH GOVERNMENT.—Prof. C. L. Loos, Lecturer. 2. SACRED HERMENEUTICS AND EXEGESIS.—Prof. R. Milligan, Lecturer.

The success of the first course of Lectures emboldens us to hope for a large attendance, and for profitable results. A cordial invitation is extended to all ministers, and all who are preparing for the work, to attend and participate in the advantages of the course. To secure boarding places, apply to Zeb Rudolph, Hiram, Portage Co. Ohio. For any other information apply to Isaac Errett, Cleveland, Ohio. Good board can be had at $4,00 per week.—J. P. ROBISON, J. A. GARFIELD, HARMON AUSTIN, *Com.*

Our space only allows us to say,—The Lord bless this effort to improve the fitness of our young ministers for their great and divine work. It gives us renewed hope and courage to see how earnestly the church is coming up to her duty in the great work of preaching the Gospel. A better day is at hand for our struggling cause. Brethren, hold up our hands, and let not the sun go down till we win the victory. W. K. P.

Contributions for the South.

Amount reported in Jan. No.,	$457.35
A Sister from Mo.,	15.00
Thomas Wilson, Glen Easton, W. V.,	3.50
H. Kyle, Pulaski, Pa	5.00
Social Prayer Meeting, Glen Easton, W. V	20.00
Mrs. B. Benton, Leedsville, N. Y	8.00
Mrs. C. H. Sloss, Carluke, C. W	10.00
James Moore, Lebanon, Ind	7.50
E. Clifford, Farmington, Iowa	2.00
Bros. Preston and McBriar, Brooklyn, N. Y	5.00
Mrs. E. E. Glasier, Menter, Ohio	5.00
David Higbee, St. Clair, Pa	10.50
J. R. Goff, Chambersburg, Pa	.50
A Disciple, Grass Valley, Cal	5.00
Nattawsauga, C. W., (per J. Black)	16.00
J. T. Henley, Walkerton, Va	10.00
Church at Eremosa, C. W., (per J. Black)	42.25
Total,	$622.60

Digitized by Google

CHURCH NEWS.

STEUBENVILLE, O., April 12, 1867.

BRO. PENDLETON:—The past winter I have spent laboring with and for the brethren of Pennsylvania. By the request of Bro. A. Hebard, and under the direction of the Pa. Christian Missionary Society, I visited Tioga county. We have, I think, only two congregations in that county, one of which I visited (Tioga Mills), spending some 10 days, delivering 13 discourses. Three were immersed during the meeting.—There are a few disciples at Blossburg, who obtained for us the Baptist house of worship, in which we delivered six discourses. We also visited Mansfield (same co.), delivering 10 discourses in the Baptist house of that place. One was immersed during our meeting there.

We also visited Clinton and Center cos., where we have a goodly number of brethren. We assisted Bro. Johnson in a meeting at Lock Haven, Clinton co., some 10 days. There were 3 immersed during our stay, and 2 after we left, making in all, 5 additions. Commenced a meeting with the Kettle Creek congregation, but was obliged to close on account of the weather. In Center co., we held two meetings, the first at Howard, continuing 17 days, with 24 additions; the second with the Beech Creek and Eagleville congregation, continuing 21 days, with 106 additions. We delivered in all during these visits, 94 discourses, and by the blessing of God attending our labors, 137 were added to the army of the faithful.———Yours in the blessed hope,

L. SOUTHMAYD.

N. B. I have removed to Steubenville. Correspondents will please address me at this place. L. S.

W. RUPERT, Vt., March 25, 1867.

DEAR BRO. LOBS:—I continue the report of our missionary work.

Bro. J. C. Goodrich, our earnest and indefatigable Evangelist, after a few days' rest during the holidays, held a series of meetings of eighteen days' continuance, at Clarence, N. Y., preached 24 discourses, and there were 29 immersions, 3 other accessions, and harmony restored to the church. He went thence to Tonawanda, N. Y., labored eighteen days, preached 23 discourses, and there were 5 immersions. The church there has been under a cloud for some time past, and though it was not entirely dispelled, some rays of hope gladdened the hearts of the faithful.

At Marilla, N. Y., the next meeting, he labored 13 days, preached 15 discourses, and there were 7 immersions.

Bro. W. A. Belding, an untiring laborer in the Lord's vineyard, com-

Digitized by Google

tinued the effort at W. Paulet, Vt., remained there 17 days, and there were 28 accessions. He has since preached 12 discourses in 8 days, in the so-called Christian church of Poultney, Vt. Our plea has never been presented there before, so far as I know, and the result was encouraging. He had a good hearing, and there were 16 confessions, 6 reclaimed, and a favorable impression left upon the minds of the people. They promised to practice weekly communion, and we are not without hope that they will adopt other items of scriptural teaching, hitherto not understood by them. The field in this region is widening. Our great need is, efficient laborers.

I am just informed of 51 additions at Syracuse, N. Y., under the labors of Bro. A. N. Gilbert, the resident evangelist.

We rejoiced in 8 accessions here recently, at our usual Lord's day meetings. Bro. W. W. Hayden immersed four persons in Battenville, N. Y., one week ago.———Yours in the "one hope."

W. L. HAYDEN, Cor. Sec. N. Y. C. M. S.

WILLIAMSVILLE, N. Y., Feb. 25, 1867.

DEAR BRO. PENDLETON:—The church at this place has had a season of refreshing under the labors of Bro. J. C. Goodrich, of Auburn N. Y., with some 30 additions last month.

We are desirous of obtaining the services of a good Principal for our Academy, whom we could also employ as a preacher.

Brother Graybiel, the Elder of the church, has requested me to address you on the subject, and request you to give us the address of one or more of the brethren whom you could recommend for such a position. By so doing, you would confer a lasting favor.

Very Respectfully, TOBIAS WITMER.

MADISON, Ind., March 28, 1867.

BRO. PENDLETON:—The church in this city is progressing slowly, but steadily. For the last four years Bro. John C. Miller, a very able advocate of the truth, has been laboring for the brethren here.

Since last Sept. we have had thirty-two additions, most of them while Bro. H. W. Lockwood, of Ohio, was with us. Last Lord's day I immersed two. The brethren have erected a new house, the largest and best in the city, except the Catholic. My kindest regards to sister Pendleton. Yours, &c., H. H. BLACK, Box 350.

CLARKSVILLE, Tenn., April 7th, 1867.

DEAR BROTHER PENDLETON:—Bro. Dr. Lydsic recently preached a week, with several additions. Bro. George Mullen, of Lexington, Ky., continued the meeting, which resulted in more than 40 additions to the church, nearly all by confession and baptism. We have a fine Sunday School, and a working congregation. Brother James E. Myles, of Ky.,

Digitized by Google

is the resident preacher—a very earnest and zealous man, much beloved by his congregation.———Truly yours in the Lord,

CHAS. A. BAKER.

CINCINNATI, March, 1867.

BRO. PENDLETON:—We have been holding a meeting for some weeks in the little church where I live, (4th church in Cincinnati). The immediate result was 23 additions. Brethren W. T. Moore and J. S. Sweeney gave us much assistance in preaching.

We have had a little congregation here for some years; but being few and feeble, and heavily overshadowed by sectarian influence, we have not done much. With expectation of some aid from the Missionary Society, we determined to sustain a preacher constantly during this year. Bro. F. M. Kibbey is our pastor, and bids fair to accomplish a splendid work.

My *Harp of Zion*, adapted to the New Hymn Book is being adopted everywhere, twice as rapidly as I expected. I trust that it will be an instrument of great good. I will have the *Psaltery*, in round notes, ready in a few months—soon as possible.

Yours indeed, A. D. FILLMORE.

PITTSFIELD, Ill., April 9th, 1867.

BRO. PENDLETON:—I have just returned from New Hartford, some miles from this place, where I have been co-operating with Bro. A. P. Sears in a series of meetings for three weeks. There were about thirty additions—ten by obedience, some from the Baptists, and some by letter.

We closed a very interesting meeting at this place on the 3rd of March with nine accessions by obedience.

Will you please present my kindest regards to Professor Loos.

Yours for the truth, H. D. CLARK.

ST. MATTHEWS, Ky., April 16th, 1867.

The cause of Christianity moves on steadily in its great work.—Last year the congregation I have charge of—Beargrass—was strengthened by accessions more than any previous year since its organization by the truly immortal John T. Johnson, and the gentle Walter Scott.

Protracted meetings are being held at present in the Chestnut-Street church in Louisville, by two of Bethany's noble sons—Thos. P.—the pastor—and Henry Haley, of Mo.

A grand sight to see two brothers in the flesh, "strong in the Lord, and in the power of his might," breaking the bread of Life to a fam-

Digitized by Google

ishing world. Heaven bless your efforts to prepare and send forth many more such to the work of salvation.

The brethren in this section, especially the members of Beargrass, have borne a noble part in the effort to relieve the wants of the starving thousands of the South. All promises well here, I think, for Zion.

Truly yours, J. F. JOHNSTON.

OBITUARY.

Died, at his residence in Mercer co., West Va., on the 16th day of Feb., 1867, John Calfee, Sr., aged 75 years, 1 month, and 11 days.

He was one of the first fruits of Elder C. Bullard's labors in Pulaski co., being baptized in the winter, I think, of 1838. He was for many years an elder of a congregation in Pulaski, and soon after his removal to Mercer co., upon the organization of a congregation in the neighborhood, he was chosen to preside over it. He was vigilant and faithful in the discharge of his duties, striving for the purity and prosperity of the church. Delighting in the services of the sanctuary, "given to hospitality," with a genial heart, purified by divine grace, he delighted in ministering to the happiness of others.

His was an humble trust in Christ for salvation, an unwavering confidence in His word—which was most remarkably exemplified as he approached the termination of his pilgrimage. He arranged his affairs and talked of his departure with the cheerful composure that he was wont to feel in speaking of the most agreeable transactions of life.

The light and hope that guided and cheered him, were not the dubious flickerings of enthusiasm or superstition, but an unfaltering confidence in the word and promises of a covenant-keeping God.

Mercer county, W. V., March, 1867. J. C.

DEAR BRO. PENDLETON:—I desire in addition to what Bro. Calfee has said of his deceased cousin, to say, that for wisdom in counsel, constancy of purpose, and untiring zeal, Primitive Christianity in Southwestern Virginia could have sustained in one person no greater loss than in the decease of Bro. John Calfee, Esq. Indeed, to no family is the cause more indebted. Bro. James, the writer of this obituary, is giving a valuable life to a cause worth more than all his energies.—Many already are the seals of his ministry, and we hope he has not yet reached the meridian of his labors. May the consolations of Christianity sustain our bereaved sister, with the assurance that while we mourn below, a new note of joy was given to the harps above.

Pulaski county, Va., April 1, 1867. C. BULLARD.

NOTICE—The annual meeting of the Board of Trustees of Bethany College will be held in their room in the College building on wednesday, June 19th, at 10 A. M. J. A. CAMPBELL, *Sec.*

☞ The next anniversary of the Ohio C. M. Society will be held at Dayton, O., May 21st, 22nd, and 23, 1867.

Digitized by Google

NEW BOOK-STORE IN WHEELING, W. V.

CAMPBELL & MCDERMOT have recently commenced business in the city of Wheeling, and will supply at the usual rates, Books and Stationery; including all the works published by our brethren. The facilities for shipping from this point to all parts of the country are unsurpassed. We solicit orders, and will endeavor to fill them promptly.

The following works are furnished at prices annexed:

CHRISTIAN HYMN-BOOK—NEW EDITION.

	retail.	*per doz.*		*retail.*	*per doz.*
Sheep Binding,	$ .90	$9.00	Turkey Super,	$2.50	$24.00
Arabesque,	1.10	10.50	" " gilt clasp	3.00	27.00
" gilt back	1.25	12.00	" " Antique	3.00	27.00
English Turkey,	1 75	17.00			

Sent by mail PREPAID at the retail price. By the dozen, remit for postage, $1.50.

The Christian Hymn Book—Old Edition. A few copies still on hand, in the following styles of binding. English Turkey, $1.25; Turkey Super, $1.50; Turkey, clasp, $1.75; Velvet, clasp, $5.00. Sent by mail prepaid at these prices. By the dozen, *one third off*,—and by mail $1.20 for postage.

CHRISTIAN BAPTISM—With its Antecedents and Consequents. $1.25, *mailed postage free.* This is regarded as one of brother Campbell's best works. It unfolds the plan of salvation in all its fullness and completeness. We will dispose of this work by the quantity at unusually low rates.

CHRISTIAN SYSTEM, - - -	$1.40	OWEN DEBATE, - - - -	$1.75
LIFE THOS. CAMPBELL by A. C.	1.40	CHRISTIAN BAPTIST, muslin,	3.00
PURCELL DEBATE, - - - -	1.40	" " Arabesque,	3.50
D. S. BURNET'S ADDRESS on A. C.	.10	ROTHERHAM on the GREEK ART.	.40

PRINCIPLES and OBJECTS OF THE RELIGIOUS REFORMATION, urged by A. Campbell and others, by R. Richardson. Paper, 10 cents; Flexible Muslin, 25 cts; Arabesque, 50 cts; English Turkey, $1.00; Turkey Super, $1.25. By the dozen, *one-fourth off.* Remit for postage—from 15 to 50 cts per doz.

THE ORGANON OF SCRIPTURE; or the Inductive Method of Biblical Interpretation. $1.25.

Address all orders CAMPBELL & MCDERMOT,
134 MAIN-ST., WHEELING, W. Va.

☞ We confidently commend the above firm to the confidence of the public everywhere. Bro. J. A. Campbell was for many years the business manager of Father Campbell's publications, and has earned, as he deserves, the fullest confidence of a large circle of customers, in his fidelity and fairness, as a seller of books. Purchasers may order from him with the fullest assurance that they will be honorably and faithfully accommodated. All orders for the publications the firm advertize should be addressed to them at Wheeling, W. V., instead of Bethany, as heretofore. W. K. P.

Digitized by Google

THE

MILLENNIAL HARBINGER.

DEVOTED TO PRIMITIVE CHRISTIANITY.

VOL. 38.] BETHANY, W. V., *JUNE*, 1867. [No. VI.

ADDRESS

DELIVERED BEFORE THE NEOTROPHIAN SOCIETY, NOVEMBER, 1862.

BY DR. R. RICHARDSON.

[The following Address was delivered during the war, in 1862, and was intended only for the NEOTROPHIAN SOCIETY. Its publication was requested by the Society at the time, but was declined as inopportune. Now, however, that the storm of war is past, it is thought that its advocacy of the claims of literary pursuits and honors as superior to those of military life and military renown, may not be unacceptable or unprofitable.]

MR. PRESIDENT AND THE MEMBERS OF THE NEOTROPHIAN SOCIETY:—

It gives me pleasure to meet with you on this, the 21st Anniversary of the organization of the Neotrophian Society. It is, on my part, a reunion, after a somewhat protracted absence, bringing along with it reminiscences of similar occasions in the past which are fraught with the most agreeable associations. It is a green spot, in the present, amidst the desert waste of political turmoil and civil war. It is an earnest of the determination of the Society to maintain itself amidst all discouragements, and an evidence that it is still possessed of that enterprise and energy which have secured to it, in times past, so great an influence, as one of the interior organizations of Bethany College.

It is proper that we should gratefully acknowledge our obligations to the Great Disposer of events, in that we are permitted

Digitized by Google

to meet thus in peace and security, amidst the scenes of strife, desolation and suffering which now overspread so large a portion of our country. I congratulate you, young gentlemen, that in this favored spot you are permitted to pursue uninterruptedly your collegiate studies; to investigate the phenomena of nature; to refine your taste in contemplating the splendid monuments of ancient and modern genius, and to store your minds with the principles of all useful knowledge. Happy is it for you, that even here in Virginia, you have been allowed to wear the gown of the student, and have not been compelled, like others, to don the garb of the soldier; that you have been secure within this beautiful valley, so well enclosed by nature's redoubts and lines of circumvallation, from the *vis viva* of the terrible missiles to which others have been exposed, and that you have all the while been at liberty to choose Plato for your master, instead of Pluto.

We are, indeed, most happily located here in the Pan-handle of Virginia. The rest of the State is the pan, and the long narrow strip of land between Ohio and Pa. on which we live, is the handle of the pan. How much better it is to be situated on the handle of the pan, than to be in the pan itself during these "trying," not to say *frying* times!

While, however, we congratulate ourselves upon our comparative security, we cannot disguise the fact that we have even here been affected by the influence of the fiery trial to which elsewhere our friends and fellow citizens have been subjected. As the heat may travel along a pan-handle, from particle to particle, until it becomes too hot to be endured, so is society a good conductor of the influences which disturb its equilibrium, and we, consequently, feel even here, amidst these lofty hills and in these retired vallies, the sad effects of the fratricidal strife now progressing in our land. We feel it in the loss of confidence amongst friends and relatives; in the prostration of business; the interruption of useful public enterprises; the increased expense of living; the absence of many who, whether for good or ill, once contributed, in their own spheres, to the completeness of human society in our midst. We feel it here, especially in the suspension of the upbuilding of this magnificent college edifice, and in the smallness of the number of students who now frequent its spacious halls, and, consequently, in the diminished membership of the Literary Societies. We feel it, perhaps, still more sensibly

Digitized by Google

in the sad reflection that many of those once members of this Institution—members of the Neotrophian Society—have been thrown into the midst of the conflict, to be opposed in deadly strife perhaps to fellow students, once members of the same classes—it may be, intimate friends and companions—now alienated and estranged, maddened by the passions of the hour which have been fomented by the tongue of slander, the envy of fanatics, and the selfishness of ambitious demagogues.

During times that are past, I have seen, with pride and delight, the alumni of Bethany College going forth, year by year, to engage in the honorable pursuits of our once peaceful and prosperous country. No college, known to me, in the West, has sent forth, during the same period, so great a number of able, energetic, educated young men, filling with so much distinction the various professions, and making their mark upon human society. Emulous, as it were, of that striking example of untiring energy and practical efficiency which they have had before them in the person of the founder and President of the Institution, and mindful of his lessons of wisdom, they have, with comparatively few exceptions, sought at once to elevate and improve their fellow-beings to that lofty position to which reason and Divine truth equally invite.—Everywhere have we heard of them, eminent in most useful positions, having selected vocations—fixed and steady pursuits, and not being led away by avocations, those trifling and ever-changing undertakings in which so many waste their lives, after having graduated at Colleges and Universities, amidst the fond hopes of parents and of friends.

Unfortunately, however, that energy and deep interest in the affairs of society which have characterized the students of this Institution, have induced many of them to participate actively in the pending struggle. I hear of them now and then in the ranks of the contending armies. Many noble youths, once inmates of these halls, and endeared to us by offices of mutual respect and kindness, and those peculiar attachments, so deep and lasting, which grow up between teachers and pupils in the walks of Literature and Science, now in distant fields swell the numbers of opposing hosts. Some of them have already fallen upon bloody fields. Far from home and friends, in the sultry savannahs of the South, the wild forests of the West, or the sandy slopes of the East, they sleep the sleep that knows no waking. No more shall their cheerful voices be heard within these halls. The

Digitized by Google

clear college bell shall no more summon them to morning prayer or daily recitation. Society shall no more profit by their labors or their example. Laid, perchance, in some neglected spot, unanointed, unannealed, uncoffined, "their memorial has perished with them." They have disappeared—no trace of them remains, save in the fond memories of those that loved them. They took the sword—they have perished by the sword. Let us hope that this has been the only penalty incurred, and that He who can best appreciate the noble impulses of humanity and make allowance for its failings, and who looks down ever with love and pity upon his creatures, has laid no mortal sin to their charge, and that the promises of that sacred volume which was once their text-book here, may have consoled them in the parting hour. Certain we are that the good God remembers their neglected graves, and that although no sister's hand may there plant the myrtle, no mother bedew them with her tears, yet there shall the dews of heaven gently distil, and God shall cause wild flowers to bloom amidst the bright verdure that shall cover them. This tribute of remembrance is due at least from us on this anniversary occasion to those who were once members of the Society and participants in the privileges which it is now your happiness to enjoy.

It is perhaps most appropriate in this connection of thought to advert to the superior dignity and value of Literary and Scientific pursuits, as compared with the policies of government, or the stratagems and triumphs of war.

There seems to me no better evidence of the fact that "men are but children of a larger growth," than to see a tall, broad-chested, whiskered individual, making a vain display of a few brass buttons and strips of gold lace with which the tailor has bedecked his clothing. Nor can there be a greater proof of the strange perversion of the human judgment which the fall has entailed upon our race, than the very general admiration manifested for the successful military chieftain. He who reads aright the details of human history, knows full well how seldom victory is really due to genius, and how often to accident or even to blundering ignorance. The greatest commanders have been defeated or baffled by means apparently insignificant, and there is often more true genius and talent displayed in a successful mercantile speculation or in winning a game of chess, than in the most celebrated victory. More is often due to the valor of the troops, the promptitude of inferiors, or the daring of a single private in the

Digitized by Google

ranks, than to all the skillful combinations of the general.

Admitting, however, that it requires a high order of ability, to make a successful general, how sad and strange it is that this should gain for him a renown denied to one who in the peaceful and beneficent pursuits of human life displays equal or superior power! How much more worthy is a Watt, an Arkwright, a Fulton or a Faraday, than a Hannibal, a Napoleon, a Cæsar or a Tamerlane! than these scourges of the human race, sent to punish when it is through punishment alone that God can bless the nations! Yet he "who wades through slaughter to a throne, and shuts the gates of mercy on mankind," is praised with servile adulation by the victims of his ambition, while the inventor of the most useful art, or the laborious genius who has given man control over the most potent of the forces of nature, is neglected or forgotten. The glitter and gay parade of armies; the furious charge of dashing cavalry; the thunder of artillery, command the admiration of the unthinking mass, while the unostentatious labors of the teacher, the pastor, the physician, the artisan, are overlooked and neglected. Yet it is these, which, however private and unnoticed, give health and vigor to society, like the gentle, stealing dew, felt in the bloom it leaves upon the meadow, while the former are like the torrents or the tornadoes which prostrate and destroy.

The triumphs of war, in fact, are often not so much the triumphs of genius as those of mere animal courage and brutal force. Success is sometimes even a mere question of the supply of gross animal wants, depending on a little forage, or upon the presence or absence of a few extra barrels of pickled beef or pork—

> "When *he* achieves the highest renown
> Who brings the others' *stomachs* down,"

or has managed to secure to himself a plentiful supply of shoes and blankets!

But how different, and how much more noble are the triumphs of mind over matter and still more those of mind over mind! How much more glorious the powers and successes of the useful inventor; the profound philosopher, or the inspiring poet! How much more eminent he, who, in the exercise of the noblest attributes of humanity, has achieved a moral victory over himself! Most

Digitized by Google

assuredly, as the highest authority informs us, "greater is he that ruleth his own spirit than he who taketh a city."

Such triumphs are more glorious, as the mind itself is more noble than the material nature it inhabits. What claims has this poor, perishable material tenement, compared with those of the immortal, indestructible spirit! What glory is there in scars that disfigure the body? What music in the cry of the widow or the wail of the orphan? What honor in the distresses of a ruined and impoverished nation?

How shall we compare such renown with the glory of that more than human love which heals the wounds of the soul, brings the dead to life again and crowns the moral victor with an eternal and transcendent weight of glory!

There is, indeed, no true victory except that which is won over the soul. A people may be vanquished in battle, but they cannot be subdued unless the enmity of the heart is conquered. A dire necessity may enforce a reluctant and qualified submission, but there can be no true or lasting peace while the spirit continues in rebellion. Such truisms but teach us the superior value and importance of the things that belong to mind, and serve to impress more strongly the higher dignity and excellence of those pursuits which have for their end and aim, the development, the regulation, and the embellishment of the intellectual and moral powers.

Some of the greatest commanders themselves, indeed, have felt and acknowledged the inferiority of military to literary renown. "For my part," said Alexander the great in one of his reputed letters to his preceptor Aristotle, "I had rather excel the bulk of mankind in the superior parts of learning, than in the extent of dominion and power." And when Diogenes, who was requested to ask a favor, merely desired the victor over Greece to "stand out of his sunshine," he was, it is said so struck with the indifference of the philosopher to military and worldly grandeur, that he said to his courtiers: "If I were not Alexander, I would wish to be Diogenes."

It is related, that "on the 13th of Sept., 1759, a day which proved fatal to French dominion on the continent of America, and which gave to Wolfe at once death and an undying name, as the conqueror of Canada,—when the embarkation of the English

Digitized by Google

army took place to effect a landing beneath the heights of Abraham, the English general led the way in an enterprise, planned as the last hope of victory over Montcalm in his almost impregnable position. A little after midnight, the flowing tide of the St. Lawrence bore the boats freighted with an army, along to a destination dark as the night that hid them from the enemy's sentinels on the shore. The darkness of the hour and of a clouded sky disclosed no more than the dim outline of the hostile heights of the citadel of Quebec and of the castle of St. Louis: there was silence deep as the darkness, for safety and success depended on secresy: and no sound was heard save the rippling of the river. It was at such a moment, and in such a situation, that in hushed tones, just audible to the officers in his boat, the voice of Wolfe murmured over the stanzas with which a country churchyard had inspired the muse of Gray; and as the last line, which speaks of "the bosom of his Father and his God," died away upon the soldier's lips, he added: "Now, gentlemen, I would rather be the author of that poem than take Quebec."

This pleasing and pathetic incident is related by Prof. Robison of Edinburg, who, in his youth, had been in military service and was present in the boat with Wolfe. Lord Mahan in narrating it observes: "One noble line, 'The paths of glory lead but to the grave,' must have seemed, at such a moment, fraught with a mournful meaning. It occurred when the "Elegy," was comparatively a new poem and in the life-time of Gray, and shows how strong an impression had been made upon the mind of the youthful warrior by the power of poetic inspiration.

"His frame, constitutionally feeble, had been prostrated by the cares of the campaign, and the command of a disheartened army: and it was in the scarce recruited strength of convalescence that the attack on Quebec was planned—then it was, just as the enterprise hung on the crisis of achievement or disaster, and the silent midnight floating on the tide of the St. Lawrence gave momentary inaction—a brief pause for pensiveness—that the poetic words rose up in the soldier's memory, brought there, it may be, by mysterious forebodings of death, and associations with the far-off English church yards, and the tranquil beauty of the rural atmosphere that hung over them. How must the poem have sounded over the soldier's soul like sweet and solemn music, deepening

Digitized by Google

his placid, heroic self-possession, which was soon to be followed by the no less characteristic ardor wherewith he led his army up the cliffs to their battle-ground, and then the repose of tranquil consciousness of the coming of death! What a proof of the magic that dwells in the words and the music of a true poet."

It is here then, gentlemen, within these halls, that you are engaged in the most elevated of all employments. It is here, under the instruction of a most competent and highly honored Faculty, you receive that mental culture and guidance so important as a foundation of future distinction; while, in the Literary Society, in this hall so richly provided with tasteful ornament, and fitted to promote social enjoyment, you may, in the literary essay, the poem, the declamation, the animated debate, put into practical exercise many of the lessons of your instructors, and gradually unfold and improve those mental powers on which you must rely in the conflicts of life.

And how delightful is this employment! How sweet, in after life, are the memories of College hours! How deep and permanent the friendships here begun! There is indeed no period of human life which combines so much interest and enjoyment as that devoted to a Collegiate education. It is then, that the powers both of mind and body, escaping as it were, from the nest of callow immaturity, become fledged and fitted to move amidst the as yet untried elements of human society. It is then, that buoyant with hope and emulation, they first aspire to the loftiest elevation and tempt their proudest flights. Unfettered as yet by the world, their unspent energies are forever on the wing to reach the flowery fields of perpetual felicity and to extract their treasured sweets. The rough collisions of manhood have not as yet taken off the keenness of their zest, nor blunted the sharpness of their perceptions. The canker of disappointment has not as yet begun to prey upon the heart's dearest joys, nor has the corroding tooth of anxious care marred the glowing tints of Hope's fast ripening fruits.

But this period is especially interesting and important as that in which must be treasured up true knowledge and just principles of thought and action. Who can overvalue hours like these, so prolific of results in after life. Who can fully estimate their influence upon the formation and development of character? Like the pure snows what fall upon some lofty summit during winter,

Digitized by Google

are the accumulated literary and mental attainments of a College course. For just as, during the summer heats, the piled up glacier feeds the more the plenteous and cooling stream which fertilizes and refreshes the plain beneath, so the knowledge stored in the mind of the diligent student, becomes the source, in maturer life, of blessedness and joy, when the bed of the rain torrent, fit emblem of the indolent, shall mock the thirsty traveler, and the sultry heats shall have drained the fountain.

In conclusion, gentlemen, permit me to express the earnest wish, that prosperity may attend you in all your laudable efforts to promote the honor and the interests of the Neotrophian Society, and that the Institution of which it forms an interior part, may continue to be in succeeding ages an ever-springing source of blessings to the world.

Results of Missions.

"A recent writer challenges the managers of the missionary societies to give results of mission work. He does this with the belief that no success worth speaking of can be adduced, certainly none adequate to the expenditure of life and treasure which has been made by the Church.

"The following extract, from a history of missions in the Tonga or Friendly Islands will show that God's preached word has not returned void:

"There are in these Islands '169 Protestant places of worship; 29 resident European and native ministers; 13 catechists; 214 day school teachers; 676 Sabbath school teachers; 856 lay preachers; 9822 church members; 248 day schools, containing 9712 scholars; The number of regular attendants upon public worship is about 30,000; and more than £3000 per annum are contributed voluntarily by the people for religious purposes.' The native churches 'meet the total expenses of the missionaries, and religious institutions amongst them'—a remarkable fact which ought to silence those whose pleasure it is to decry Christian missions and missionaries."

Men by doing nothing, soon learn to do mischief.—CATO.

Digitized by Google

Unto—Jointly and Severally—All and Singular.

Acts ii, 38.

"Repent, and be each of you immersed, upon the name of Jesus Christ, unto remission of sins."—*Bible Union.*

I once heard a distinguished judge say, that he always decided according to the right of the parties litigant, and that he never failed to find law enough to sustain him. That, thought I, is beginning at the right end. Analogous to this, is the true method of Scripture Interpretation.

First ascertain, from the context, the general scope of the subject, and then render particles, prepositions, connectives etc, in harmony with its contextual outline. To illustrate—take the first chapter of Matthew. Having traced the genealogy of Messiah from Abraham to Mary's son, he proceeds to classify the whole into three periods of fourteen generations each. To make the first, we count from Abraham to Josiah inclusive. Now the point we make here is this; the preposition, *epi*, (Matt. i, 11.) should be so rendered as to place the birth of Josiah's sons *prior* to the removal to Babylon. But no version, which I have examined, not even that issued by the Bible Union, has given such a rendering to *epi*. The Common Version gives "about the time," which may mean either *before* or *after* the removal, or even while *in transitu*. Nor does Bro. H. T. A's version following the B. Union, remove the difficulty; for "at the time," allows less space for the successive births of four sons (1 Chr. iii, 15, 16) and perhaps as many daughters, than "about the time," and indeed, limits it to the journey from Judea to Babylon. Now the fact that there must be fourteen generations in each of the three classes, and the farther fact that the family of Josiah must be counted as the fourteenth in the first, would suggest such a rendering of *epi*, as would put the birth of his children prior to the removal to Babylon. Now it seems to me that, *epi tes metoikesias Babulonos*, the last clause in the eleventh verse, forms the antithesis of time with "*meta ten metoikesian Babulonos*, the first clause of the next verse. Hence if *meta* is properly rendered *after*, there surely would be no violence in rendering *epi*, *before*—they both govern the same word, *metoikesia*, (removal) the one in the genitive, the

Digitized by Google

other in the accusative. In my judgment, the passage should be translated; "And Josiah begot Jechoniah and his brothers *before* the removal to Babylon. And *after* the removal to Babylon, Jechoniah begot Salathiel" etc.

Again, take Matt. iii, 10, "And now also the ax is laid unto the root of the trees," C. V. Now when one is about to fell a tree, he lays his ax down near the tree, while he prepares to use it.—He wishes, it may be, to lay off his upper garment, to remove the brush, or other obstalces, that stand in his way. All the while the ax lies near by. How, then, should the prepositon, *pros*, which expresses the position of the ax, be rendered? The Common Version rendered *unto*—the Bible Union translates it *to*.—When I was a little boy, my teacher, a Baptist preacher, required me to get this whole chapter, *by heart*, as we used to say, and when I came to the expression, "The ax is laid *unto* the root of the trees," I thought the ax-man was cutting up the trees by the roots. And as we still have little boys and little girls among us, I think this antiquated, uncouth, more than half obsolete "Unto," should be dismissed from service as an intruder not needed by us. Lexicographers and Grammarians deny the old fellow a place in decent and fashionable society—Walker, Johnson, Webster all regard him as out of fashion and contraband. Worcester, in his day did allow the antiquated gentleman to mingle with the superannuated, but Webster charges that he is not of *legitimate* English descent. Murray excludes him from the principal family of English prepositions, while Gould Brown, in his grammar of grammars, admits the decrepit foreigner into the back ground of the old homestead, but then passes him by without any special regard, In my judgment, H. T. Anderson has properly rendered *pros, at*—the ax is lying at the root, etc.

But figures apart; this word, though of very frequent occurrence in the Common Version, is, nevertheless, very seldom employed by modern writers. It is rather singular that the Bible Union should retain it in its stereotyped issue, as if to revive an obsolete term, that never did belong to our mother tongue, and the use of which is by no means demanded by the exigencies of our language. In Acts ii, 38, the Final Committee of the Bible Union adhere so rigidly to the literal, as to give for "*epi toi onomate*," "upon the name,"—a style entirely unsuited

Digitized by Google

to the idiom of our language,—instead of "in the name," or "upon the authority," and yet in the next clause they give *unto* either as the literal rendering of *eis*, or as the best representative that our language could afford. But let us see what is the import of this obsolete, *un*needed term. It is compounded of the negative particle, *un*, and the preposition, *to;* and, etymologically, it signifies *not to*—that is, towards, in that direction, but not yet at the point approximated. Now if this is the sense, in which the Final Committee uses this term, then instead of placing remission of sins *before* baptism, as some contend, it removes it to an indefinite distance beyond that ordinance, and shows that faith, repentance and baptism are just so many steps, not to, but towards the remission of sins, leaving the object aimed at still in the distance. This construction leaves no shade of doubt that baptism is a condition *precedent* of pardon—only one of the steps in approximating the end. But there is one other sense, in which *unto* may be taken. The particle *un*, sometimes had the force of *on*, and, indeed was so written in Anglo-saxon. This I apprehend was the meaning attached to the term by the king's translators; for they sometimes rendered *epi*, *unto*, as in Acts viii, 36, "They came unto *(epi)* a certain water." If, then, *un*, is but another form for *on*, this term may represent *eis* in respect to solids, the surface of which we may get *onto*, but into the body of which, for want of a cavity, we cannot enter. In skating the boys go *onto* the ice, but if, perchance, the ice should give way, they go down *into* the water. So the king's translators may have supposed, that Philip and the eunuch had come *(epi) onto* the water, while sitting in the chariot, and having ordered it to halt in the water, they both stepped down *(eis)* into the stream. But in regard to mental conceptions, from which the ideas of solidity and placidity are necessarily excluded, this distinction is not called for. One may enter *upon*, *onto*, or *into* a state of condemnation, or of salvation. If pardon be the end and object of our course, every step we take in that direction, is *in order to* attain it, the thing itself being in the gift of another. Hence the last act,—that which puts us *into* the possession of pardon, is performed by the donor, and not by ourselves. Prof. Stuart says: "*Eis*, in almost innumerable instances, designates the end and object for which anything is done." Then, in almost innumer-

Digitized by Google

able instances, *eis*, rendered into English, should have force *in order to*. This is the rendering which, in our judgment, should have been given by the Final Committee, to *eis* in Acts ii. 38, instead of the uncouth, obsolete *Unto*. Why did they not retain the familiar, efficient *For*, of the Common Version, or adopt Dr. Hacket's more definite and expressive, *In order to*? Can it be that they preferred to mystify, rather than to elucidate, the passage? We trust they were animated by a nobler motive.

But ere we close, we wish to notice an important feature in the passage, which stands at the head of this article. It is the adaptation of the inspired language to the subject in hand. The inability of human speech to express *precisely* what is intended—nothing more—nothing less—has been the source of much litigation, in all ages and in all countries. The legal acumen, and the professional skill of the profoundest jurists have ever been taxed to invent forms of law, freed from all liability to exception. If they would place all the obligors in a bond upon equal footing among themselves, they say, "*jointly* and *severally*." This form of expression takes away the presumption that would otherwise arise, that the first signer is principal, and the rest securities. In conveying the title to real estate, they say "All and *singular* the premises"—that is, the estate in the aggregate, and the premises in detail.

From this stand-point, we can appreciate the motive that determined Peter, or rather the Holy Spirit, on Pentecost, to adopt that kindred legal form of speech in announcing the law of pardon:—"Repent and be baptized, every one of you," etc. In the original, *Metanoesate*, ("Repent,") is in the plural, and may comprehend *all*, in the aggregate; while "baptistheto," (be baptized), is in the singular, and applies to *each*, in detail. Thus we have here the "all-and-singular" mode of expression, the most comprehensive and the least liable to exception. Had the Apostle used the plural form of "*baptistheto*" instead of the singular, and consequently omitted the distributive, "*hekastos*," then, the command, "Repent and be baptized," *in point of grammar*, would have been fulfilled, if but *three*, instead of three thousand, had repented and been baptized. In Greek any number above *two*, as in English any number above *one* is plural, and hence if both verbs had been in the plural, the obedience of three would have fulfilled the demands of grammar. But when

Digitized by Google

he adds to the plural "repent," the distributive singular, "be baptized, every one," the command requires the entire three thousand as its complement.

The arrangement adopted by the Final Committee; "Repent and each of you be immersed," etc., does, in no way, affect our positions and reasonings as here presented.

A. B. WALTHALL.

RECONCILIATION.

Man is alienated from the life of God through the ignorance that is in him. And all who are reconciled "were sometime alienated and enemies in *their* mind by wicked works." To destroy this enmity and to remove this alienation was the great work of Christ. "God was in Christ reconciling the world to himself." "We pray you, in Christ's stead, be ye reconciled to God."

Plain and simple as the teachings of the Scriptures are upon this subject, they are very frequently misunderstood and misrepresented,—many inferring, either that God was reconciled to man by the death of Christ, or that God needs to be reconciled by man's efforts and prayers.

By no act was God ever reconciled to man, for the simple reason that reconciliation does not pertain to God. Reconciliation is the removal of enmity;—it is, as the Greek term signifies—a *change*—a change from enmity to friendship; from hatred to love. It may be stated in the abstract that God never changes. "I am the Lord, I change not." It may be averred in the application that God could not change from enmity to friendship because he never had any hatred to man,—"But God commended *his love* toward us, in that, *while we were yet sinners,* Christ died for us." No matter how often we change and fluctuate in our emotions and actions, from good to bad, or bad to good; from friendship to enmity or from enmity to friendship, God remains the same, changing neither in his attributes nor affections. True, "God is angry with the wicked every day," not with their persons, but with their conduct. We always love our children, though we are frequently displeased with their conduct. God is the father of the human race. "We are also his *offspring.*"

Digitized by Google

The birds that warble in the groves, the cattle feeding upon the hills, are his *creatures;* we are also his *offspring*, his children, made in his own image. As such he loves us, with an eternal, undying, boundless love. What did God send his Son for? To reconcile God to man? One declaration of the Great Teacher shall answer: "God so loved the world that he sent his only begotten Son." How is this? God sent his Son that he *might love the world*? No! But because he *did love the world!* One assertion of Paul shall confirm it:—"For if, *when we were enemies*, we were reconciled to God by the death of his Son, much more, being reconciled, we shall be saved by his life.

I trust that our brethren, with these facts before them, will not speak of "a reconciled God," of "God's reconciled countenance;" or use any other words which misrepresent God's relation to man. I am sure that there is no danger of their seeking to reconcile God by their strivings and pleadings after the manner of some; for I rejoice that we, as a people, place our steadfast reliance upon the work of Christ as being "finished," although wrong terms may sometimes be used to express it. "Do I now persuade men or God?" Men, to be sure, by the ministry of reconciliation. We do not need to "persuade God"; he has voluntarily done everything, and given everything; not having spared even his own Son, in order that we might be saved. O let us still proclaim the matchless love of God, that man may catch the thrills of his love, and love him because he has first loved us!

The object of this short paper is not to show how the throne of God was affected by the death of Christ. His sacrifice was the *propitiation* for the sins of the whole world. A ransom——an expiation—"made sin for us," that God should not impute our trespasses unto us,—that God might be *just* and the justifier of him that believes in Jesus.

The words reconcile and reconciliation as used in the Old Testament in most cases, convey a different meaning from the one I have insisted upon. The fault is in the translation. I have carefully examined the passages where these words occur, and find that the Hebrew word is used which signifies, not to reconcile, but "to cover over sin, to expiate, to atone, to pardon"; and the Greek word used in the Septuagint has the same meaning;

Digitized by Google

and the apparent exception in the New Testament, Heb. 2. 17, "To make reconciliation for the sins of the people," is no exception in the the original, for there it reads, "To make an *expiation* for the sins of the people. My paper is full.

C. W., Feb. 1867. E. SHEPPARD.

THE GREAT OBJECT OF LIFE.

There are periods in the life of every one who is capable of sober thought, when he pauses in his hurried career and looks about him for his true position. While his fellow men are rushing on with railroad speed, sporting with "the lightning's fiery wing" and by its agency holding converse with the friends far away, he rests a little while from the cares and anxieties of the world, and reflects on the folly and uncertainty of all things belonging to this life. In these sober moments, when he sees that "all is vanity and vexation of spirit," he realizes that it has been beautifully and truthfully said:

"What does not fade! the tower that long has stood
The crush of thunder and the wearing winds,
Shook by the slow, but sure destroyer, time,
Now hangs in doubtful ruins o'er its base,
And flinty pyramids, and walls of brass,
Descend: the Babylonian spires are sunk;
Achaia, Rome and Egypt moulder down.
Time shakes the stable tyranny of thrones,
And tottering empires crush by their own weight."

While he thus looks upon and contemplates the general wreck, he sees that man himself, like all his works, must perish—that he is but a worm of a day—that as a flower of the field so he flourisheth—that he is truly

"Like the snow-flake on the river,
A moment seen then lost forever."

When he has thus looked at himself and his race, and seen that his attributes are sluggishness, feebleness and decay; that the longest life rarely reaches beyond the "three score years and ten;" that broad acres, warm friends, stately palaces, along with all the luxuries and delicacies that wealth affords, can bring no "solid joy and lasting pleasure," he asks, then, *what is the great*

Digitized by Google

object of life? Why are we here at all? Is it merely to glisten for awhile like the butterfly, and then pass into annihilation and be lost, forever lost—buried so deep, and wrapped in slumber so profound, that no sound of archangel's trump shall ever wake us more? No. It would have been a useless expenditure of means to place man here for such a trifling object as this. He goes to the schools of Philosophy, but fails to receive an answer that satisfies the longing soul. He looks into the "Book of nature" as it lies open before him, and while he looks and looks again, and pauses in rapt admiration as "the heavens declare the glory of God, and the firmament showeth his handiwork," still there is nothing in all this to tell him why he was created, nothing to sound forth "the song of man's great immortality." He now turns to Revelation, and there he finds the mystery unfolded. He learns that while the body must go to the ground and be devoured of worms, it is also true that

> "Cold in the grave this perish'd heart must lie,
> But that which warm'd it once can never die."

Not only does he learn this, but also, though the body must decay and return to mother earth, it is destined to be called into life and vigor, that this mortal shall put on immortality, this corruptible, incorruptibility, and death shall be swallowed up in victory. And further, that beyond the confines of this life there are two abodes—the one with God in heaven; the other with Satan in hell—the one a place of happiness, where the wicked cease from troubling and the weary are at rest; the other a place of misery unutterable, where their worm dieth not and their fire is not quenched. He finds that into the one will be gathered all those out of every nation and kindred and tribe and tongue, who have washed their robes and made them white in the blood of the Lamb; into the other, those who know not God and obey not the gospel of our Lord Jesus Christ, who shall be punished with everlasting destruction from the presence of the Lord and the glory of His power. If he wants to know why these are not all in one place and sharers of the same destiny, he is told that the Lord pointed out the ways of life and death respectively, and gave man the privilege of doing the good and living forever, or else the evil and dying that death whose pang so far outlasts this feeble breath, and around which hang such fearful and eternal horrors. And as he gazes upon that glorious City of our God,

Digitized by Google

contrasted with the dismal abode of Satan and his horrid throng, he feels and exclaims:

> "Thrice happy world, where gilded toys
> No more disturb our thoughts, no more pollute our joys!
> There light, or shade, no more succeed by turns,
> There reigns the eternal sun, with an unclouded ray,
> There all is calm as night, yet all immortal day,
> And truth forever shines, and love forever burns."

He sees now that the great object of life is to prepare—not as we sometimes hear, for *death*—but for *life, eternal life,* where Time's metes and boundaries are unknown, when his plowshare no more furrows the cheek, his frosts no more whiten the locks, the weight of his accumulated years no more bends the frame, stiffens the limbs and prepares victims for his scythe, that he may mow them down and cast them into the cold and dreary tomb. As he contemplates all this glory and happiness, he hears the beloved Apostle —from out the loneliness of Patmos, and far away from all the scenes and associations of earth—exclaiming: "Blessed are the dead who die in the Lord from henceforth; yea, saith the Spirit, they rest from their labors, and their works do follow them."— And again: "Blessed are they that do his commandments, that they may have a right to the tree of life, and may enter in through the gates into the City." The blessed, then, are those who die in the Lord; those who die in the Lord are they who do His commands and live in Him, who thus become wise unto salvation, having built upon that foundation which must stand so long as the throne of the great Eternal exists—the foundation of Apostles and Prophets, Jesus Christ himself the chief corner stone. He is now prepared to turn his eyes within and examine his own heart, and see what progress he is making, how stand his chances, should his time of probation be brought to a close and he be summoned before the august tribunal of the Universe.

He looks around him upon the kingdoms and empires of earth, with all their pomp and show and vanity; and here he sees little else save host encountering host in deadly conflict, thrones and empires crumbling to pieces beneath those who have reared them, and man, with all his works, involved in the general wreck. He turns to the church of the living God, and there he finds a kingdom which is to stand forever, and flourish in immortal youth when the kingdoms, empires and republics of earth have long been buried beneath the general ruin. The Lord of glory is the leader

Digitized by Google

of this blessed host—its standard is the "Lone Star of Bethlehem"—its motto, "Glory to God in the highest heaven, on earth peace, good will to man." Its prize is not the crown of an empire, that may adorn the brow for a day or a year and then be lost forever; but a crown of fadeless glory, as enduring as the ages of eternity itself. The heralds of the cross are sent forth to enlist *soldiers*, not *cowards*, for the whole war, whether that be a year, a decade, or a century.

"He wants no cowards in his bands,
They will their colors fly;
He calls for valiant-hearted men,
Who are not afraid to die."

But are all who enter the Lord's army valiant soldiers, ready to give up all things, yea, even life itself for their Lord and Master? If so, how comes it that yonder temple where once the meek and lowly Jesus was worshiped, is so desolate now, the flock scattered, the shepherds gone, and wolves holding high carnival over the wreck? Why do we see that man who once took you by the hand, looked you in the eye and called you brother, now frequenting the haunt sof sin, and reveling with the enemies of God? Why do we see that *Christian* father and mother engaging in the social game, and the *Christian* son and daughter in yonder ballroom, and, like those who professedly belong to the kingdom of darkness, all aglow with joy and delight as they "trip the light fantastic toe," to the sound of soul-stirring music? They have doffed the heaven-provided armor, thrown away the old Jerusalem blade, and given the field to the enemy of souls, forgetting the words of the Savior: "Whosoever will save his life shall lose it, and whosever will lose his life for my sake shall find it."

But here and there, along the pathway of life, he sees, from the raw recruit to the war-worn veteran, many who are pressing toward the mark for the prize of the high calling of God in Christ Jesus. Their hope is sunward, their course is onward; and clad in the heavenly armor, right valiantly do they battle for glory and eternal delights. They know that a few more weary days and the toils of life will be over, the race run, the battle fought, the victory won.

They know, that having fought the good fight, and finished their course with joy, they can look upon death as a welcome visitor, a messenger kindly sent by their Father to announce to them the sweet invitation, "Child, your Father calls, come

Digitized by Google

home." And such a home! And how radiant with beauty are the pages of Revelation, that point them to that City, whose lofty domes and glittering spires are as fadeless as the glory of God. Fondly and with delight do they read and think of those flowers that never wither—trees forever verdant—and fields eternally fair; of cloudless skies, genial climes, pleasant breezes, living fountains, as lasting as their great Author who sits enthroned in light. As they look upon the holy city, the New Jerusalem, descending from God out of heaven, adorned as a bride for her husband, and know that this is the home of the "sainted dead," they feel and know, that there, indeed, "a thing of beauty is a joy forever." And now do they love the beautiful—not the beautiful of this sin-cursed earth where there is so much to mar and destroy—but the beautiful home above, so bright, so pure, so joyous. There they shall meet those lovely forms and smiling faces, so dear, and so closely entwined about their affections, and they, too, will be fadeless flowers. Without this bright prospect to cheer them through the walks of life, this world with all its fair fields, pleasant groves, fragrant flowers, quiet meadows, murmuring, laughing streams, green, extended plains, bright and peaceful heavens, would possess but few charms for them.

"Who ever looked upon yon starry spheres,
Which brightly shine from out the dark blue sky,
Nor called to mind the friends of other years,
The hopes, the joys, the transient smiles and tears,
Gushing from out where buried memories lie,
And waking the full heart to highest ecstasy.

Can we forget departed friends? Ah, no!
Within our hearts their memory buried lies;
The thought that where they are we too shall go,
Will cast a light o'er darkest scenes of wo;
For to their own blest dwelling in the skies,
The souls whom Christ sets free exultingly shall rise."

J. A. M.

Set a seal upon thy lips, and guard thy heart with the same watchfulness as the ramparts of a city.

No man can avoid his own company, so he had best make it as good as possible.

Digitized by Google

ABOUT INFANT BAPTISM.

In a late number of the *Archives du Christianisme*, a Protestant journal of Paris, the editor, in answering certain complaints addressed to him by a Baptist minister of France, takes occasion to say, in special reference to the exclusiveness of Baptists, "Thus we do not think we exaggerate when we say that the *characteristic idea* of the Baptists is *pushed* by these to *consequences* that are *sectarian*. And our opinion will have a particular weight, when it is understood that we are not advocates of the baptism of infants. In our view, the *principle of believers' baptism* (we speak not now of the question of form,—immersion or aspersion) *has the future for it;* and it is, in a special manner in the true course and current of the Free Church."

This remarkable expression so freely and so fully made by M. Byse, editor of the *Archives*, deserves to be noted. To give it a proper appreciation, we must state the position and character of this journal and of its editor. The *Archives* was established some fifty years ago, and for some forty years of its existence was edited by the venerated *Frederic Monod*, whose name is known and loved as far as believing Protestantism extends, as one of the most eminent of the evangelical preachers and theologians of France, of our age. It was established to represent and advocate the cause of the Free Churches of France, that originated through the efforts of the *Monods* and likeminded men, who were turned, through the influence largely of Robert Haldane, from the rationalism and the formalism and spiritual death of the Protestant *state* churches of France and Switzerland, to a living and true faith and church. These were the men, who in France labored for the same ends, and with the same spirit as did D'Aubigne, Malan, Gaussen, and others, in Geneva. As they could accomplish nothing in the *National Protestant* church of France, like their friends in Switzerland, they formed *free* congregations; and now represent by far the very best,—the most orthodox and pious part of French Protestantism. This journal is under the control of a *committee*, in which are yet three of the *Monods*, and other prominent ministers of the Free Church of France. By these the editor is chosen; and in announcing the name of M. Byse to the public as chief editor, they stated that they had found in him what they

Digitized by Google

desired, "a man, pious and enlightened." So much for the *Archives* and its editor. It is of course to be presumed, that the sentiments of the chief editor were well known to this eminent committee, that selected him for this responsible post.

The French Protestant Churches, founded by Calvin and his co-adjutors, have ever been Pedo-baptist; and so these Free Churches continued to be, which differed and separated from the National churches, not on this point, but on the question of a true Biblical faith, as opposed to Rationalism, and of a true, living, spiritual Christian life, as opposed to a dead formalism. Is it not remarkable, then, that the editor of the *Archives* should thus, so unhesitatingly and so fully declare himself against Infant Baptism? There is in the statement of M. Byse, something that especially arrests our attention. He states distinctly, that he is no advocate of the baptism of infants;—that the baptism of believers has the future for it, and that it is in the true current of the Free Churches,—that is, that believers' baptism represents the true spirit and principle of the Free Churches of France. These are important points, clearly and distinctly enunciated;—let us study them.

Here is a prominent minister, a responsible, representative editor, accredited by his compeers,—themselves men of eminence and piety,—as a man of "piety and enlightenment," in a church for three hundred years Pedo-baptist in its creed, a church founded by Calvin, and famous in the history of Protestantism;—for, although these are *Free* churches, still they hold themselves in every respect to be, and are, historically and essentially, the descendants of the church of Calvin, of Beza, and of Farel, of the Huguenots of old, just as the Free church of Scotland is proud of its historical descent from Knox and the early Presbyterians of Scotland;—here we repeat, is a minister, in such a place, without let or hindrance casting away Infant Baptism, and announcing that "the future belongs to believers' baptism"! Did this come from a man of disorderly theology, and of eccentric life, who is responsible to no body, and is his own church, as is Mr. Beecher of Brooklyn notoriety; for whom nobody outside his own conventicle theologically or ecclesiastically is responsible, and about whose opinions no one cares, it would excite surprise in no body. The utterances of rationalists, or of clerical Knights-errant can count nothing with us in the measurement of the progress of

Digitized by Google

truth; the voices of the faithful,—of the true beleievers alone, can here be taken into the account, and such, we rejoice to say is the significance of the example before us. Hence it is, that we rejoice and thank God!—hence it is, that we believe and know that truth is advancing apace.

It is not long ago, that for a minister, and indeed for a private man, in a Pedo-baptist church, to reject Infant baptism, was rebellion against his church; was severance from it; was to become a Baptist and a sectary, if not a heretic. Then, Infant Baptism ruled with proud dominion. That day in the Protestant world has passed,—and as M. Byse declares, has passed forever, for "the future," he says, will not belong to it. In the past, Infant membership and Infant baptism, was held to be an essential element in the organism and life of the church,—its hope and strength, and an accepted sacred dogma of its creed. To deny this, Luther and Melanchthon declared was "a damnable heresy;" and it was visited over all the Protestant world by the dungeon and the sword. Up to our own day, as in certain German Provinces, where Lutheranism reigns, the ancient laws against Anabaptists have been executed against our Baptist brethren, by *Protestants*, urged on by *Protestant*—and that too, *rationalist*—preachers. The noble Oncken, one of the best men in the whole German land, has been more than once imprisoned because he was a Baptist; and so also many others. Pedo-baptism has been tyrannous and cruel. Its past is dark with persecution, and stained with blood;—"the future shall not belong to it."

The signs of the passing away of Infant Baptism in Protestantism are many and various. One after the other of its old foundations, once so cherished and so potent, is given up. Passages of Scripture, that were once regarded invulnerable proof-texts are no longer cited,—at least not by men of intelligence, who have a reputation to sustain or to lose. Who now, but a bewildered, fanatical, dreamy highchurchman, would dare to brave the scorn of the religious world, by maintaining, as did the Protestant Pedobaptist Fathers, the ability of infants to believe? Who would venture to repeat *now* Melancthon's proof to this point, by citing the case of the "babe leaping in the womb" of his mother, at the salutation of Mary? The old, venerable argument of circumcision, long thought all-sufficient, has long since been declared utterly fallacious by many of the most eminent Pe-

Digitized by Google

dobaptist theologians; and many of the most renowned of these have shown that the passage about "the sanctification of the children through the parents," 1 Cor. vii: 14,—such a favorite of old in the argument for this rite, is really a clear proof of its non-existence in the apostolic day. And so of all the special arguments and passages; one by one they have been exploded and abandoned by the defenders themselves of this institution. And beyond all this, which is the saddest of all trials, and the saddest blow, to the Pedobaptist churches, many of their greatest theologians and standard writers, have boldly announced that no foundation is furnished for this ordinance in the word of the New Testament; and that historically it was unknown in the apostolic church. All over the European Continent, this has been declared in high places, and put in permanent form in standard works,—Commentaries, Ecclesiastical histories, religious Encyclopedias, theological journals, and in other theological works. It was embodied, in an English form, in *Kitto's Encyclopedia;* it was unhesitatingly avowed not many years since in the *North British Review* from high places in the Scotch Presbyterian church; it has been loudly so declared in our land. Indeed every argument for this institution has been met and exploded by the defenders of it themselves. And we may moreover, add, that all this is true not simply, nor in any peculiar manner, of rationalistic writers, but of those of the most orthodox faith in the Bible. This gives it a very special force. All this has made fearful inroads into the ancient reverence for and faith in this institution.

The very wide-spread neglect of the baptism of infants and children, in the Pedo-baptist churches, is notorious, and has long been a serious affliction to the old guardians of this dogma. The authoritative ecclesiastical assemblies, again and again have called the attention of their churches to this sad abandonment of what was once so sacred to them, and have urged with strong appeals *reform*,—evidently with little result. Men everywhere are more and more losing faith in an institution so absurd in the light of the scripture; an institution that simply drags into the church flesh and blood without knowledge, will, or faith; that assumes to *force* humanity into the church; cruelly rejects one new born unoffending babe for no sin of its own, but that is in itself every way as good as any other, because of the irreligion of its parents, and accepts another for no virtue of its own, and that is in itself no better than any other infant, because of the piety, real or suppo-

Digitized by Google

sed, *of its* parents. And all this assumes to be a part of a *spiritual* religion, of the kingdom of Christ on earth! Men are more and more seeing the absurdity of all this,—and hence the increasing neglect of it. On the other hand, the remarkable growth of the idea of believers' baptism, is so evident a fact that,—looking at the rapid decrease of the one and the rapid increase of the other, and carefully noting and studying the causes of this double fact, we may well justify the declaration that "the future belongs to believers' baptism."

But an inquiry into the reasons why "believers' baptism," as says M. Byse, "is in the current of the *Free* churches," will not only open important questions to us, but still further strengthen the conviction expressed at the conclusion of the preceding paragraph. Why then is it, that a baptism preceded by faith and not infant baptism, "is in the current of the *Free* Churches," in harmony with their principle and life? We shall try to answer this.

There are three special characteristics that distinguish the Free French churches of France and Switzerland. First, in opposition to rationalism or liberalism, it is a firm acceptation of the word of God as of divine inspiration and authority, and as the supreme law of faith and conduct. We do not mean to say that such an acceptation of the word of God is not found elsewhere, even to a good degree in the *National Church* of France and of Switzerland; yet in the latter a vast amount of rationalism prevails, but in the Free churches,—none. These hold the Bible as all true orthodox believers do. The great thought of supreme reverence for and submission to the *Divine* and to the *Divine* alone, to the rejection of the *Human*, has received a peculiar eminence and a peculiar force in these churches. Now if the law of God in the New Testament enjoined the baptism of infants, there could and would be no hesitation for a moment to receive it reverently in faith and practice among them. But as evidently no such law exists, and all the support for the dogma and practice rests on inference, and difficult and doubtful interpretations, that have all been long since rejected,—such men as the intelligent editor of the *Archives*, are very naturally led to declare their rejection of this institution. *Being bound by no creed but the Bible*, but accepting this as a supreme law,—must sooner or later lead to just such a result; for the Bible and the Bible alone, can not be harmonized with Infant Baptism, which has its support in human creeds.

Digitized by Google

In the second place, a peculiar characteristic life-principle of these Free Churches is, that men become children of God only by faith in Christ Jesus;—that is, they insist upon a true *conversion* to God as essential to acceptance with God and fellowship in the kingdom of Christ, with all the blessings of justification and "an inheritance among the sanctified by faith in Christ Jesus." The realization of this was the great awakening power, brought about through the instrumentality of Haldane, that rescued those young theological students of Geneva, who were sunk in unbelief and carnal security, of whom the world has since heard, as D'Aubigne, the Monods, Cesar Malan, Gaussen, Bost, and others. Now this great vital truth of the New Testament is totally irreconcilable with the doctrine of the membership and baptism of infants, and must render it, when rightly apprehended, null and void; for this institution fills the church with persons who have come in on the mere claims of flesh and blood relationship,—of a relationship to man and not to God; in fact, who have been brought into the church without any act of their own at all. These good men have seen the fearful work of infant baptism in Christendom, how it has filled the churches with unconverted men, and broken down all barriers between the church and the world.—Nor have they failed to see what we all have seen and known, and that is, that where even churches, yet holding to this institution, have insisted on a converted membership, infant baptism has also been made utterly null and void; that is, it has with such lost all its meaning and value since it does not introduce into the church. For does not the world know the extreme inconsistency and absurdity of the position of such churches in this respect?—they baptize the child, and then in mature years, in spite of such baptism, treat the person as unconverted, as *not* of the church, as *not* in Christ; but labor to bring him to conversion, and then talk of his joining the church! Infant Baptism and infant membership, though in the creed, are utterly ignored! It is in this respect then, too, that "believers" baptism is in the true current of the Free Churches. The great conflict for a *converted church*, must be fatal to infant baptism.

Finally, the world has long since seen how close the alliance has been between secularized State churches,—this unholy union of the temporal and the spiritual, and infant-baptism. Melancthon saw this and earnestly pleaded for it, and rested upon it the right and duty of the temporal prince to punish the rejecters of

Digitized by Google

this institution. Where men become members of the church only by conversion, and by their own free choice and will, the creation of National churches, of National religions, of such a union of the secular and the spiritual as the Pedobaptist world, Catholic, Greek and Protestant, exhibit, is almost, if not altogether impossible; practically it *is* impossible. With Pedobaptism it is easy. Now, one great principle of these Free churches is, freedom from State control. They have seen and well understand the terrible consequences of such an alliance; it is a question of constant discourse. From this direction, then, also, they have learned to see that the principle of the Free churches demands a Christian membership resting upon a personal, independent, conversion and consecration to God; and therefore M. Byse may truly say that not infant baptism, but "believers' baptism, is in the true current of the Free churches."

C. L. L.

PROPHECY.

V.

ITS HERMENEUTICS AND APPLICATION.

In no department of the whole range of Biblical Literature has exegetical labor been bestowed with greater assiduity or rewarded with smaller success, than upon the Hermeneutics of Prophecy—the interpretation and exposition of the unfulfilled predictive portions of the Scriptures. And yet it may be confidently affirmed, that although some degree of obscurity inherently attaches to prophecy, there is really no insuperable difficulty in ascertaining what are the grand, controlling principles of hermeneutics, adequate, at least, to the evolution of its true outline, if—with an eye single to faith and a mind unbiased—we have due recourse to the great Depository of Divine Truth, in the light of lessons learned from the developments of providence in ages past. For surely the key which has heretofore been found so exactly to unfold the prophecies already fulfilled, is that which will, and can alone, satisfactorily unlock the treasures of prophecy yet unfulfilled. And that the system thus educed, is in *general*, what is termed the *natural, rational, literal* or *grammatical*, as opposed to the *quid-libet quo-libet* scheme known as the "spir-

Digitized by Google

itual" or "spiritualizing," "the Metaphysical," "Dogmatical," "Typical," "Mystical," "Emphatical," "Philosophical," "Traditional," "Transcendental," "Ultra literal," "Ultra figurative," "Swedenborgian," "Denominational," or any one of the divers other hermeneutic nostrums and private interpretations, there cannot be the shadow of a doubt.

In proof of the exact manner in which prophecy (and especially that of a mere verbal character) has received the most complete and minute fulfillment upon the *literal* or grammatical principle, in times past, we need only appeal to the faithful historic record of the rise and fall of certain cities, countries and empires, as compared with predictive announcement concerning them; and it will be observed that Providence has endorsed this principle of exposition in the most complete and satisfactory manner. Of this literal and precise fufillment of even the minutiæ of prophecy, we also have the most incontestible proof in the exact manner in which the minute account of the predictions of the prophets concerning many incidents in the life and death of the Messiah, as recorded by the Evangelists, was fulfilled. Let the following short collation in relation merely to one or two topics testify in behalf of the genaral principle of literal accomplishment.

PREDICTION.	FULFILLMENT.
The Lord himself shall give you a sign: behold a virgin shall conceive and bear a son; and shall call his name Immanuel.—Is. vii. 14.	Then Josephtook unto himself his wife and knew her not till she had brought forth her first-born son . . . this was done that it might be fulfilled which was spoken by the prophet. . . . —Mat. i. 22, 25.
And thou Bethlehem Ephratah, out of thee shall He come forth unto me that is to be ruler in Israel. —Mic. ii. 2.	Now when Jesus was born in Bethlehem of Judea, . . . behold there came wise men . . . . saying, where is he that is born king of the Jews?—Mat. 2. 1, 2.
Rejoice greatly, O daughter of Zion, shout, O daughter of Jerusalem! behold thy King cometh unto thee. . . . lowly and sitting upon a colt, the foal of an ass.—Zech. ix. 9.	And they brought the colt to Jesus, and He sat upon him; and they that went before and they that followed cried, saying, "Hosanna! blessed is He that cometh in the name of the Lord." Mk. 11: 7.
All that see me laugh me to scorn; they shoot out the lip, and laugh me to scorn, saying, he trusted in the Lord that he would deliver him; let him deliver him, seeing he delighteth in him.—Ps. xxii. 7, 8.	And they that passed by reviled him, wagging their heads and saying, . . . "If thou be the Son of God, come down from the cross. He trusted in God; let him deliver him,"—Mat. 27. 39.
I hid my face from shame and spitting.—Is. l. 6.	Then did they spit in his face and buffet him.—Mat. 27: 67.

Digitized by Google

He was oppressed and he was afflicted, yet he opened not his mouth. —Is. liii. 7.	And when he was accused of the Chief Priests and Elders, he answered nothing.—Mat. 27: 12.
He was despised and rejected of men.—Is. 53: 3.	Away with this man, and release unto us Barabbas. . . . . crucify him.
And I said unto them, "If ye think good, give me my price, and if not forbear." So they weighed for my price thirty pieces of silver. —Zech. 11. 12.	They covenanted with Judas Iscariot for thirty pieces of silver.—Mat. 26: 15.
And the Lord said, "cast it unto the potter."—Zech. 11. 13.	They took counsel and bought the potter's field, to bury strangers in.—Mat. 27: 7.
They gave me gall for my meat, and in my thirst they gave me vinegar to drink.—Ps. 69. 21.	They gave him vinegar to drink mingled with gall.—Mark 15: 27.
He was numbered with the transgressors.—Is. 52. 12.	With him they crucified two thieves, the one on his right hand and the other on his left.—Mark 15: 27.
They pierced my hands and my feet. Ps. xxii. 16.	Except I see in his hands the print of the nails, and put my hands into the print of the nails, I will not believe. Then said Jesus, reach hither thy hands and behold, and be not faithless but believing. —John 20: 25 – 27.
They parted my garments among them and cast lots for my vesture. Ps. xxii. 18.	Then the soldiers took his garments and made four parts—to every soldier a part, and also his coat. Now the coat was without seam, woven from the top throughout. They said therefore among themselves, let us not rend it but cast lots for it—that the Scriptures might be fulfilled. John 19: 33.
He keepeth his bones: not one of them is broken.—Ps. 34. 20.	But when they came to Jesus, and saw that he was dead already, they brake not his legs. . . .that the scriptures should be fulfilled.—Jno. 19. 33.
And he made his grave with the wicked, and with the rich in his death. Is. 52. 9.	When the even was come, there came a rich man named Joseph. . . . . He went to Pilate and begged the body of Jesus; and laid it in his own new tomb. —Mat.. 27: 57–60.

Now most evident is it from this simple exhibit that if the figurative, spiritualistic, mystical system be the true one, then Christ has not yet come!! for these prophecies have not been in any way figuratively, but altogether literally fulfilled.

It might well be supposed that such exact and complete accomplishment of plain verbal prophecy would afford to the cotemporaries of Jesus of Nazareth the most incontestible proof that he was the promised Messiah; but the scribes and lawyers found it not at all a difficult task, by means of the same spiritualizing,

Digitized by Google

figurative system of interpretation, now so generally in vogue, to so mystify and misapply these predictions as to show him up as an impostor and a malefactor! Most confidently did the Jews look for a great Deliverer at the period of the first advent; but they entirely overlooked those prophecies—however numerous and explicit—declaring that they must first undergo dispersion, before he would come in his glory, and enter upon the government of his kingdom in its new phasis.

But if literal fulfillment is the prominent characteristic of prophecy heretofore fulfilled, does not the same principle dictate the rule of interpretation for prophecy of the same general character, yet unfulfilled! If the events of the Redeemer's life of humiliation were so exactly fulfilled on the principle of literal exposition, according to the sure word of prophecy that went before, why should not those of his exaltation be just as literally and truthfully fulfilled? If he was literally born at Bethlehem, and literally ascended from Olivet, why shall he not just as literally so come to Olivet on the clouds of heaven in like manner as he went up? What reason can be logically assigned for the application of the literal principle in the one case, and the mystifying, spiritualizing system in the other. Altogether evident is it indeed, from every consideration, that the only system of hermeneutics that can reliably unfold the arcana of unfulfilled prophecy is the key that has so successfully unlocked the door to prophetic revelations already accomplished—the "literal system," as it is generally styled. If Christ's throne be merely spiritual, as some contend, then consistency requires that the Scriptures announcing his birth, his sufferings, and his death be so construed as to make them merely spiritual and unreal too!

Let it be conceded by the mystic spiritualizer that the Lord does actually design doing what is claimed by the more literal interpreters, for Jerusalem, Judea, and the Jews—I ask what plainer language could have been used than that by which the Holy Spirit has indicated these matters?—and surely they are not at all impossible, unreasonable, or improbable. If the various matters predicted in the concluding portion of the Book of Zechariah, as attendant upon the advent of Christ, must be spiritualized, as is maintained by so many commentators, what kind of prophecy can possibly be literal? Indeed, such spiritualization of Jehovah's language absolutely deprives him of

Digitized by Google

the power of communicating anything whatever of a literal character.

Has mighty Tyre become a place for the spreading of nets?—Has Judea been desolated, Jerusalem overthrown and the Jews led captive amongst all nations? Did the Lord really mean that Jerusalem should be encompassed with a trench? and does authentic history verify the truth of these predictions? Then why may not Mount Olivet be really cloven asunder? Was it easier for Titus to surround the city with his entrenchment than it will be for Him who made all things, to cleave the mountain in twain? If Moses could strike the rock in mount Horeb and cause the gushing stream to rush forth, and follow the Israelites in their devious wanderings through the desert, is it too much to believe that the Lord Jesus will smite Mount Olivet and cause the healing flood of living waters from Mount Moriah to flow through its cloven base. Did the Shechinah manifestation overhang the Tabernacle of old as a pillar of cloud by day and of fire by night, and shall not the Holy City, in the "latter day" be impended by the same cloud of glory in the form of an immense tent or canopy, as foreshown by the sure word of prophecy!

If such plain verbal prophecies be not fulfilled literally, what is the value of prophecy in proof of the inspiration of the Scriptures? If they be not literally fulfilled, well may we excuse the sceptic for stigmatizing the Bible as "an enigma, a fable, a myth"! To refute the arguments addressed from prophecy by the primitive preachers of the gospel, in proof of the Messiahship of Jesus, the Nazarene, on the present recognized interpretation, was indeed a task easily performed by the cabalistic scribes, pharisees and lawyers; and will serve to explain the slow progress of the gospel among them; and on just such spiritualizing principles does the infidel of the present day allege the atonement to be "a dream," and all the Christian system "a fable." And the truth is—if it must needs be confessed—that there is not a single prediction, doctrine or fact in all the range of revelation—not even excepting the crucifixion itself—that may not be mystified and spiritualized into a mere nullity, by precisely the same species of interpretation and construction as that by which the Scriptures declaring the restoration of Israel and the glorious events connected with their restoration are construed by the allegorizing expositors.

Digitized by Google

But let it be constantly borne in mind that prophecy is not all of one and the same style, kind, and character. Future events are sometimes indicated by types and symbols, and sometimes by parables and visions, as well as in plain terms of ordinary verbal communication. Now if the literal principle of construction be indispensable for the interpretation of plain verbal prophecy, just as necessary is the figurative for visionary, typical, metaphorical prophecy. But each in its proper place. It is just as injurious to apply the literal system to symbolical prophecy, as the figurative to plain verbal prophecy. Hence the importance of rightly dividing the word—duly discriminating between the literal and metaphorical, so as to know what principle of hermeneutics to apply in unfolding its true meaning.

Symbolical prophecy, like that which characterizes Book of Revelation, must, of course, be figuratively understood: but ordinary verbal prophecy, like that of the concluding chapters of Zechariah—which is merely history penned in advance—must be construed as literally as common sense and consistency will allow. Nor can any system of exposition be reliable that does not recognize the typical character of some portions of prophecy and the double fulfillment of others—which, however, liable to abuse, is certainly a principle of divine appointment. And that prophecies coming under this rule of construction are liable to perversion, is candidly admitted (as what oracle of Truth is not?); but what of that, if heaven so ordains! Has not the Righteous Judge of all the earth a right to order as he lists! We find figurative language mixed with the literal throughout the Bible, and indeed in all books in all languages, and hence their universal liability to misconstruction.—But because certain denominations of spiritualizers mystify the bread and wine and water of the ordinances of baptism and the Eucharist, and carnalizing Romanists, on the other hand, construe literally the Savior's figurative expression in relation to his body and blood, is there therefore any insuperable difficulty in distinguishing the figurative from the literal!—Our gracious Creator has certainly endowed every human being with such a measure of discrimination as will enable him so far to distinguish between literal and figurative language as to avoid any serious error. Is it saying too much to affirm that the Bible is so written that in the main any one can so understand it or misun-

Digitized by Google

derstand it, as he lists—so fearfully and wonderfully are we made' and so wondrous a book is the Bible.

But though contending for the general prevalence of literal construction whenever admissible—as it so generally is—yet it is not maintained that this key must be universally employed. And besides, a literal *literalism*, in all cases, is not even maintained by the radical "Futurists" themselves. And figurative interpretation is, confessedly, indispensable to the correct interpretation of figurative prophecy. A wide distinction must always be made between direct verbal prophecy and the figurative style. And it must ever be borne in mind that the literal and figurative styles are often blended in the same passage. It is an egregious blunder to allege, as is sometimes done, in cavil, that the literal system of interpretation is at all averse to the true spiritual exposition, application and enjoyment of prophetic composition. Quite the reverse is the fact.

By such an inculcation of the "literal system of exposition," is not by any means to be understood its application to the symbolical, the typical, or the figurative, tropical prophecies, but only to the ordinary, plain, narrative styles. To interpret these literally, would be just as improper and injurious as to interpret literal prophecies figuratively, or spiritually—so called. To lay down an exact canon for the interpretation of symbolical or visionary prophecy, may fairly be classed on the category of impossibilities; but yet equally true is it that the difficulties in the way of the interpreting of plain, direct, narrative predictions, are mainly of our own creation.

"Literal interpretation," as Dr. Duffield well remarks, "does not reject the tropes of speech and rhetorical embellishments of style, but interprets the meaning of the prophet always by the same rules of exegesis that would be applied to the same kind of composition."...."The literal interpretation," says the same accomplished expounder of prophecy, "carefully searches for the great leading theme of prophecy which gives shape, character and import to the entire system; and applying them to the rules of philosophical and Biblical exegesis, the principles of grammatical interpretation and construction, determines whether they are to be interpreted literally or allegorically."

The Holy Spirit has seen fit to deliver some portions of the prophetic word in language highly symbolic, others by types, others in the adornments of figurative style; while other portions

Digitized by Google

are conveyed in the plainest alphabetical style. But it is generally very easy to discover the particular style, and apply the principle of interpretation accordingly. For, in most cases, the observant reader, at all conversant with prophetic diction, intuitively perceives whether the expression is literal or figurative. And if a literal construction involves an absurdity, or in any way transgresses the dictates of common sense, or other oracles of Revelation, the figurative system of interpretation must, of course, be adopted—but only *ex necessitate rei.*

"It is a cardinal rule, however, that the literal meaning is never to be abandoned without evident reason or necessity. The sense afforded by a cautious and critical examination of the terms of the passage, and an impartial construction of the whole sense according to the known usage of the language and the writer, is the common rule of all rational interpretation"—as Dr. J. Pye Smith well remarks.

Because a portion of the prophetic record has been delivered in metaphorical language, and, of course, requires to be metaphorically construed, the mystical interpreter imagines that he triumphantly answers the literalist by requiring him in all cases to apply the literal rule of interpretation. But how absurd the requirement! When Christ says of Jehovah, "My Father is an husbandman," and of his disciples, "Ye are the branches";—of the loaf, "This is my body;" and of himself, "I am the vine," "the door," "the shepherd," "a rock," &c., surely none but the blindest enthusiast, steeped in the dye-stuff of some darling error, could insist on a literal construction of the terms! That all such passages, therefore—involving as they do when literally construed, an absurdity, not to say impossibility—should be understood figuratively, of necessity, is self-evident. The strict application of the literal principle to figurative, topical, or visionary prophecy, would be almost as absurd as the ultra figurative principle to plain verbal prophecy.

It is very justly remarked by Prof. Stuart, that "it is one of the plainest and most cogent of all rules of hermeneutics, that every passage of Scripture, or of any other book, is to be interpreted as bearing its plain and primary and literal sense, unless good reason can be given why it should be tropically understood."—According to Vitringa, "It is an unerring canon, and of great use, never to depart from the literal meaning of the subject mentioned in its own appropriate name, if its principle attributes

Digitized by Google

square with the principles of the prophecy." Hooker holds it for a most infallible rule in expositions of Scripture, that when a literal construction will stand, the farthest from the letter is generally the worst." And Ernesti goes so far as to say, that "theologians are right when they affirm the literal sense to be the true one;" but this, of course, must be understood as implying the limitations and restrictions as above expressed. It is generally assumed that when a portion of a prophecy is construed metaphorically, *all* of it should be similarly interpreted; but for a conclusive refutation of this notion, see Ps. 22, and a great many other portions of the Scriptures, where the literal and figurative are intermixed so promiscuously.

It is a fact so obvious as scarcely to need a remark that a large portion of the prophecies relating to the times and seasons of the ages to come are entirely insusceptible of any other than a literal interpretation, without such a violent wresting as to outrage all propriety. It was precisely by such a process of perversion as that practiced by many spiritualizing anti-millennarian scribes that the lawyers and scribes of old, disallowed the claims of Jesus of Nazereth to the Messiahship. And indeed, no phraseology whatever can be made so definite and strong that the truth designed to be set forth cannot be *spiritualized* away by the emasculating sublimations manipulated in the laboratory of the hyper-metaphoric school, whose cardinal maxims seem to be that the Author of eternal truth never means what he says. J. T. B.

THE OLD SHEPHERD OF NEWBIE HOPE.

Our readers, we know, will appreciate the following beautiful picture of the simple and earnest piety of the shepherds in the heather-clad hills of Scotland. We take it from the London *Christian Times:*

"Eighty years ago, Robert Scott, a youth who herded sheep upon the braes of Rankel Burn and Teema, was returning homewards from the Edinburgh cattle-market. It was the high tid eof summer, the days were warm, and Robert, whose pastoral cares had deprived him of sleep for two nights, was worn and weary. Leaving Edinburgh four-and-twenty miles behind him, feeling glad that he was among the Border hills again, and looking at

Digitized by Google

the crystalline water of Haystoun Burn which wimpled past him, he sat down on the braeside, pulled off his shoes and stockings, and indulged in a foot-bath. It was early in the afternoon when he did so; he fell asleep and when he awoke the gloaming was creeping up the glen. Robert girded himself for the long homeward journey that was before him. Now leaping over some feeder of the stream, now stepping cautiously where a well-eye displayed its treacherous green, he soon stood upon the top of Newbie Hope. Gray and dim the hills of Yarrow rose up before him, and these must be crossed before he descends into the grassy shaws of Ettrick. But grayer and more darkly rose the mist from the hollows of Quair water, and stayed the young shepherd in his descent of the southern side of the Hope. Footpath there was none; there was no light, no sound to guide him on his way. Loudly and long he hallooed, until his call was answered by the baying of a dog. "Some shepherd lives hereaboots," he said, and went in the direction of the sound, still continuing his shouting. He had not proceeded far when a collie dog placed its paws on his breast, and greeted him with a welcoming whine. He shook the dog off, and, following it, came upon the body, apparently lifeless, of an old man half hidden in the tall heather. After many efforts, Robert succeeded in rousing the man from his lethargy—the dog all the while jealously watching the movements of the youth.

"Hoo gangs the time?" said the man as he opened his eyes; "is it morning, or is it nicht?" When the question was answered, he continued, "My laddie—for I ken you're a laddie by your speaking—had it no been for you, wham God in his gracious providence has sent to the hillside this nicht, as He sent the ravens to the prophet, Watty Brydon wud hae closed his een upon the howes o' Yarrow for evermair. But gie me your airm, my laddie, and come your ways wi' me, and tak' the shelter o' my roof for ae nicht."

Robert consented; and the old man, as if by instinct, passed on towards his shieling. They entered the humble abode, a plentiful supply of peats was flung on the smouldering embers, and the little iron "cruisie" was lighted. Robert took his seat on the "lang settle," and the old man sat down beside him.

"An' whaur may ye bide when ye're at hame, my laddie?" asked Watty.

Digitized by Google

"At Rankel Burn," was the answer.

"Ah, my laddie, I ken it fu' weel. Fifty years ago I took my Jeanie frae the Clear Lochs to Ettrick Mill, and made her my ain; and thirty years ago I laid her, that was a' the warld to me, aneath the mools o' St. Mary's kirkyaird. But I dinna speak repiningly—the Lord giveth and the Lord taketh, and blessed be his name. Open the kist ower there, an' tak' oot a wee black-boarded buik that ye'll see on the tap o' my Sunday plaid."—Robert having executed his order, the old man continued—"That's my ain an' anely buik; it has been my bosom friend in a' my joys an' sorrows; it was my faither's constant companion—and, when my grandfaither was hunted like a paitrick on the mountains, in the days o' sainted Renwick and Cameron, he row'd it in his plaid, an' keepit it aboon his heart. But ye mustna' open it withoot prayer. When ye sit doon to your breakfast or your denner, afore ye taste what's set forenenst ye, ye ask for God's blessin' on it; an' wud ye sit doon tae feast upon the very manna o' heevin withoot thankin' Him wha sent it?"

The youth and the aged man knelt upon the clay floor, and for a long hour the latter prayed fervently. After the prayer, he asked Robert to read aloud the twelfth chapter of St. Paul's epistle to the Romans; and, at the close of every verse, introduced his own commentary. The chapter ended, Watty brought some milk and cakes from the cupboard, and the old and young shepherd supped together. The youth rejoiced in the conversation of the old man, for he had been brought up in a home where the day opened and ended with family worship, a sacred duty falling, alas! into sad neglect in Scotland now. Watty's only book, as has been already recorded, was the Bible; and from it he drew all the themes of his conversation. One great lesson it had impressed upon him, and that was to begin and to end every undertaking with prayer.

"Robie," he said—he had learned the name of his guest—"Robie, on the day when I gaed to tak' Jeanie frae her hame to mine, I knelt doon by the thorn bus' at Altrive, and asked God to bless my errand; on the day when oor bonnie wee bairn was born, I thankit the Lord for his bounteous gift; on the nicht when the speerit o' oor little lassie gaed hame to its Giver, I askit Him

Digitized by Google

for strength to bear my heavy sorrow, and he grantit it; and when my Jeanie went awa' to meet her bairn, I sabbit oot a prayer that keepit my heart frae breakin', for I kent fu' weel, as the hymn says—

'Tis God that lifts our comforts high,
Or sinks them in the grave:
He gives; and, when He takes away
He takes but what He gave.
Then ever blessed be His name!
His goodness swell'd our store;
His justice but resumes its own;
'Tis ours to still adore.

Yes, Robie, I hope ye've mony lang years before ye yet. Dinna forget the God who, in his Providence, sent you to the succor o' Watty Brydon. Never do a thing that ye canna ask his blessing on it. Should the warld gang sair against ye, dinna repine—for it is aye the maist precious metal that is sairest tried. He chasteneth them that he loveth. Aye mind that, Robie."

In this wise did the old man converse, and to a good end; for Robert Scott through a long life—he died in the eighty-fourth year of his age,—never neglected the advice of old Watty Brydon, the shepherd of Newbie Hope.

R. P. Scott.

FACTIONISM.

Bro. W. K. Pendleton:—Having been lately appointed elders of the church by a large majority of the members present at a business meeting, duly announced, we feel anxious to avail ourselves of the advice and assistance of experienced brethren, in regard to some questions of difficulty which threaten to arise amongst us. And as similar difficulties have occurred, and may hereafter occur amongst the churches, we doubt not it will be profitable to many to have an expression of your views, and those of your esteemed coadjutors at Bethany, concerning them.

We will suppose a case of this kind: that when Elders have been elected as above stated, a brother of influence and standing rises in the church, and formally protests against the election as invalid, because all whose names are on the *Church book* were not present, and, consequently, did not vote on the occasion; insisting that a "majority of the church" means a majority of all those

Digitized by Google

entered on the Church record, and that those not present at the meeting must be visited and their vote taken. This brother, who is highly esteemed for Scriptural knowledge and many excellent qualities, persists from time to time in expressing his dissatisfaction, thus creating bad feeling and an unpleasant antagonism in the church, and greatly marring the Christian confidence and unity that should exist. He does not assert that there was any unfairness, or that the course he urges would change the result, but insists upon it as a point of church order, and continues to dwell upon this, and some other minor points, so as to disturb the peace and harmony of the church, and greatly to interfere with its influence in the conversion of sinners. Now, we would earnestly desire to have a free and full expression of your views as to the course proper to be pursued in such a case, and how it should be regarded. You have doubtless known many such cases where brethren of acknowledged ability, and otherwise estimable, disturb the peace of congregations by a persistent opposition to their decisions, because the *method* adopted has not been in harmony with their views. They seem to think it quite a *venial* matter to disturb thus the harmony of the church. For our part, we regard it as quite a serious evil, and one often productive of the worst consequences; and we conceive that the good order and Christian love so often taught in the New Testament, would dictate, that when a dissenting brother has been allowed the opportunity of expressing his views prior to the action of the church, and likewise of entering his individual protest, if he desires it, after the church has acted, he has fully relieved himself from accountability in the case, and ought, therefore, to co-operate with his brethren in carrying into effect the expressed wishes of the majority.

There is, again, a more general manifestation of this spirit of contention, where a brother shows a disposition to find fault frequently with the proceedings of the church, and seems disposed to avail himself of public opportunities, when the brethren desire the utmost harmony, to criticise, with severity, their proceedings. We know, how deeply, good and pious members have regretted such a disregard of propriety and Christian feeling, and how they have dreaded, in the midst of a joyful and happy meeting, to see one of this temperament rise to his feet, lest he should present them with the bitter cup of the waters of strife, instead of the overflowings of Christian love and sympathy.

Digitized by Google

Please give us your views in reference to cases of this nature, and state also what you all think of the course sometimes adopted when such discontented members have formed a party in the church, and where, after long-continued agitation and disagreement, it is at length proposed to make an "amicable separation," and to have two churches instead of one, when no other reason can be alleged for division than a want of harmony.

Yours, in Christian bonds, POIMENES.

BETHANY, March 11, 1867.

DEAR BRETHREN:—We have received from you recently various inquiries touching matters of church order and discipline. We are happy to see the interest you take in these matters, as elders of a church of Christ, and fully recognize the propriety of your seeking additional information upon such subjects from any who may be capable of affording it. As for ourselves, we feel it a Christian duty to render any assistance in our power, derived from the Word of God and our own experience in things of this nature, to those who are appointed to watch over the sacred and important interests of any particular congregation. We do not, however, regard you as desiring our decision upon any particular case of discipline, as it by no means belongs to our province to judge or decide for others in reference to particular cases. All that we can do is to present our view of the general principles and precepts given in the Scriptures for our guidance.

We would remark, then, in the first place, with immediate reference to the subject presented in your inquiries, that while there are many things of great importance to a Christian congregation, such as edification, increase in number, a comfortable place of meeting, &c., there is nothing that we regard as more important to the great purposes for which the Christian church is established, than PEACE. It is better for a church to be without a great many things than to have no *peace*. Christian love, indeed, and concord amongst the members are indispensable to the enjoyment or accomplishment of any good. Of Zion it is said, "Peace be within thy walls and prosperity within thy palaces!" for without the former, the latter is not to be expected; prosperity being one of the results of peace. Hence there is nothing more earnestly enjoined by the apostles upon the churches. "Be at peace among yourselves," says Paul. Again,

Digitized by Google

"Live in peace and the God of peace shall be with you," (2 Cor. xiii. 11); which fairly implies that, without peace, the Divine presence and blessing are not to be looked for. It is, therefore, an essential part of the wisdom which comes from above, which, we are told, is first pure, then peaceable; so that peaceableness is one of the fruits of purity, and its absence is a clear indication of the want of purity, and a certain harbinger of confusion and of every evil work. We do not, therefore, think it at all strange that the apostles should so frequently exhort the churches to peace, and should so earnestly enjoin upon them to "*mark*" and to "*avoid*" those who cause divisions.

We have learned, however, from our experience that there are cases in which it is often difficult for a church to determine in regard to the individual or individuals who are culpable. A man may be a good speaker, familiar with the Scriptures, plausible in his reasonings, professedly earnest in behalf of truth, conscientious withal, and, if not pious, at least so sanctimonious as to impress superficial observers with an idea of his piety; yet he may be so self-opinionated, so self-willed, so fond of debate and strife, and with so little of the gentle and meek spirit of the Christian, that discord and difficulty seem to attend him as regularly as his shadow. The difficulty of treating such cases arises from the fact that such individuals often possess considerable influence over the simple, who are deceived by appearances, and are not sufficiently enlightened by the Word of God. If it were a case of what is called gross immorality, they could recognize it at once; but because the individual has stood high in the church, possesses a good moral character, and is, in many respects, estimable, they imagine that his opposition to the order and peace of the church should be borne with. They fail to perceive that such conduct is classed by the infallible Teacher with the greatest crimes, and with those works of the flesh which debar from the kingdom of Heaven. The lusts that plunge men into perdition are not merely, nor chiefly, those of the animal nature, easily recognized by all; for pride of heart and stubbornesss, a contentious, spirit a domineering disposition, evince as great carnality to those who are properly instructed in the kingdom of Heaven, as any of what are called the grosser vices. Hence the Holy Spirit classes strife and seditions with murder and adultery, and the apostle charges the Corinthians with carnality, because of

Digitized by Google

divisions among them. And not only so, but it is expressly enjoined upon the churches to "mark" those who cause divisions and offenses contrary to the doctrine which they had learned; and avoid them, "for they that are such, serve not our Lord Jesus Christ, but their own belly; and by good words and fair speeches deceive the hearts of the simple," (Rom. xvi. 17, 18). Such persons are here said to "serve their own belly," a strong expression which by its very coarseness indicates the true character of the offense. This, then, is one of the chief difficulties to be encountered in treating such cases, that many are disposed to underrate or wholly to mistake *the nature of the offense*, and to regard as *venial* that which is *most criminal*. Hence, they are unwilling to assent to those decided measures of discipline which are specifically enjoined in the Scriptures.

Another great difficulty arises from the fact that many utterly mistake the real objects of the discipline of the church. They ignorantly suppose, that the exclusion of a member is for the benefit of the church alone. Some even appear to think, that it is designed for the destruction of the offender. The very reverse of this, however, is the truth; and persons are excluded not for the purpose of inflicting a spiritual or temporal injury, but expressly to secure to them, if possible, a spiritual benefit. It is designed, not for the destruction of the individual, but for that of his carnality, in order that his spirit may be *saved* in the day of Christ. Like the amputation of a member, it is, indeed, a last resort and a thing to be regretted; but such an occurrence is not so sad as the necessity which demands it, and it is a carnal weakness and blindness to consequences alone, that can demur. As in the individual, so in the church, the flesh must be crucified with its affections and lusts; and if it were even true, that the safety of the church was the only matter in view, there should be no hesitation in removing one who, though he may have been as important as a right eye, or a right hand, becomes at length a snare, endangering the existence of the whole body. It should be distinctly understood, however, that exclusion is not merely for the self-protection of the church, but also for the salvation of the offender. When he fails to be taught by kindness and forbearance, he must be taught by chastisement; and as God "chastens those whom he loves," so it is one of the strongest evidences of the love which the church entertains for a member, when it faith-

Digitized by Google

fully inflicts upon him the punishment enjoined, in any given case, by the Divine Lawgiver. It is a great pity that the congregations cannot lift themselves above the childish weaknesses of the flesh, into the higher and purer field of spiritual discernment, and see, in all the disciplinary acts prescribed in the Scriptures, only exhibitions of the most perfect love, and of the highest wisdom.

Notwithstanding these, and many other difficulties which stand in the way of the enforcement of church discipline, the elders of a church should never shrink from obeying, to the letter, the infallible teachings of the New Testament; and should never cease to "look diligently lest any one fail of the grace of God," or lest any root of bitterness, springing up, trouble the church, and occasion the defilement of many. In all these matters, they should rest implicitly in the divine wisdom, confident that the means prescribed are the very best possible for the accomplishment of the end desired, and that any deviations from these, in the shape of human expedients and compromises, will only tend to defeat the design and to complicate difficulties. The longer an individual, whose course is that of a factionist, is allowed to indulge his temper in the church, so much the more mastery his temper acquires over him, and so much the more injury he will do both to himself and to the church. He is emboldened by the support of others, whose approbation will silence the misgivings of his own conscience; and he cannot be expected to reccognize his own delinquency when even those who disapprove of his proceedings continue to tolerate them. But the position of an individual is very different when the law of Christ is faithfully enforced. The sentence of excommunication rests upon the heart and conscience like an antepast of the future judgment; the solemn act of the congregation moves away the temporary support by which he was maintained in a false position of conspicuity, and he at once slides down to a lower and more appropriate level, and into a more suitable element, where he may float with safety to himself and advantage to others. It is a sad thing, when, from false tenderness, an offender is allowed to remain in a position which renders him a hindrance to others, and threatens his own destruction. False charity and human expedients, offer no substitutes for the power which a properly enforced Christian discipline exerts upon the silent meditations and resolutions of the human soul.

Digitized by Google

We, consequently, feel entirely opposed to a course which is sometimes adopted with factionists and their adherents, in allowing them to retire from the congregation under the pretense of an "amicable separation." Such a retiracy, indeed, is generally one of the last things they desire, as it deprives them of their favorite theater for personal display, and confines the exercise of their talents to a narrower sphere, still sufficiently extended, however, for their cultivation, and for the production of their legitimate fruits. Experience has taught us, that such measures are not the faithful carrying out of the divine plan of human salvation, and that although they may be overruled in some cases, so as to produce good effects as regards the congregation, they will always fail to produce the proper effect of scriptural discipline upon the offending parties.

We do not find any authority for such expedients in these cases, and we regard it as a misnomer to call them "peaceable separations," for, certainly, as the separation proceeds from strife, and is itself a standing evidence of alienation, to call it peace, is to "cry peace, when there is no peace." There can be *peace* only when there is *purity*. There can be but a deceitful armistice, while error continues unrebuked, and even undetected, both before the church and before the world.

As to the *manner* in which acts of discipline should be performed, we need scarcely say that the utmost solemnity, sympathy and kindness should be observed. In no case is there required more of the gentleness, as well as of the courage and of the fortitude which Christianity inspires. The lion and the lamb must truly couch together here, where the purity of the divine law is to be vindicated by its majesty and its force. The particular methods of procedure will, of course, be modified by the particular circumstances of individual cases, as the wisdom of the eldership may decide.

Finally, with regard to your query as to what constitutes a majority of the church, we would say, that in the absence of any express stipulation to the contrary, it is always properly understood to signify the *majority of the members present at a meeting, the object and the time of which have been duly announced in the public congregation.* The affairs of Christ's kingdom are transacted only in the congregation, and through its appointed organs.

Digitized by Google

The individuals who absent themselves from business meetings, voluntarily relinquish to those who do attend the right of decision. To suppose that a majority of a church means a majority of all whose names are on the church book we conceive to be absurd.—The church as an organized body can act only by virtue of its organization, and that organization implies the union and just subordination of all its parts. It is commanded to do all things decently and in order, and good order requires that all matters which are scripturally committed to the decision of the church, should be presented to the church, *as such*, and after proper discussion, when discussion is necessary, be submitted to those present and participating.

The church may, indeed, fix upon a *quorum* in order to prevent an insufficient representation; but neither good sense nor good order demand, that every member on the church book who may be absent from a meeting duly appointed, shall be visited and consulted in reference to a decision of which his very absenteeism may have deprived him of the ability to judge. Such a procedure, indeed, would in many, if not in most cases entirely prevent any timely decision, as individual members are often absent and it may be impossible for months to obtain their judgment.

We have thus presented such general views as we think embrace the subject matter of your inquiries and the supposed cases you submit to our consideration, and to which we have referred, merely as illustrations of the general principles which we have above stated. Cases precisely similar, have actually occurred, as some of us well know, in churches not fifty miles distant from this point. In two of these at least, a "peaceable separation" was the remedy proposed, and this, in one of the cases, was finally tried. We can truly say, in conclusion, that all our observation and experience serves to confirm to us the divine wisdom of the teaching of the New Testament in relation not only to the manner in which persons should behave themselves in "the church of the Living God which is the pillar and support of the truth," but how the church itself should act, in reference to any who persist in destroying its peace by vain jangling and strifes of words to no profit but to the subverting of the hearers.

R. Richardson, W. K. Pendleton,
Chas. Louis Loos, Jas. T. Barclay.

Digitized by Google

THE ECCLESIA.

The word *ecclesia*, is from *ekkaleo* (Gr.), to convoke any public assembly. It has been used by the Savior and his Apostles to designate that assembly of saints, which, under Christ has been called into one fellowship. The first time it appears in the New Testament, is in Math. 16:18. "On this rock I will build my Church," *ecclesia*. Here it indicates the entire institution, founded by, and resting on the Christ. The word is often found in the Septuagint, for an *assembly* or *congregation*. It is sometimes applied to an entire nation. In this sense the people of Israel are calling *pasa a ekklesia Israel*. And again to a particular congregation. A synagogue was an assembly convened together in a particular place. We have, in the New Testament, the word applied to the entire brotherhood, and also to a particular assembly of Christians. Whatever may be the orgin of the English word Church—the Scottish *Kirk*, and the German *Kirche*, it does not convey an intelligent meaning of the word *ekklesia* or give any definite idea to the mind of its true meaning.

The word is derived from *ekkaleo*—to call out, or summon, and was in common use among the Greeks in the time of the Savior to represent those assemblies called together on festive, common or civil occasions, by the public authorities. In an accommodated sense, any assembly might be called an *ecclesia*. But strictly speaking, only those summoned together by legal warrant had this name appropriated to them. The *ecclesia*, therefore of the New Testament is a convocation summoned together, by the command and authority of the king. It is not a mixed multitude, indiscriminately mingled together, but a distinct and separate class, pssoessed of common rights and privileges and constituting a new state, kingdom and empire. It is not simply a congregation or an assembly; but a congregation or assembly, *called* out by the Savior, and met under his headship. There is no word in our language that fully represents the idea contained in the word *ecclesia*. Neither church, assembly or congregation, intelligently expresses its meaning; but for all popular use, either may do, but especially the two latter words. The Congress of the United States is convened together by the call of the President; and in this sense, is the legal *ecclesia* or assembly; but a congress

Digitized by Google

of States may meet for deliberation; or a smaller body, for local purposes, and when met, be called an *ecclesia* or assembly, but the latter has no warrant from the chief magistrate. The idea of *summons* or *call*, is always to be taken into the account, in the *ecclesia* of Christ. The designations given to the *ecclesia*, fully declare its character. Its members are called "saints"—"the faithful"—the called, the chosen, a loyal priesthood, a peculiar people. The saved—the justified, the sanctified, the redeemed."

There is a family of words related to each other as applied to the members of the body of Christ, which shows the distinctive privileges enjoyed by the *ecclesia*. We do well to look at and consider them. They serve to show how considerate the spirit of Revelation has been, to meet our wants, and to instruct us in the secrets of the kingdom. There is a frequent use of the word *kaleo, to call*, exhibiting the primary invitation, the authoritative summons, made by the King, in the gospel to sinners. The Apostles were heralds,—officers sent out by the Savior, with a proclamation to the alienated and rebellious. "Wisdom crieth without; she uttereth her voice in the strees; she crieth in the chief place of concourse, in the opening of the gates; in the city she uttereth her words,—How long ye simple ones, will ye love simplicity?"—"Because I have *called* and ye refused," &c. Prov. 1: 20—24. In the mission of the Apostles, "WISDOM" thus uttered her voice. By a familiar appropriation, those who obeyed the *call* are the saved—the *called*. They were *called* to salvation by the Gospel of Christ, 2 Thess. 2: 14. Thus we have the cognates *klatos*—the called, and *klasis*—calling. The latter, signifies the state,—or vocation in which they are called. "One hope of your calling." "That you may know what is the hope of your calling." "Partakers of the heavenly calling." "Give diligence to make your calling and election sure." Thus the *ekklesia*, is composed of those who had heard the call of the Gospel. They had obeyed the call and are now denominated the called,—"The called of Jesus Christ." In respect to their state in the *ekklesia*, it is a vocation, a calling. There stands also connected with this family of words another, nearly related. The affinity is so striking that it must not be overlooked. A proper consideration of which will relieve the mind from the gross and speculative ideas found in the creeds, and lying at the foundation of the whole system of dogmatic theology. I refer to *eklektos, elect*, chosen, from *eklegomai*, to pick out, to select, to choose. The called

Digitized by Google

of God, are now the chosen in Christ—His selected ones, to form the *ekklesia*. They had heard the call, obeyed the call and were separated from the world, and were now the elect of God. None else were approved by Christ as the persons to unite together in his *ekklesia*. They had no more doubt of their election in Christ, than of their call. The intimate connection between the gospel which called, and the blood that saved them, and their election, was such, that to deny the one, was to deny all the rest. "The called according to God's purpose and plan, secured the election of all who obeyed it. The close and indissoluble connection between the ecclesia—the calling and the election, is forcibly presented to us in 2 Thess. 2: 12—14. "But we are bound to give thanks alway to God for you, brethren, beloved of the Lord, because God hath from the beginning chosen you to salvation through sanctification of the Spirit and belief of the truth, whereunto he called you by our gospel to the obtaining of the glory of our Lord Jesus Christ." Here we have first the Gospel; secondly the calls made by the Savior in the Gospel; thirdly, the sanctification of Spirit and belief of the truth (i. e. the Gospel)—and the election to salvation by it. And this constituted "the ecclesia of the Thessalonians in God our Father and in the Lord Jesus Christ." The ecclesia, the calling, and the election, are related terms, expressive of the same people, and indicating the same family. If the one had not existed, the others would be unknown. They stand in the same relation as cause and effect. As without Abraham there would have been no Isaac, and without Isaac no Jacob, and without Jacob, the twelve tribes of Israel would have been unknown; so a common ancestry, a common brotherhood and a common destiny are formed in the ecclesia. The ekklesia is an elect institution. Its subjects are called out of the world and separated from it, by laws, ordinances, and statutes, promulged by our Lord Jesus Christ: as much so as was the nation of Israel, under the leadership of Moses. The Red Sea and the desert did not more certainly isolate the chosen Israel of God from Egypt, and all other nations, when they "dwelt alone" in Canaan, than the ekklesia of Christ separates the called and the chosen, from the world at large. The ecclesia, then, is God's called out, peculiar people. They are no longer Jews or Gentiles. But a separate people. A family, a state, a kingdom. They have a new birth,—a new creation. They are adopted into the family of God. They are sons and daughters of the Lord Almighty. Be-

Digitized by Google

lievers. Beloved. Brethren. Children of the promise. Children of God. Dear children. Fellow citizens. Fellow heirs. Elect of God. Epistles of Christ. Holy brethren. Holy Priesthood. Holy nation, etc. All these names, and many others given them, show their distinctive calling and character. The ecclesia has all the characteristics of an organized and legally formed institution and whilst in the world, is not of the world. It is the church of the living God—the pillar and ground of the faith."

JAMES CHALLEN.

[From the Religious Herald.]

The Connection between Baptism and the Remission of Sin.

1. In the former paper it was stated that numerous passages of the New Testament teach, in effect, that the believer is pardoned. I need not quote many texts in proof. John the Baptist testified, "He that believeth on the Son hath everlasting life." John iii. 36. Jesus himself declared, "He that believeth on him (the Son) is not condemned." John iii. 18. Paul and Silas preached, "Believe on the Lord Jesus Christ and thou shalt be saved."—Acts xvi. 31. With this fact before our minds, let us proceed with the inquiry, Upon what principle is baptism said to be for, or into, the remission of sin? We have seen that the act is symbolical of remission. Why is it so? Is it simply because, in baptism, there is a washing? I think not. While, in this respect, the rite is significant, yet, if this were the only reason, it is doubted whether so much prominence would be given to the idea in the New Testament records. The main force of the ordinance, in this regard, appears to result from the nature of the Gospel dispensation, and the place which baptism occupies therein.

2. The Gospel dispensation differs, radically and essentially, from preceding dispensations in the following particulars: It associates individuals upon the ground of allegiance to Christ; and as such, as pardoned sinners. In the patriarchal times, the principle of association was family relationship. The patriarch was the religious, no less than the natural head of his family; and he occupied the former, because of the latter relation.—In the constitution which began to be developed in the times of Abraham and was completed in those of Moses, national relationship was superadded to the family relationship of pure-

Digitized by Google

ly patriarchal times. The Jews, as a nation, were the people of God. In neither of these did the union carry with it the forgiveness of sin. But God's covenant with his people in Gospel times is different from these. "This is the covenant: * * * I will put my laws into their hearts, and in their minds will I write them; and their sins and their iniquities will I remember no more." Heb. x. 16, 17. Jer. xxxi 31—34. Heb. viii. 8—12. This covenant is not a covenant with a family or nation. It is a covenant with individuals. It is written, not on tables of stone, or on parchment, but upon the tablet of each heart. It secures to each of those with whom it is made, a new heart and a right spirit, and complete remission of sins. In promulgating and establishing this covenant, Christ has ordained baptism as the act in which the believer declares himself to be a subject of it, and publicly subjects himself to the authority of Christ. Viewing the Gospel as a constitution, defining and establishing the kingdom of Messiah, or the Christian church, it is by this act that the believer publicly identifies himself with Christ as his subject, with the people of Christ as his fellow-subjects, and enters into the visible relation in which these stand as pardoned and accepted of God. Hence baptism is not only a declaration of the conciousness of pardon on the part of the baptized, but a ratification according to law, (if I may be allowed the expression,) of the covenant into which the believer has entered with Christ, the other great covenanting party. And thus it is an assurance, establishing and confirming the previously existing consciousness of pardon, because Christ has said, "He that believeth and is baptized shall be saved."

3. It is of the very nature of faith in Christ that it must have expression. It must work. Only a dead faith can be inoperative. Faith as inevitably leads to obedience to Christ, as life in a human body leads to action. It may be said even to include the purpose to obey. And in this aspect faith is, as James teaches, made perfect by works. James ii. 14–26. A purpose of obedience, if sincere and earnest, will result in acts of obedience. And the conscience, in such a case, can only be fully satisfied when the purpose has been executed. Faith meets, at its very commencement, when the Gospel has been scripturally and fully stated, with the command to be baptized, enforced by all the sanctions of Christ's authority and the claims of his love. If

Digitized by Google

this command be disregarded, evaded, or compliance with it delayed for any other than a justifying cause, the result must be to weaken, if not overcome, any consciousness of union with Christ, and consequent pardon. This union, if it exist, is by faith. But faith obeys. This is the scriptural postulate, "Why call ye me Lord, Lord, and do not the things which I say."—The absence of obedience, then, infers the absence of faith, the want of faith, the absence of pardon. Thus, without baptism—except for lawful cause—where one has been rightly taught there can be no continued sense of pardon, no abiding purification of the conscience. This result follows from refusing, or neglecting to obey any command. But it is emphatically and specially so in regard to baptism, because of the place which it holds in the divine economy. And here we find the explanation of Peter's language, when he says that baptism saves us as the answer of a good conscience. It meets the demands of conscience, but it does more. It strengthens and confirms our sense of interest, in that blood which cleanseth from all sin.

A. M. POINDEXTER.

REPLY.

1. Dr. Poindexter commences his second article with the citation of several scriptures which are intended to prove the assertion in his first article, that "numerous passages of the New Testament teach, in effect, that the believer is pardoned." But we have already exposed the sophistry of this method of interpreting the Scriptures. We showed that it is the style of the New Testament, very often, for the sake of brevity, or to avoid awkward and unnecessary repetition, to take some leading member of a class of conditions and put it for the whole. We illustrated by showing that we are said to be saved, 1. By God. 2. By Christ. 3. By his blood. 4. By his life. 5. By the Word. 6. By the Gospel. 7. By grace. 8. By Mercy. 9. By Faith. 10. By Baptism. Does not Dr. Poindexter see, that his method of proving his position will enable me or any one else to prove just as logically, propositions which are not only absurd, but pernicious. For instance, I quote Eph. ii. 5,—"By grace are ye saved;" Titus iii. 5,—"But according to his mercy he saved us," &c., and argue hence that salvation is limited by no conditions;—

Digitized by Google

that the man who requires me to *believe* in order to be saved, is imposing a condition that destroys the *free grace* and the *infinite* mercy of God, which the Scriptures positively affirm are prescribed grounds of pardon; would I not reason just as Dr. P. does? And is not his argument resting upon the same fallacy, which underlies the whole delusion of Universalism? Clearly it is so. Grant me such a license as this, and I can prove almost anything from the Scriptures.

Dr. Poindexter then proceeds to inquire, "Upon what principle is baptism said to be for, or into, the remission of sins." He adds, "We have seen that the act is symbolical of remission:"—But this we have shown (p. 247) is no where warranted in the Scriptures. Baptism is not explained or declared in any passage in the New Testament, to be a symbol of the remission of sins.—We deny the proposition *in toto*, and call for the proof. We ask Dr. P. to make this bold and unwarranted assertion good, by giving his authority for it. It is an utter confusion of the plainest distinctions of Scriptural language and ideas to call baptism a symbol of the remission of sins, and one which cannot be justified by any ingenuity or perversion of criticism. Let him try it, or withdraw the assertion, lest the authority of his name, give currency to the error.

2. Having fallen into the very palpable error of making "baptism a symbol of remission," he proceeds to inquire,—"Why is it so? Is it simply because, in baptism there is a washing?"—He says, "I think not," but concludes that "the main force of the ordinance, in this regard, (i. e. as a symbol of remission) appears to result from the nature of the Gospel dispensation, and the place which baptism occupies therein." This nature of the Gospel dispensation is explained to consist in its being, "a covenant, with individuals, which is written, not on tables of stone, or on parchment, but upon the tablet of each heart." This is very good. Now adds Dr. P., "in promulgating and establishing this covenant, Christ has ordained baptism as the act in which the believer declares himself to be a subject of it, and publicly subjects himself to the authority of Christ." This is all very plain, as a dogma of Dr. Poindexter, but what Scripture does he cite for it? Not a word! Is it the word of Dr. Poindexter, by which we are to be guided? Or are we still permitted to ask for "a thus saith the Lord? But let us reason with him, on

Digitized by Google

his own assertions. "Baptism is an act in which the believer publicly subjects himself to the authority of Christ." Is he publicly pardoned before he does this? Let the Savior answer. "Whosoever shall confess me before men, him will I confess also before my Father who is in heaven. But whosoever shall deny me before men, him will I also deny before my Father in heaven." (Mat. x. 32, 33). To "confess Christ before men," is to "publicly subject ones self to Christ," and if baptism is the act in which this is done—is it not evident that without baptism Christ will deny us before the Father? *This is the rule:* all else must be by special exception, which is reserved to the merciful judgment of Christ, and not to the discretion or speculations of men. The visible relation of the subjects of Christ is the only relation which the Great Head of the church has left to our determination. *Secret things belong to God.* The invisible relations of the soul to Christ and to his salvation are not left to our discretion or speculations. Invisible states,—unannounced pardons,—inferential remission of sins,—all these are the delusive dreams of fond speculation, the shifting mirage of spiritual enthusiasm and overheated imaginations, on which the sure foundations of our faith are not made to rest. We find no place for them in the comforting word of God.

But see how Dr. Poindexter shifts his ground. Awhile ago, "Baptism was the symbol of remission,"—now it is an "act of public subjection to the authority of Christ." Are these things equal? Surely not! But this, no doubt, Dr. Poindexter saw, and hence he saves himself by the ever ready convenience of an enlarged assertion. The design of baptism must be expanded, so as to take in this new and supplemental idea. It now becomes "not only a declaration of the consciousness of pardon on the part of the baptized, but a ratification according to law, of the covenant into which the believer has entered with Christ, the other great covenanting party." Baptism, then, according to this supplemented definition, filled out according to the word of Dr. Poindexter, has *two designs:* FIRST, *To declare our own consciousness of pardon;* SECOND, *To ratify according to law, the covenant into which the believer has entered with Christ, the other great covenanting paryt.* We omit the parenthesis, in which Dr. Poindexter asks to be allowed the expression,—"ratification according

Digitized by Google

to law"—because we intend to allow him in asserting his own ideas, whatever expressions he may choose. These ideas are his, not the Savior's, nor the apostles', and we have no right to dictate the terms in which he should express them. At the same time, we do claim the right and the duty to complain of Dr. Poindexter, as a logician, that he so frequently changes the terms of his propositions, and shifts the ground of his explication. In one sentence he says, "Baptism is a symbol of remission"—in another, "It is a declaration of the consciousness of pardon.". These are different propositions—yet evidently, they are adroitly interchanged as equivalent. "Remission of sins" is an act of God; "a declaration of the consciousness of pardon" is an act of man. If "baptism is a symbol of the remission of sins," it is the symbol of an *act* of God; but if "it is a declaration of the consciousness of pardon," then it is a symbol of a feeling in our own hearts! Is the Savior the author of such confusion of speech as this,—or is Dr. Poindexter alone responsible for it!

But again. In one sentence, "Baptism is the act in which the believer declares himself to be a subject of the covenant, and publicly subjects himself to the authority of Christ;" in another, "It is a ratification according to law, of the covenant into which the believer has entered with Christ, the other great covenanting party." We need not pause to show the difference in the views taken of Baptism in these two statements. They are evident to every one who reads them. We have already seen the logical conclusion which results from the *first* statement, and we need not advert to it further; but let us examine a little more closely, the *second*. I am not sure that I understand what Dr. P. means, when he calls baptism a ratification according to law, of the covenant, &c. Ratify is a theological term, but not a scriptural one. It is nowhere found in the common version, and there is no equivalent for it in the Greek. But as commonly used in the language of theology, and in reference to the new covenant, it is always predicated of the blood of Christ. It is the blood of Christ that ratifies this covenant. It is altogether a new thought to me, that man has anything to do with the *ratification* of the new covenant. Our Savior, speaking of "the cup," says, "This is my blood of the new covenant, shed for the remission of sins" (Matt. xxvi. 28); and this is the idea of God's teaching on this

Digitized by Google

subject in Hebrews (Heb. ix. 15–28). This covenant—*diatheka* (διαθήκη)—is not in the nature of a mutual stipulation between equals, but it is propounded to, or to use the style of Paul (Heb. ix. 20), "*enjoined* or *commanded* unto us by God"—we having nothing to say as to its grants or conditions. We stipulate nothing—propose nothing—enjoin nothing; and consequently, in the proper sense of the word, *ratify* nothing. It is a proposition from a superior to an inferior—proceeds from the love of God, is ratified in harmony with the justice of God, and offered freely to us by the grace of God. *We* have only to *accept* it, by complying with the conditions on which it is offered. Now if Dr. Poindexter means that Baptism is this acceptance, and we cannot see what else he can mean, then we ask him, Are we entitled to the blessings of the covenant till we have thus accepted it, and if not, does not baptism stand between the sinner and the covenant, till he has so accepted it. But as we are not sure of Dr. P.'s meaning in this unscriptural style of his, we will not press the point further.

3. We commend Dr. Poindexter's closing paragraph to the earnest consideration of all public teachers and ministers of the word. The inseparable connection between faith and obedience, is finely stated. Strip it of its philosophy, and it is all very good. If it were not for the persistent reiteration of the inconsistent dogma, that the consciousness of pardon is felt, before the first great act of obedience is performed, we would not ask to qualify one sentiment of the whole paragraph. This, however, is the theological touchstone with Dr. Poindexter. Notwithstanding he admits that "faith is made perfect by works," he claims that there is the one great perfection of faith, even the consciousness of pardon, even before the obedience of the command which, he admits, "faith meets at its very commencement, and which is enforced by all the sanctions of Christ's authority and the claims of his love." May we ask him to consider candidly the logical consequences of this very important concession. He says: "The absence of obedience, then, infers the absence of faith; the want of faith, the absence of pardon." Now let us construct the syllogism that is involved in this statement:

MAJOR PREMISE,—Without faith, there is no pardon;
Without obedience, there is no faith;
Therefore,—Without obedience, there is no pardon.

Digitized by Google

When Dr. Poindexter disposes of this plain conclusion, and the reasoning which he himself has furnished to justify it, we may have something more to say to him. I cannot now conclude, however, without deprecating the want of reference to the authority of the Scriptures on the part of Dr. Poindexter on this subject. He writes as if he were dealing with mere philosophy, and the truth concerning this positive institution of the Scriptures were to be reached by general reasoning from general principles. Let us appeal to the law and to the testimony. W. K. P.

Church and State—Religion and Politics.

THE GENERAL ASSOCIATION OF KENTUCKY BAPTISTS versus KENTUCKY UNIVERSITY AND "CAMPBELLITE CONCERN" AT LEXINGTON.

DEAR BRO. PENDLETON:—At the annual meeting of the General Association of Baptists for the State of Kentucky, held in the city of Henderson, during the first week in May, 1867, it was our privilege to be present; and as it may not be uninteresting to you to know some of the proceedings of that dignified body, I herewith transmit a few items relative to the deliberations of the Convention referred to. It appears that our Baptist friends, according to their statement, have been badly, very badly, treated by somebody. Whether, now, this somebody be the "Campbellite fraternity," or the Kentucky State Legislature, or both, is difficult to determine from aught that could be elicited from the noisy discussion which arose in the convention as to this "iniquitous, unholy and polluted" somebody, or somebody else. The conclusion was prominent, and evident to all, that somebody has done serious injustice to the Baptists of Kentucky. I listened most attentively to all the argumentation, throughout the protracted discussion, and I am candid in saying, that the logic of the whole matter was just this: The Baptists of Kentucky have no control over, or influence in, the State University of their State—or, at least, not as much as they suppose they ought to have; and *therefore*, they feel themselves deeply aggrieved, and most unjustly dealt with, by the Kentucky Legislature, or the "Campbellite fraternity" of the State.

I give, in the foregoing sentence, the proposition and the conclusion, in the language of the convention. And relying upon the justness of this conclusion, assuming and presuming the cor-

Digitized by Google

rectness of the premises, they made bold to speak their resolves as to their course for redress of the great injuries the church has received at the hands of this "iniquitous" *somebody*. Hear them!—in convention assembled—the Doctors and pastors of the Baptist denomination of Kentucky—hear what the church saith to the people of Kentucky, to the Legislature of Kentucky, and to the other churches, viz., to Methodists and Presbyterians:—"The Legislature of Kentucky has dealt unjustly with the Baptists of the State! "We will appeal to the people! and we will instruct all our communicants not to vote for *any* man to the Ky. Legislature, who will favor the conduct of the State University under the present auspices. We will redress the wrongs of Cæsar *through* Cæsar, and, moreover, we will make the voice of 90,000 Baptists heard. We will, and do, recommend to our Methodist and Presbyterian brethren to unite with us in pulling down the unholy alliance formed at Lexington, between the Legislature and the unholy sect, and we further reccommend to all those, our brethren, to withhold all patronage from the 'shebang' at Lexington."

I could, from my notes, give you many other items of a like character taken from the discussion alluded to, but I forbear. I close with a remark or two, which it would be well if some of our neighbors in Ky. could see and ponder.

I am a lover of good order. I think it well, at all times, to have well-defined lines between church and State. Martin Luther is a man whom we should ever remember. I hope all Protestants of all denominations will, in their assemblies and conventions, be careful about meddling with matters of State. "Render unto Cæsar what is Cæsar's—and unto God what is God's."

To our Baptist brethren in Ky. we would say—it will do no good to quarrel with your Legislature, or to threaten it with 90,000 votes. They are but a drop in the voice of many waters that assemble your lawgivers. Besides your women and colored brethren are voiceless at the polls. Political preaching too, is very unpopular in your State. It will not convert a single legislator to the Christian life—nor turn a solitary "Campbellite" from the "error of his way." Your Legislature can govern itself, and take care of all its penitentiaries, jails, schools and Universities. It has established them all for good purposes—and in the conduct of all these institutions, the authority of the State will prevail—the objection of all the churches in Ky. to the contrary

Digitized by Google

notwithstanding. It may be true that the University at Lexington is "an unholy, polluted, and iniquitous concern," as several of your divines in the convention at Henderson called it—it may be a "shebang"—and it may be that "the Bible as taught therein is in direct opposition to the Bible of inspiration," as affirmed by one of your doctors—it may be that it has the "rakings and scrapings" of a very unpopular sect, and a "Dutch cake-baker in the professor's chair—*yet* it is the State University—and you have no right, as a Baptist, or as a Baptist association, to appeal to any political power, intrigue or aught else political to overthrow it. So soon as you do it you become a political preacher—and so soon as you vote your 90,000 for that end, you put 90,000 political preachers in the State of Kentucky. God forbid that we should ever see so many pulpits groaning under the abuse of the the Law of Liberty.

A SOJOURNER.

ANNUAL MEETING

OF THE SOCIETY OF THE ALUMNI OF BETHANY COLLEGE.

The Society of Alumni of Bethany College will have their annual meeting on Wednesday, June 19th. Business meeting at 8½ A. M.; Public Exercises at 2½ P. M. Orator of the Society, A. W. Campbell Esq., of Wheeling, W. Va.; Lecturer, J. F. Rowe of Akron, Ohio; Poet, W. T. Moore, of Cincinnati, Ohio.

CHAS. LOUIS LOOS, Pres't.

CHURCH NEWS.

WAUSEAN, Ohio, April 30, 1867.

DEAR BRO. PENDLETON:—The good cause is steadily growing in favor with the people in this place. We have just closed a very happy meeting here with fifteen accessions to the congregation. Bro. L. Berry Smith of Huntington, Ind., was with us, and in his masterly manner presented the King Immortal, Eternal and Invisible. We trust that the day of eternity may reveal that much good was accomplished besides the immediate fruits reaped at the meeting. Since the 1st of January we have had some thirty accessions here,—four from the Baptists, three or four reclaimed, and the remaining ones by confession and immersion. Our hearts are all filled with joy in the triumph of the Redeemer's cause in our midst.

Your brother in Christ, L. L. CARPENTER.

MACOMB, Ill., May 7th, 1867.

BRO. PENDLETON:—Brother C. Ades and myself have had a meeting of four weeks' continuance at Colchester, McDonough co., Ill., a new point, where but little had been done before, in presenting the Gospel unmixed with human traditions. The effort resulted in one hundred and twelve additions. Ninety-two of these were immersed, and twenty

Digitized by Google

had been immersed previously. These with fourteen Christians who had emigrated to the place from other localities constitute a congregation of one hundred and twenty-six. Twenty-seven of those immersed were from the Methodists. To the Lord be all the praise.

J. C. REYNOLDS.

WESTON, Mo., May 6, 1867.

BRO. PENDLETON:—To-night, a meeting of near four weeks was closed here, with 22 additions; 6 by letter, and 16 "heard, believed, and were immersed." Bro. J. W. Waller, who preaches regularly for the congregation, commenced the meeting a few days before my arrival, but I began my labors on the 13th ult., and have continued over four consecutive Lord's days. Bro. Dibble came from Camden point, and gave three able discourses; and Bro. Waller was always present, doing good service; Bro. O. C. Steele was also with us a part of the time, but being at home, did not speak much. I gave 26 discourses, besides many exhortations. The meeting has been a glorious success; and the congregation is in a good and flourishing condition. They have a large meeting-house which is being fitted up in very comfortable and handsome style; and with their intelligence, zeal, and the services of Bro. Waller, I can but believe a bright future is before them. I do not remember that I have ever known sisters and brethren to stand up to a meeting with more zeal, patience, and fidelity, than they have done during this long and protracted effort, and greatly has the Lord blessed. Affectionately yours, T. M. ALLEN.

PROSPECTUS OF THE

North-Western Christian Proclamation. Volume 2.

The Second Volume of the PROCLAMATION appears enlarged and improved, giving a larger amount of reading matter than any other monthly among us at only *one dollar* per year. The great object of the PROCLAMATION will be to maintain, defend and advocate Primitive Christianity. For the accomplishment of this object, our pages will be filled with Discourses, Essays, Criticisms, Queries, Reviews, Correspondence, News of the Progress of the Word, &c., &c.

In short, it will be the design and constant care of the Editors to make the Proclamation a paper that shall be acceptable to the lovers of the Savior, and that shall accomplish good in the Master's cause.

In the furtherance of this object, we sincerely trust the Brethren and lovers of the Savior, will assist us earnestly to secure an extended circulation. Let every Brother and Sister who reads this prospectus, go to work with a will, and the Lord will bless and prosper your efforts.

☞Specimen copies sent free to all desiring to subscribe, or who desire to secure subscriptions for the Proclamation.

Subscriptions may commence with any number, but the back numbers will be sent unless otherwise directed.

Exchanges and Correspondents will please address "THE PROCLAMATION," BUCHANAN, Michigan, instead of Waupun, Wisconsin, as heretofore.

D. A. WAGNER,
WM. M. ROE.

BUCHANAN, April 1867.

LECTURES ON THE PENTATEUCH, *by A. Campbell.*—We have received this Vol. but not in time for notice, *this month.*

☞We are compelled to omit several obituaries of esteemed brethren. They shall appear next month.

Digitized by Google

NEW BOOK-STORE IN WHEELING, W. V.

CAMPBELL & MCDERMOT have recently commenced business in the city of Wheeling, and will supply at the usual rates, Books and Stationery; including all the works published by our brethren. The facilities for shipping from this point to all parts of the country are unsurpassed. We solicit orders, and will endeavor to fill them promptly.

The following works are furnished at prices annexed:

CHRISTIAN HYMN-BOOK—NEW EDITION.

	retail.	*per doz.*		*retail.*	*per doz.*
Sheep Binding,	$ .90	$9.00	Turkey Super,	$2.50	$24.00
Arabesque,	1.10	10.50	" " gilt clasp	3.00	27.00
" gilt back	1.25	12.00	" " Antique	3.00	27.00
English Turkey,	1 75	17.00			

Sent by mail PREPAID at the retail price. By the dozen, remit for postage, $1.50.

The Christian Hymn Book—Old Edition. A few copies still on hand, in the following styles of binding. English Turkey, $1.25; Turkey Super, $1.50; Turkey, clasp, $1.75; Velvet, clasp, $5.00. Sent by mail prepaid at these prices. By the dozen, *one third off*,—and by mail $1.20 for postage.

CHRISTIAN BAPTISM—With its Antecedents and Consequents. $1.25, *mailed postage free.* This is regarded as one of brother Campbell's best works. It unfolds the plan of salvation in all its fullness and completeness. We will dispose of this work by the quantity at unusually low rates.

CHRISTIAN SYSTEM, - - -	$1.40	OWEN DEBATE, - - - -	$1.75
LIFE THOS. CAMPBELL by A. C.	1.40	CHRISTIAN BAPTIST, muslin,	3.00
PURCELL DEBATE, - - - -	1.40	" " Arabesque,	3.50
D. S. BURNET'S ADDRESS on A. C.	.10	ROTHERHAM on the GREEK ART.	.40

PRINCIPLES and OBJECTS OF THE RELIGIOUS REFORMATION, urged by A. Campbell and others, by R. Richardson. Paper, 10 cents; Flexible Muslin, 25 cts; Arabesque, 50 cts; English Turkey, $1.00; Turkey Super, $1.25. By the dozen, *one-fourth off.* Remit for postage—from 15 to 50 cts per doz.

THE ORGANON OF SCRIPTURE; or the Inductive Method of Biblical Interpretation. $1.25.

Address all orders CAMPBELL & MCDERMOT,
134 MAIN-ST., WHEELING, W. Va.

☞ We confidently commend the above firm to the confidence of the public everywhere. Bro. J. A. Campbell was for many years the business manager of Father Campbell's publications, and has earned, as he deserves, the fullest confidence of a large circle of customers, in his fidelity and fairness, as a seller of books. Purchasers may order from him with the fullest assurance that they will be honorably and faithfully accommodated. All orders for the publications the firm advertize should be addressed to them at Wheeling, W. V., instead of Bethany, as heretofore. W. K. P.

Digitized by Google

THE

MILLENNIAL HARBINGER.

DEVOTED TO PRIMITIVE CHRISTIANITY.

VOL. 38.] BETHANY, W. V., *JULY*, 1867. [No. VII.

PROPHECY.

VI.

HERMENEUTICS, GENERAL PRINCIPLES, &c.

So involved and discouraging has the study of prophecy become, in consequence of the false principles of hermeneutics adopted in its exposition and application, that a few more general observations, in addition to those already made, are required by way of preface and explanation, before engaging directly in the consideration of canons for its correct interpretation.

We are fearfully in danger of "teaching for doctrines the commandments of men" when we adopt a system of interpretation so directly and entirely repugnant to the harmony of truth as the general, indiscriminate application of the spiritualizing system to ordinary verbal prophecy. Such principles of interpretation, too, inevitably eviscerate the Living Oracles of much of their most interesting and important contents. To such an extent indeed, is this loose, neutralizing, mystical, spiritualizing system carried by Rationalists, Unitarians, and other allegorizers, that the prophetic portion of the Scriptures, if not rendered utterly nugatory, is at least made to sustain the wildest chimeras that the vainest imagination can well conceive. Would you see the

Digitized by Google

baleful effects of departing from the literal principles, in prophecies to which the Holy Spirit designed it to be applied, we need only glance at the various elaborations of error and absurdity ranging down from the transcendental conceits of Baron Swedenborg to the wicked crudities of Mormonism—all of which are ascribable alone to the substitution of the allegorico-spiritualistic for the literal system.

It is a system that has neither metes nor bounds nor standard. Hence the results of its lucubrations are as diverse and contrary as light and darkness; and its range and scope as limitless as the vain speculations of man's unbridled imagination. What ken is far-seeing enough to perceive where this fanciful practice of spiritualizing the plain, simple truth will end—into what mazes of folly and speculation it will lead us? For what is this rationalistic system of pruning and grafting, but a kind of spiritual alembic by by which *philosophic* commentators have sublimated and spiritualized truth into myth! Apply this misty, latitudinarian manner of interpretation to the Christian system; and what doctrine in all the Bible can be proved? and what vagary of the wildest theorizer *cannot* be proved? We laugh at the the whimsical exposition of the man that fell among thieves, going down from Jerusalem to Jericho; but surely it is just as rational as most of the allegorizing interpretations now current in construing many of the prophetic communications:—the man going down to Jericho is Adam wandering through the wilderness of the world; the thieves that robbed and wounded him, the levitical law; the the levites, good works; the good Samaritan, the Savior; the oil and wine, grace &c., &c. Such is the allegorizing system! and where will it end? Compare it with the plain, literal, grammatical construction; and where is there room for a moment's hesitation.

A consistent homogeneity, that involves no real contradictions, is of course, another point of indispensable importance. But cardinal as this principle is, most painfully evident is it that but little regard has been paid to it even in some very popular systems of prophecy, until very recently.

It cannot be otherwise than painful to the well-informed mind of a sensitive Christian that the spiritualizing system of hermeneutics unceremoniously ignores all signs, wonders, miracles and supernatural interpositions during the millennial age. With the

Digitized by Google

single exception of the resurrection, (and indeed even that is conceded by only a few writers of that school to occur before the *conclusion* of the millennium) scarcely a single miracle is allowed by allegorical interpreters. It would even seem, from an occasional expression, that the leading object of the spiritualizing system is to shield the Lord against an apprehended imputation of exaggeration in relation to the performance of such stupendous miracles as are implied in the rending of Mount Olivet, the sending forth of the vivifying stream, the destruction of the hosts of anti-christ, the maintenance of a canopy of radiant glory over the Holy City, the introduction of the New Jerusalem into our solar system, &c., &c. But without at all impugning their motives, or giving needless offense, may we not be allowed to ask whether they are thus reflecting any glory on the works and ways of the Lord. These glorious things spoken of Zion, of Israel, and the millennium, it is freely admitted, by the biblico-literal interpreter, will never occur, without special divine interference; but when God thus puts forth his power for the purpose of fulfilling his word who dare doubt his ability? Is anything too hard for him who *willed* the universe into being by the mere fiat of the divine mind!

If it be true that the Bible was written in special reference to the unlearned, who in all ages of the world constitute the mass of mankind, is it not obvious that literal interpretation,—being so much better adapted to their comprehension, and so much less liable to be injuriously perverted—possesses far higher claims for adoption than any other method? The literal system could but be immensely beneficial even did it merely serve the purpose of systematizing prophecy, and thus rendering it more appreciable and available. If there be difficulties attending this view, as alleged by allegorists, how much greater those attending *their* scheme! In relation to most of the mooted points of prophecy more than a score of opinions diverse and antagonistic as light and darkness, are probably entertained by allegorical writers, whilst amongst those belonging to what is called the literal school, there is a very near approach to a consistent, harmonious unanimity. He who rejects the literal system of exegesis must necessarily either repudiate or stumble at a vast number of passages for which he can find no manner of use in the workings of the spiritualistic scheme. The prophetic Oracles of the living God are indeed rendered almost as useless, dubious, plastic, facile

Digitized by Google

and contradictory as the oracles of Delphi, the soothsayings of a pythoness, or the divinations of the "spiritual mediums," when interpreted according to the principles—if *principles* they can be called—of the mystic, cabalistic system of hermeneutics or spiritualization, as it is, strangely enough, sometimes designated.

Who that has read the Scriptures through the optics of Origen's* spectacles that is not compelled honestly to confess that he

* "He was first among those who have found in the Sacred Scriptures a secure retreat for all errors and idle fancies. As this ingenious man could see no feasible method of vindicating what is said in the Scriptures, against the cavils of heretics and the enemies of Christianity provided he interpreted the language of the Bible *literally*, he concluded that he must expound the Sacred volume in the way in which the Platonists were accustomed to explain the history of their gods. He therefore taught that the words in many parts of the Bible convey no meaning at all; and in some places where he acknowledged there was some meaning in the words, he maintained that under the things there expressed there was contained a hidden and concealed sense which was much to be preferred to the literal meaning of the words. And this hidden sense it is, that he searched after in his commentaries, ingeniously indeed, but perversely, and generally to the entire neglect and contempt of the literal meaning.". . . . . .

I am thus particular in showing what was Origen's allegorical or spiritual method, because, as Mosheim says, "it was followed by a prodigious number of interpreters in that and the succeeding ages, and overflowed the church—a system which to this hour more or less palsies and disgraces our hermeneutics." Well has Dr. Clarke observed that "every friend of rational piety and genuine Christianity must lament that a man of so much learning and unaffected godliness should have been led to countenance a plan of interpreting the divine oracles, in many respects the most futile, absurd and dangerous that can possibly be conceived; and by which the sacred writings may be obliged to say anything, everything or nothing, according to the fancy, peculiar creed, or caprice of the interpreter. . . . . Having a strong attachment to the Platonic philosophy, and a natural turn to mystical and allegoric interpretations he thereby greatly corrupted the simplicity of the gospel." And Milner declares that "a thick mist, for ages, pervaded the Christian world, supported by Origen's allegorical method of interpretation. The learned alone were considered as guides, implicitly to be followed; and the vulgar, when the literal sense was hissed off the stage, had nothing to do but follow their authority, wheresoever it might lead them."

Scarcely less ingenious than these transcendental, sublimated, etherealized views of Origen was one of Jeromes—that "the apocalypse has as many mysteries as words, and as many hidden meanings too, in each word." Is it any wonder that such vagaries and diversities are found in the apocalyptic expositions of such wild theorisers! And yet these fanciful speculators are regard-

Digitized by Google

has no use whatever for a large portion of the Living Oracles.—How numerous are the passages, which, though a dead letter, to the spiritualizer, or at most a plastic material which he can make mean anything and everything that may suit his fancy—conveying no definite idea whatever; are yet definite, unambiguous, and full of soul-cheering emotion when correctly understood, upon the literal sytem of construction.

In such a system as that of Origenism, however modified—making a passage mean this, or that, or the other conceit, according to the whim or caprice of the expositor—doubts can but be excited as to the nature of the gloss to be put upon it; and then comes the enquiry, "does it indeed mean *anything?* and hence virtual nullification of no small portion of the Living Oracles, is the inevitable result,—however undesigned. And moreover the ultra-metaphorical system seems plainly to intimate—if not directly to allege, that the Holy Spirit could not or would not indite what he wished to say. Let us beware that we offend not the gracious Paraclete and Comforter who has promised to bring all things to our knowledge. And doubtless "the Lord God will do nothing but he revealeth it unto his servants the prophets" by this great Revealer. But what avails such *revealing*, if the language be so obscure and ambiguous as not to be, at least somewhat, intelligible upon common sense principles!

Surely one might be held excusable, in view of the evils inseparable from this chameleon-like system of hermeneutics, in ascribing it directly to the agency of Satan himself who so well knows how to thwart such views and efforts as are best calculated to pull down his strong holds! For well is the arch-adversary aware that without a literal fulfillment of much of that portion of God's word now so unceremoniously mystified, his "casting down" and "binding" may be considered as indefinitely postponed. And hence his efforts to bring the subject into disrepute by prompting the wild, unwarranted and carnal views of the millennium (propagated too by some who are so entirely unaware

ed by many expositors as two of the "greatest lights" in all patristic theology! Amongst other dogmata of Origen are the following:—"that human souls existed before their union with bodies; that they were originally holy, but became sinful in the pre-existent state; that all men, probably, will at last be saved; and that Christ is again to die, for the salvation of devils," &c. And yet this extravagant errorist is the *magnus Apollo*, of a large class of prophetic writers!!

Digitized by Google

of such designs that they believe neither in his opposition nor his existence)—a state of things scarcely less injurious than the sickly sentimentalism of hyper-spiritualists. It therefore earnestly behooves those who really believe and revere the word of Truth, to be on the alert, lest Satan should get an advantage over us—for we are not justified in being "ignorant of his devices," as was undoubtedly the arch-nullifier of the Truth, —"*some man*," in Corinth, whose name however has not transpired, though so notorious in his day and generation, who was evidently one of the chief spiritualizers of the school of Hymenus and Phyletus, (and a bold one he was too). But the prince of nullifiers was that *refined philosopher* of whom we read in the fourteenth Psalm, who announced, as the result of his sublimated speculations, that "there is no God!" The first of all nullifying spiritualizers however is undoubtedly The Great Mystifier, whose sophistry alas! convinced mother Eve in the garden of Eden just as the mystifiers of the present day do her sons and daughters—that the Lord did not really mean what he said. Language like this, will not be deemed too severe by the lover of Truth, when it is remembered that reproof far severer was visited upon a similar perverter of the Truth in the Island of Cyprus by the great Apostle of the Gentiles. For most evident is it that such a mystifying, transmuting and nullifying system sweeps away every reality and leaves us nothing that we can realize or comprehend, by thus concealing the beauties and glories of the world to come, in the mists and vapors of spiritualization.

The Bible is thus reduced to a system of spiritual allegories, parables, or fables—greatly detracting from the value of the sure word of prophecy, as a proof of its divine origin—which was evidently its leading object and design. But let whoever *may* fritter away the prophetic scriptures by such spiritualizing processes, surely the well instructed "Disciple of Christ," who is endeavoring, by holding fast the form of sound words, rightly dividing the word of Truth, and walking in all the ordinances and commandments of the Lord blamelessly, to restore primitive apostolic Christianity to the world, will be the very last to practise upon a principle so subversive of the Truth as promulged both by prophets and apostles!

Benefits, like flowers, please while they are fresh.

Digitized by Google

JACOB CREATH'S PLEA.

A PLEA FOR THE "STICKLERS OF THE CUSTOMS OF THE NEW TESTAMENT.

BRO. PENDLETON:—I have read the March No. of the Harbinger for 1867, containing the Reminiscences of Bro. A. Campbell. Permit me to correct one name, which is John Harbin, (and not Hasben as printed in that No.); lest our enemies might say no such man ever lived in Lexington, Ky. The first essay that I wrote for the Christian Baptist was in Lexington Ky., in February 1825., forty-two years ago, and dated Mason Co. Ky., to prevent detection and suspicion, and even then, the foes of that work said that the author of it wrote the essay, that no man west of the mountains was capable of writing it except himself. It was against all religious assemblies of men, except one congregation meeting on Lord's day. I forget the signature to it as it was not my proper name. I stand in the same place to day.—It is said consistency is a jewel; I have that jewel on that subject. About twenty years ago—brother A. Campbell and myself exchanged some essays in the Harbinger on the subject of Associations and Clerical assemblies, at the time the Cincinnati Convention was forming I was against it then. His *influence* carried it against my reasons. I was not convinced by what he wrote on the subject of conventions. Some egregious errors among the patriarchs and ancient Jews were originated and introduced by great and good men, such as Abraham and Jacob, David and Solomon and others; and idolatry by Aaron and others. All errors are introduced gradually and almost imperceptibly in religion and governments. A man does not go to either heaven or hell by one stride; he goes to either place by steps. So with errors in religion.

The Jews began by murmuring about the dry manna, the water and other things; then came the golden calf: the rejection of God for their King by choosing Saul; then they went downwards till the division of the twelve tribes, and until they reached the bottom of the hill in the destruction of their city, polity and Temple. Matt. 24. Where are they *now?* How long did it take them to reach the bottom of the hill from the time they left the top of it at Sinai? Paul says these things are types to us. 2 Cor.

Digitized by Google

10. Whatever things were written beforetime were for our instruction. Romans, 15. The Apostolic Fathers laid the foundation of the papacy and sectarianism deep and broad, but did not put up the present superstructure. It has required many hands, great sums of money and fifteen centuries to rear the temple of Anti-christ. The poet says, tall oaks from little acorns grow. And effects arise from small causes as all history testifies. I intend the above argument to meet in part the array of great names to sustain M. Societies. How would the advocates of these societies like to have the truth of heathenism proved to them by the names of Plato, Aristotle, Thales and Cicero? How would they like to have the truth of the ancient Jewish traditions proved to them by the oral or mouth law, which God gave to Moses on Mount Sinai, at the same time that he gave him the *written law*, which is the interpretation of the former law. This oral law Moses gave first to Aaron, he to his successors, and so on down through a regular line of Elders and Talmuds and Mishmas, till our Lord told them they had so frittered away the word of God by their traditions, that they had made it of no effect. Matt. 15, Mark, 7. Were not our Savior and the Apostles the exception, and not the rule in their day? Can we not prove modern Judaism by an array of great and learned Rabbins, equal to the array of great names which we have seen in two of our periodicals to prove that modern M. Societies are scriptural? What will the advocates of M. Societies think if we prove the truth of Antichrist by an array of a long line of Popes, Cardinals, Bishops, Archbishops, &c., &c. How would the advocates of t ese Societies, like to be met with a "scornful motion of the mouth and nose and curled lip," with an array of Episcopal, Presbyterian, Methodist, Baptist and Jesuitical Doctors to prove the truth of these isms, and to be met with, "I wonder if some extreme stickler for New Testament customs will not be disposed to demand scriptural authority for such procedure, and grandly and triumphantly ask if Paul and others ever constituted themselves into a College of Lecturers to young men preparing for the Gospel ministry? And to be told that the true meaning of the Bible Alone Doctrine seems not fully comprehended by many of its professed advocates and friends? "I am in favor of College Lectures, papers, periodicals and Lord's day Schools," &c. This

Digitized by Google

logic settles all these points beyond dispute. This logic reminds me, of an inferior officer put in command in this place by his superior officer; in his absence, I applied to him for permission to go into the jail to preach to the prisoners,—and told him that all the Colonels and Generals in command in this place had given me liberty to go into jail to preach to the prisoners whenever I pleased. In reply to this he threw himself back in his chair and said, yes, *but I am in command now.* That settled the question. I asked his pardon for having condescended to ask permission to serve other people, and being refused by him, and I bowed out of his majestic presence. Men of large bumpology think *I* settles all questions in disputes where they are concerned. According to the rule of the C. Baptist and C. System, and Paul, we ought to speak of spiritual things, not in words taught by human wisdom, but in those taught by the Spirit, explaining Spiritual things by Spiritual words. Wesley's translation of 1 Cor. 1, 2, 13. Wesley says such are the words of scripture. How high a regard ought we then to retain for them? I now ask the advocates of all the above enumerated things to show me the *names* and the ideas which these words represent in the New Testament, or else abandon the rule, or else admit all the unscriptural *words* and *things* among papists and protestants. Do one of these three things brethren. We do not mean to be cowled out of our rules;—that the New Testament is a perfect rule of faith and manners, and that we are to speak of Bible things in Bible words. If it is wrong, abandon it. If it is right, let us work by it. Do not let us depart from it, and hold others to it. Let us not hold to it theoretically, and practically deny it, and after working under it more than forty years, then to be told that we do not comprehend it. This is too bad. This, then, is the first objection I find to all the above named things. They are not named in the Bible, therefore they are not scriptural things, says the Rule.

My second objection to them all is, that the tendency of them is to get away from the New Testament. They say in effect, and by implication that the New Testament is imperfect, that it will not answer for this enlightened age, that there are these and other things which are not in it, and which ought to have been in it. As to all the above named things they stand on precisely the same authority as modern music in churches, prizes, fairs, enterprize gifts, dancing, soul-sleeping, the destruction of the

Digitized by Google

wicked in Hell, raffling, gambling and such like new discoveries. The tendency of all such things is to produce two parties or divisions among us,—and then ultimately to throw the blame of the split upon those who have strictly *adhered* to our Rule. If any one of the above things were swept from the earth, the gospel would not suffer the injury which they have inflicted upon it. How can the advocates of things not known to the New Testament deny the late Baltimore conclave of clergy? Are these things poison in the hands of Papists, and honey in our hands? What has the advocacy of M. Societies by Texas and their rejection by California to do with their scripturality? If all the race of men were for them or against them that would not settle their scripturality? They stand or fall by our rule of Bible things and Bible words. If these Societies are right by our rule, so is the Papacy and sects. We cannot deny them.—These Societies are a ladder placed upon the necks of the churches, prostrated beneath the lower ends of it;—and it has rounds in it, and the upper end of the ladder reaches to St. Peter's chair, or somewhere else.

While men are men they will climb to the last round in the ladder which is placed before them; and often the most worthless are at top, and the most meritorious at bottom, afraid of the giddy heights at the top of this ladder. I wish the advocates all these unscriptural things to give us Bible words and Bible things instead of entertaining us with the good they have done and are doing. We do not denounce them. We ask for the Scripture for them instead of being *dished* as we have so often been with meeting-houses, school-houses, printing presses, great names, money, figures, &c. If the money was subtracted from them would they be worth any more or live any longer than St. Peter's chair, after the honors and profits were taken from it? There is not this very day as much Scriptural authority for these Societies as there is for infant rantism, in the passage which says, Suffer little children to be sprinkled. (We know of no such Scripture.—P.) As the mourning bench and infant rantism are substitutes for Christian immersion for remission of sins,—so are modern M. Societies substitutes for the congregations of Jesus Christ. There is no more reason to doubt or debate about the individual churches of the New Testament spreading the Gospel through the Roman Empire before the death of the Apostle John,

Digitized by Google

than there is that there were congregations organized by the Apostles, and that they had no infants in them. We had as well debate and divide about infant baptism as about Miss. Societies, Colleges, Lectures, &c., &c.

As regards human learning to qualify young men to preach the Gospel, I am against it. I was educated in the faith of the Calvinistic Baptists on this subject, and I still believe it. The faith is—Let God make a man a Christian first, and then call him to preach, and if he has human learning, well and good; and if he has not, let him get all he can afterwards. To educate young men to preach, is like parties marrying for property instead of for affection and good qualities. If they have property, well; if not, let them work for it. Their doctrine is, that when God sends a learned man, he will choose him as he did Paul, Wickliffe, Tyndale, A. Campbell and others. The old Christians and such as succeeded them, to wit, the Waldenses, Wickliffites, Memonites, Hussites and Anabaptists, who were witnesses of the Truth in the dark ages, held among other things, the exclusion of magiatrates from the church, the abolition of war and the prohibition of oaths enjoined by our Savior, and the vanity, *as well as the pernicious effects of human science.* Moshiem, Vol. iii, 332. This is but one of the many expressions showing their contempt for human learning. This sentiment runs through all their history, as Milton shows in his prose works,—and he imbibes this sentiment from his preceptor, Dr. John Gill. The Gospel has suffered more from wealth and human science, than it ever did from poverty and ignorance. Human Science and affluence are on the side of Anti-Christ. They held that infant baptism was the invention of the Devil,—that every Christian was invested with power to preach the Gospel, that sanctity of manners was the only genuine mark of the true church. Their maxim was that holiness of life and sanctity of manners were the authentic mark of the true church. p. 346. All important discoveries are generally rejected by the rich and great and those in power, and their first supporters are among the poor and obscure. This was the case with the Gospel. Not many mighty or noble were among the original preachers. Christ and the apostles were poor and illiterate fishermen,—he was the son of a carpenter. It was so with Waldo in France, with Wickliffe,

Digitized by Google

Tyndale, Wesley, Huss, Calvin, Luther. Compare the Virginian Baptist preachers before and about the time of the revolutionary war with the modern Baptist preachers. The pioneer preachers in every State who carried out this reformation were representative men of the principle for which I am pleading, to wit: Wm. Morton, A. Raines, John Smith, and Jacob Creath, Senior, of Ky.,—Thompson, now of California, Francis Palmer, H. M. Bledsoe, Esom Ballinger, of Mo., and others in other States never were college men, never heard lectures. If any person chooses to reply to these pleas, I hope he will do it under his own proper signature. I have spoken candidly and freely my sentiments. I am willing to hear arguments on the opposite side. Sunday schools grow out of the neglect of parents to educate their own children. They have become in the hands of sects a substitute for infant baptism.

JACOB CREATH.

PALMYRA, Mo., March 18th, 1867.

REMARKS.

If it were not that the venerable brother Creath has himself named the foregoing article an "apology," I suppose every body else would pronounce it a severe and bilious crimination. What has he apologized for? We should more reasonably ask, what has he not censured? From Alexander Campbell to Abraham he has conjured up heresy, corruption, and infamy. Upon what food has our brother been feeding, that his stomach is grown so bitter! If the jewel of consistency still hangs as an ornament about him, it shines but dimly in the rough setting of his rugged and stony censure. But, in his own style, may we not ask,—what does consistency prove? Can we not find as many examples of consistency in error, as in truth,—in villiany as in honesty,—in vice as in virtue! What argument against educated ministers does any sensible man find, in the fact, that our aged and venerable brother Creath was brought up a Calvinist, and the Calvinists did not believe in such! And what force does the argument derive from the fact that this was the early conviction of his mind, and that he has never changed it, but through all the light and educational progress of half a century, he has remained stereotyped in a leaden consistency—fixed in this absurd result of a philosophy which discards means, and limits even the free grace of God.

Digitized by Google

In one breath, we are asked with indignant rhetoric, "What does a long array of great names prove?" and in the next our authority-despising brother hurls at us, as though it were the club of Hercules, the opinions of the Waldenses, the Hussites, &c. Well, we have great respect for much that these noted parties did for truth, and against error,—but if Brother Creath does not know it, there are some who do, that there is much also that history has fastened to their name, that neither he nor I should admire—and what is the force of the argument! In his hands and his example there is none—because his authorities are linked with too much that their friends should desire to see buried in oblivion;—but with us and with our examples, the case is different.—Brother Creath would have us not only disregard but contemn all human opinion, when it is against him;—but he uses it without scruple, we perceive, when it is in his favor. He appeals to the rule of the Christian Baptist, the Christian System and Paul, as the test of last resort; but who gave the rule of the Christian Baptist, and the Christian System? If the *rule* is from the hand of our venerated Father Campbell, and therefore to be respected and adhered to by brother Creath or anybody else, shall not the same persons, if only for consistency's sake, respect also his practical interpretation and application of the rule? There is a consistency in being uniformly inconsistent, and methinks the course of the opponents of Missionary Societies is a pretty fair example of it.

I am surprised, and I am not concerned how big Bro. Creath makes the "I"—even though it should equal the orb of his own—nor yet the "magnitude of the bumpology" that sets it forth,—*I am* surprised to hear him say,—and find him willing deliberately to *write* it,—That our Missionary Society is to be classed with "dancing," "gaming," "horse racing" and other similar works of the flesh. It is certainly a discovery that I did not expect an old and tried missionary of the cross, and once a most efficient agent of the American Bible Union, to make! What! an organization, the sole object of which is to fulfill the command of the Savior, "Go ye into all the world and preach the Gospel to every creature," similar to a dancing school! A movement with only this motive and controlled by none but such as are members in good standing of the Christian church—like the sports of the hippodrome!—the orgies of the race-field! Are our encouraging

Digitized by Google

reunions, free-will offerings for the spread of the Gospel, and earnest conferences for sending it to the lost, to be likened to the profanity of gamblers,—and such as worship at the shrine of chance! Let the grossness of the insinuation be its own rebuke! It can hinder no earnest spirit in its divine longings for the salvation of his fellow man.

It is not our purpose in these brief remarks, to enter into the argument in behalf of Missionary Societies. Our pages have already illustrated the subject sufficiently for the present progress of the discussion. We have more to say, when the fitting time comes. The divergence of views among us on this subject will be overcome by time and experience. The reliable argument will at last be found in missionary work,—and this to be worthy of us, must spring from a pervasive and earnest missionary spirit among us—and this again, from a deep sense of the saving power of the gospel and its free and unlimited offer to all mankind. Let us labor to these high ends in patience and hope and the day of victory will soon and surely come. W. K. P.

[From the "Sunday Magazine."]

THE SCHOOLMASTER.

The profession of teaching has never been looked upon as the best way to wealth or fame; but I am firmly of opinion there is not a member of society who deserves a higher reward and a fairer crown than a good teacher. To raise a field from barrenness to fertility by assiduous tilling; to cultivate a tree until it yields abundantly; or to train a colt so that it is rendered available for the service of man, are achievements deservedly esteemed. But useful and praiseworthy though they be, they cannot stand a moment's comparison with the good the schoolmaster accomplishes when he trains up a child as a good member both of the Church and of society. A neglected piece of land is a disgrace to the neighborhood it is in, and a spoiled horse is a trouble to its owner; but a spoiled or neglected man is a curse to society, a disgrace to his Maker, a cause of distress even to angels. To prevent such fearful results, if possible, is the noble task of a teacher. Every child brought to his school is more or less a damaged image of God. His school is the studio in which, like a skillful

Digitized by Google

sculptor, he tries to repair the defects and restore the image to its original beauty. And if the work is great, so is the responsibility. A highly privileged man is he who can say, "In my youth I had a good teacher;" and, on the other hand, the man is much to be pitied who is compelled to state the contrary. An injury has been done him that can never be fully redressed.—The consequences of disease, or the effects of financial disaster, may be retrieved; nay, under God's blessing, these may prove productive of good, but the work of a bad teacher, even although counteracted as much as possible by later exertions, always leaves some sad evidences behind of the havoc it has caused. Such a teacher well deserves the punishment which the children of Falerii inflicted upon their unworthy schoolmaster. This scoundrel, as the tale goes, in a treacherous way led the children of the town into the camp of the Roman Dictator Camillus, who was engaged in besieging the place. But the noble Roman ordered the wicked man's hands to be tied behind his back, and having given a birch-rod to each child, he bade them flog him to the town. The effect this generosity of the Roman general had upon the inhabitants was such that the town surrendered at discretion, and peace was concluded.

The fact that Scripture on nearly every page speaks of the training of children as being one of the most important matters in the sight of God, should be an unfailing source of encouragement to a teacher, even when he experiences that his work is hard and ungrateful. If any one knows the suffering and disappointment that may be connected with the training of others, it is the Lord himself, for he opens the long series of his prophetic addresses in Isaiah with no other compliant than this: "Hear, O heavens! and give ear, O earth! for the Lord has spoken. I have nourished and brought up children, and they have rebelled against me!" Surely the failure in that case did not lie with the teacher. A good schoolmaster, therefore, ought not to be discouraged by thoughts of his being unfit for his work, because it does not succeed altogether according to his expectations. If he supposes that he is able to make an Ethiopian white, or to brush the spots off a leopard's skin, he ought himself to take a lesson. And alas! it is to be feared there are not a few Ethiopians and leopards in our schools now-a-days. Many parents look upon the schools as a kind of reformatories, where they expect the poor schoolmaster to smooth away all the low principles and habits

Digitized by Google

which, by their example and ill-training, they have developed in their children at home. "Well, madam, you will certainly spoil your boy, if you allow him to go on in that way!" said a schoolmaster one day in a kind but serious tone to a lady. "Ay, my dear Mr. ———" the lady answered, with a courteous smile, "and you will put him right again, won't you?"

Yet it is not all chaff that comes to the mill, husky though it may often look. "Except the Lord of hosts had left unto us a small remnant, we should have been as Sodom and we should have been like unto Gomorrah," says Isaiah. There is always a remnant left in a school, and freqently it turns out larger than was expected. Indeed children may sometimes be encrusted, as it were, with a certain habit of refractoriness, under which, however, a willing heart is concealed. In that case nothing is required but that the sun of love should send down his fostering rays to thaw the snow and ice—and the hidden germs will be certain to spring up with amazing luxuriance. A schoolmaster in a village near Hamburg, on one occasion, had his school filled with children whose froward spirit baffled all his efforts to preserve order. He was a good, kind-hearted man, and more concerned for the true well-being of his pupils than with the increase of his salary. The children who had preceded those whom he had now entrusted to his care, had all liked him well, and his school was known as one of the best in the country in regard both to instruction and order. But it seemed as if some evil spirit had taken possession of those who had this time been sent to the place. One afternoon their behavior was so untoward and unruly that anything like teaching was impossible. So the poor man dismissed them, saying that as he could not teach them against their will, he would just allow them to go where they liked. This intimation was received with a loud hurrah. In a trice the schoolroom was empty, and the master having shut the door, seated himself on a form, took out his handkerchief and could not help the tears coming into his eyes. Meanwhile the children had taken to playing in a field adjoining the schoolhouse. But one of the boys, being curious to know what the master was doing, scrambled up to one of the windows and looked inside. Upon seeing that the master was weeping, he beckoned another boy and another, until all the children witnessed the fact. They thereupon, with one accord, returned to school,

Digitized by Google

expressed their regret at what had happened, asked the master's pardon, and resumed their stats. It was a crisis both with them and the schoolmaster, who never had better and more obedient pupils than these turned out.

And this brings me to the question so often discussed in public and in private now-a-days, whether the school ought to be regarded as a place for teaching merely, or for training as well. A clerical member of the "highly enlightened" modern school of thought, some time ago at a public meeting expressed his opinion, that since the work of training pertained to the parents and to the minister, the school should be exclusively a place for *teaching*, and that neither religion nor morals should be taught there, "except, of course," he added, "such virtues as to sit still, not to pinch one another, not to pull each other's hair, and so on." On this a good man, who was present, dryly proposed that to carry out this plan, only such schoolmasters should be appointed as were known to be men without any religion and morality, lest, from their habit of serving Christ and doing good everywhere, they should be temped to introduce these unseemly elements into the schools.

A story is told of a schoolmaster who lived in a country, the parliament of which had passed a school-bill, in which it was enacted that the schoolmasters should stick to mere secular instruction, and abstain from any religious explanations whatever. This bill was carried, on the ground that the population consisted of different religious denominations, owing to which circumstance the government schools were peopled with Romanist, Protestant, and Jewish children. Inspectors were appointed to see that the conditions of the bill were faithfully adhered to. Now, one day it happened that an inspector entered one of the schools. Being anxious to know whether the instruction was duly kept within the precribed limits, he thought it would be as well to examine the children as to their knowledge of the history of the sixteenth century. So, fixing upon an intelligent-looking boy, he asked him who Luther was. Now, the boy happened to be the son of a Jew, a cattle-dealer in the place.

"Why," answered little Moses, "why, sir, he was a cruel man. He burnt a cow,"

"A cow?" the inspector asked; "I never heard of that."

Digitized by Google

"Aw—aw," said Moses, after a moment's reflection; "no, I made a mistake, sir; it was a bull belonging to the pope. He burnt it at the market-place."

The inspector passed his hand over his face to conceal a smile.

"How is it," he said to the schoolmaster, in a subdued tone, "how is it that you left that boy under the idea that that papal bull was an animal?"

"Well, sir," answered the schoolmaster, "you see, the law enjoins me 'to abstain from religious explanations.'"

It may be a matter for discussion between Christians as to whether a school ought to be founded by the state or by the Church, or by somebody else, but there can be but one opinion among them as to whether the schoolmaster ought to be a religious man. Christ, who is Lord of all, ought also to be revered as Lord of the school, and a schoolmaster who loses sight of this great truth will be certain to teach the children wrong and badly. But at the same time he would commit a gross error who should suppose that, to make a Christian institution of a school, nothing is required save to begin with prayer, and devote an hour every day to biblical instruction. No doubt these things are excellent, if conducted in the right spirit; but they do not necessarily constitute the Christian character of a school. There are many schools which are opened with prayer every morning and afternoon, and in which the Bible or the Catechism are taught every day, and yet I fear that, on close examination, these would prove Christless places. The programme of the day may look very religious, but it is not the programme suspended on the wall which makes a school Christian. It is the spirit of Christian love that speaks through the mouth of the teacher and marks his manner of dealing with the children, elevating and sanctifying the whole of his instruction. Those philanthropists or politicians who oppose religious teaching in schools are so far right, for a school is a better place for *manifesting* than for *teaching* religion, the latter term being understood in its strictest signification. A schoolmaster can in no better way teach religion than by showing that he is a Christian. If he himself is a living catechism, an epistle of God, written not with ink but by the Holy Spirit, and read every day by his pupils, he will be certain to teach them better things than though he were to stuff their heads with long

Digitized by Google

lists of dogmas and doctrines. Strongly as we are persuaded that our children should be trained in the fear and nurture of the Lord, yet we must admit that the main object of the school is to communicate secular and not religious instruction. We do not send our children there for the purpose of getting them well instructed in the doctrine of the Trinity or the Atonement. We do not even send them there to learn the history and contents of the Bible. There are other establishments exclusively devoted to the teaching of these branches, and—what cannot be deeply enough impressed into the minds of parents—the family parlor should be the first of these establishments. When we send our children to school we desire them to learn reading, writing, arithmetic, history, geography, and such things. Now, it is quite true that these matters are not only not opposed to religion, but are perfectly compatible with it. A schoolmaster, however, would commit a great mistake if he supposed that there are such things as, for instance, Christian caligraphy or Christian arithmetic. One might as well suppose that there are such things as Christian potatoes or Mohammedan turnips. I can conceive of a man who eats potatoes with a Christian-like disposition and of another who devours turnips like a Turk, and so I can picture to myself a man who studies and uses the arts of writing and cipher-ing in a Christian spirit. A friend of mine told me one day that when a child, he attended a school which, as it chiefly depended for its support upon a certain religious sect, was placed under the supervision of a committee, whose duty it was to see that every branch of science taught there was strongly stamped with religion. Among other rules, there was one which forbade the schoolmaster to give the children any other copies for writing than Bible texts. He also remembered that the arithmetic used in that contained no other sums than such as were taken from Biblical subjects, and that, accordingly, he had to calculate how many steps the disciples walked from Jerusalem to Emmaus and back on the day of the Resurrection; of how many fingers and toes the three hundred and eighteen servants of Abraham were possessed, and so on. Now it may be doubted whether such a manner of using the Bible is calculated to give the children a correct and sanctifying impression of it as a book of Divine revelation. I have no doubt that it would be answered in the affirmative by all such parents as do not object to making riddles, acrostics, &c., of Biblical

Digitized by Google

subjects. But in my opinion, my friend was quite safe in saying that the school of which he spoke, notwithstanding all its religious ostentation, was one of the most unchristian places of instruction he had ever witnessed.

A schoolmaster who desires to honor his divine Master in his profession, will admit that one of the first steps towards accomplishing that object is to teach his pupils well. It is true that a man may have great talents for teaching, and yet be void of religion, but it is equally true that a professedly Christian school gives little honor to Christ if it can be proved that the branches of science which it pretends to teach are better taught by persons who are indifferent to religion. There can be no doubt of the sad truth that in our country many schools are in the hands of persons who while deserving every praise for the piety of their sentiments and the amiability of their character, nay, while even manifesting an aptitude for winning the hearts of the children, are yet very ignorant of the scientific part of their profession and thoroughly unacquainted with the pedagogic art. A good teacher will manifest his Christian character by trying to make his pupils know thoroughly what he professes to teach them, for nothing can be more unchristian than superficiality, shallowness, and half-learning. And as it is a truth that to be able to teach others thoroughly you must know the subject well yourself; so you will show your conscientious devotion to your Lord's cause and to the important work to which He has called you, by studying zealously whatever may increase your own knowledge and your capability of communicating to others what you know.

It is often remarked that no great learning is required to fit one to teach the ignorant, and it is quite true that a man who can only see one step farther on the road than his companions, may be their guide. But it is also true that there may be places on the road were a correct acquaintance with the whole way is absolutely necessary to enable one to tell the right direction for the next step. Knowledge easily puffs up, but it has seldom been found that a little of it makes humble. That sort of pedantry for which schoolmasters have made themselves proverbial, is commonly owing to their knowing *de omnibus aliquid et de toto nihil*—a little of everything, and of the whole nothing. It will, as a rule, be found that the shallower a schoolmaster's knowledge, the more he will try to fill his pupils with an ostentatious display of a great number of various bits of sciences to which they attach

Digitized by Google

awfully sounding names, whereas closer examination discloses the fact that the children have scarcely any clear conception of the rudiments even of the simplest and most necessary things. Such a schoolmaster may be a thoroughly orthodox man, and even occupy a high place in a church, but for all that he is more like a mountebank than a Christian. He may rightly be supposed to aim at his own glory and prosperity more than at his Savior's honor and the well-being of his pupils.

What makes the work of a Christian schoolmaster as difficult as it is important is the fact that he has to deal with two spheres, which, though they have a common centre, yet greatly differ as to the area which they cover. In other words, he has to deal with the visible and the invisible world; with the temporal, earthly life and with the eternal, spiritual life. The minister of a church has a much easier task to perform in this respect. He is expected to teach his members exclusively spiritual truths, giving them only certain hints with reference to the application of those truths to their daily life. The Christian schoolmaster, on the contrary, has to instruct his pupils in the knowledge required for this world, and at the same time to train them for another. Besides, the human beings with whom he has to deal are not, as is the case with the minister, converted and regenerated members of a Christian Church, but children, in whom, though the germ of the new spiritual life may be extant, yet that life has not come to development, while their natural, earthly bodily and mental development is in full power. The difficult task of finding the true point of union between the purely human and the spiritual arises here. Here the difficult question must be answered, how to allow a child to play, to laugh, to frolic, to wrestle, and to enjoy visible things to the full extent a child ought to enjoy them, and yet to keep within the limits, not only of the moral but of the spiritual and heavenly. A Christian schoolmaster must, of course, desire to make Christians of his pupils, but not the less is it his task to try to make *men* of them. On this difficult point many schoolmasters have wrecked. Some, as much as was in their power have shut off the sphere of natural life, and constrained their pupils into the sphere of the spiritual exclusively. The consequence in most cases was, that their pupils became little hypocrites, full of cant and totally void of knowledge. Some have made a total separation between the spiritual and the human. They limited the religious element to a certain hour,

Digitized by Google

and then, having done with it, they allowed the rest of the time to be spent just as if there were no religion at all. Their pupils for the most part became either dead formalists or complete infidels.

There is no better safeguard against these dangers than a sound scriptural faith in the real incarnation of God as established in the person of our Lord. A schoolmaster who not only believes but rejoices in the fact that Christ truly became man, will learn from Him how to harmoniously unite the spiritual and the natural, the heavenly and the earthly. Christ was once a child, spoke as a child,, understood as a child (or more correctly, he had a child-like mind, ἐφρόνουν), thought as a child. With this image of his wonderful person before his mind, a Christian schoolmaster will know how to be a child with children, and yet lead them on to live for Christ with him. He will know that the means of uniting the spiritual and the natural does not exactly consist in adopting a certain religious phraseology, or in every now and then quoting a text, or in setting apart certain portions of the day for religious instruction, but in showing how Christ has to him completely removed the barrier which separated heaven and earth. Such an one will feel as much by the side of his beloved Savior when he plays with the children or when he hears their lessons, as he does when reading the Bible with them or engaging with them in prayer. He will show his pupils in his conduct and conversation the difference there is between the man who is animated by the love of Christ and the man who is ruled by mere earthly motives, in treating the things that pertain to this life, in estimating their value, and in fixing the goal for which they should be improved. His pupils will learn from him how to the pure man everything can be pure, and how to him nothing is attractive but what is true and honest, and just and lovely, and of good report. A bad schoolmaster will fail to show this even while he teaches from the Bible, and a good one cannot help showing it even while teaching arithmetic.

The question has often been broached whether it is compatible with the calling of a Christian teacher to acquaint his pupils with the ancient heathen classics. To this question of course there can be but one answer with reference to such portions of the ancient classical literature as relate the filthy stories of that mythology, or contain the sensual outpourings of a defiled imagination. Nor can I see how a teacher can be said to conduct his

Digitized by Google

class in a Christian spirit, if, as was mostly the case in the last century, and is still the case in many of our upper schools, he devotes such an undue portion of the time to reading the classics, that it seems as though he expected no good for his pupils except from Athens and Rome. But, on the other hand, it must be admitted that when a teacher shows that he highly appreciates the unparalleled treasures which the ancient classical literature contains for enriching the mind and assisting to a correct method of thinking and of speaking, for refining the taste and developing the purely human in man, he manifests nothing directly opposed to the Christian spirit and principle. Moreover, nothing is gained and much is often lost by trying to keep young people ignorant of a literature with which they are certain to become more or less acquainted after leaving school. A great boon will, on the contrary, be bestowed upon them if their teacher, the torch of the Gospel in his hand, goes ahead of them as their guide amidst those monuments and ruins of the old world, and shows them how a Christian can read the classics, and value, enjoy, and improve all their beauties and riches. It is true that the heathen classics, even the best of them, because proclaiming every kind of truth except Him who is THE Truth, and because exhibiting every sort of beauty except the beauty of holiness, contain elements which are hostile to the promotion of a Christian state of mind. The cultivation of the human, apart from Christ, cannot but lead towards the deification of the creature. A teacher, who is not a Christian, will permit and even encourage his pupils to breathe freely in that idolatrous atmosphere, since he himself believes in the possibility of the human being carried to perfection without the aid of Christ. A Christian teacher, on the contrary, will avail himself even of the materialistic and pantheistic tendency of the classics, to make his pupils observe and feel the utter hopelessness and helplessness of heathendom in the midst of all its excellencies. He will not anxiously try to keep his pupils ignorant of that heathen spirit, but on the contrary, will impel them to look it boldy in the face, because he knows that that same spirit is still the great foe of Christianity, lying as it does at the bottom of all the evils, both of infidelity and superstition, which threaten to ruin the Church of Christ. A teacher who is not a Christian will lead his pupils to admire the poetry of Homer and Virgil, the eloquence of Demosthenes and Cicero,

Digitized by Google

the historical skill of Thucydides and Livius, the wisdom of Socrates, and the deep thought of Plato. Here he will stop and, entering into no comparison of these productions with what has been accomplished by the divinely-human, he will leave his pupils under the impression of what a sublime, wonderful being man is, and what he may not attain to, if he should continue in this way to develop his wondrous powers and talents. The Christian teacher, on the contrary, will not stop there nor allow his pupils to be led astray by such one-sided views. He, too, will admire and value all that is truly valuable in the classics. In this respect he will not keep one step behind his infidel colleague, nor will he for one moment join those fanatic fathers of the Church who in a spirit of true Vandalism threw all the productions of the classical world overboard as machinations of the devil. But after having done full justice to all that is true, and honest, and pure, and lovely in the classics, he will place that so fascinating classical world in juxtaposition with Christ, the God-man, and, allowing the light of his gospel to shine upon it, he will cause his pupils to see its helpless poverty, its hopeless misery, when compared with Him who caused the fountains of God's atoning and sanctifying love to burst forth upon the world by rising from the grave, and bringing life and immortality to light, having raised humanity to the highest height a being can occupy in the universe,—even to sit on the throne of everlasting glory at God's right hand.

Teachers who work in such a spirit as this, are real blessings to the human race. Where there is evil in church or state it is they who can take that evil by the root, for the children are the root of our generation. Let us zealously pray that God may increase the number of well-instructed Christian schoolmasters in our country. We shall be sure to raise a powerful barrier against an enemy whom no navy, though clad with iron, and no army, though armed with breech-loaders, will be able to resist.

ANDREW WHITGIFT.

"The most beautiful flowers soon fade, and droop and die; this is also the case with man; his days are as uncertain as the passing breeze. This hour he glows in the blush of health and vigor; but the next he may be counted with the number no more known on earth."

Digitized by Google

PRESENT CONDITION OF ROME.

The eyes of the Christian world are, at the present hour, steadfastly fixed upon Rome, earnestly awaiting the developments working out there, and men are anxiously speculating on their effects on the religious and political world. The interpreters of prophecy are looking anxiously in that direction, expecting soon to see their theories verified in a final overthrow of the seat of the Papal power; and some have, in their eager and confident vaticinations, gone so far as to predict that *this year* will witness the end of Rome, —and that perhaps the present meeting of the bishops in that city, in general council, will be, in the designs of God, the auspicious, heaven-designed hour, for consummating its final doom. Others, —not resting their conclusions on any uncertain prophetical interpretations, but upon the more sure indications of history,—the history especially now transpiring before our eyes, are awaiting the hour, as near at hand, when the long and tyrannous power of Popery at Rome must come to an end. What effect this end of the Pope's temporal power, so long maintained, and so long held as essential to his spiritual dominion, will have on Popery itself over the world, it is not so very easy with definiteness to determine. That it will be a severe blow on the Antichrist, is beyond a doubt, judging especially from the agonizing suspense in which Romanists are awaiting the issue. The intelligent, pious Christian must feel that God is entering into judgment already with this iniquity of ages, that has so long "opposed and exalted itself against God," has "worn out the saints of the Most High," and "corrupted the nations with her fornications." How in heaven-and-earth-defying pride this Great Iniquity has sat for more than a millennium in its seat at Rome, ruling the world from this throne of its power, utterly regardless of truth and justice, of the hopes and desires of man, of their tears and agonies; mocking with insulting scorn at the struggles of evangelical truth, essaying in its unbridled insolence of dominion even to crush and annihilate the truths of science! And *now*,—what a poor, pitiful object this same Pope—for he is ever the same—has become, in contrast to what *then* he was in the dark past,—a past never to return, never to be repeated again! The Catholic devotee gnashes his teeth when he thinks of this, and curses progress

Digitized by Google

and light. The chorus of the song of these devotees,—of Jesuits, of low-browed monks and besotted priests, is ever, now as of old, as Beranger has sung it for them,

"Eteignons les lumieres,
Et rallumons les feux."

Blot out, blot out the light,
And set ablaze the ancient fires!

It was one of Macaulay's poetical, extravagant vagaries, of which he had not a few, that Rome might yet dominate the earth, when some New Zealand traveller, from a broken arch of London bridge will be sketching, in a future age, the ruins of St. Paul's. The stern, unpoetic realities of the case, point to a very different conclusion,—a conclusion not so gratifying to English Catholics and Ritualists.

We desire to lay before our readers the substance of a well written article on Rome, from the *Revue Chretienne* of Paris, the ablest French Protestant monthly, edited by De Presseuse. The writer appears to be well-informed as to the present condition of the Capital of the Catholic world, and his statements are, therefore, worthy of confidence. This article leads us into the inner current of feeling at Rome. C. L. L.

The chasm is daily becoming deeper and wider between the people of Rome and their masters. This is incontrovertibly clear from all converse with such of the Romans as are not themselves officials, and as have themselves no personal interest in the continuance of the present order of things. 'The temporal dominion of the priests has outlived its day;' is repeated on all sides. The priests know this themselves, but they seek to shut themselves up against this conviction, by the hope of some favorable revolution in Europe. On the other side, the Roman people have entirely abandoned the thought of any amelioration of their political condition, from any, even the best, of the Popes. They boldly declare, that the question from henceforth for them will be, not whether this or that reform will be granted them, but whether they shall hereafter be ruled by priests or not. A newspaper is secretly published here (at Rome), which has thus far defied the vigilance of the police to trace it to its source. This journal, the organ of the National Committee, is not afraid to declare,—"even if the kingdom of

Digitized by Google

Italy were to fall to prices, and Victor Emmanuel be dethroned; the will of the Roman people would remain ever the same, and its programme would evermore be,—'no more rule of priests!'

If any one succeeds in obtaining a nearer acquaintance and intercourse with the high prelates,—which is not a difficult matter, he will readily come to entertain a more favorable opinion of the men than of the system.

There are, indeed, among the highest and lower orders of ecclesiastical dignitaries, many well-disposed persons; and we would be guilty of real injustice to doubt their candor. But, although in the main, the most of these have received a tolerable general education, yet but few among them have penetration enough, and they have had too little intercourse with civil society, to form a correct judgment of the moral and material wants and demands of our time. Hence it is, that they attribute all attempts to do justice to these demands and wants, to the cravings of human corruption and of the spirit of revolution. With them it is not the moderate party in Europe, not the men of wisdom and the lovers of order, that desire a reconciliation between the Papacy and Italy, No, it is only the disturbers and demagogues, the open or concealed republicans, or those sold to the interests of the princes. It is impossible to make them comprehend, that just now it is really the *positive* spirits who see real, true order in the wise union of authority and liberty. The mildest and most moderate among these men declare roundly, that between peace with the church on one side, and a hatred of these on the other side, there is no possible third position.

If you ask them, what they understand by this peace with the church, they answer, it is the acceptance of the laws which allow the church to insist upon and enforce respect for its holy things, and obedience to its precepts. If you cite them to the *concordats* which the church has entered into with so many governments, they will say to you: these *concordats* are only an armistice, to prevent worse defeats; but as soon as circumstances will allow it, the church will begin the conflict anew, to wrest from her enemies the certain victory. If you suggest to them to make at least a trial of the system of the freedom of the church with reference to the State, they seem evidently at a loss to know how to deal with the question. They will always oppose to you that they have no such confidence in the purposes and candor of

Digitized by Google

the Italian government, and of European governments generally, as to hope for a real freedom of the church. The proposition of Cavour and of his successors appears to them only a strategy by which to get to Rome. They frankly reveal to you, by all they say, that *freedom* with them only means, not the free, uninterrupted exercise of their office and religion, but, first, to be allowed to impose their institutions, laws and customs on the State; and, second, to accept legacies and donations, in order by these anew to enrich themselves.

Thus freedom with them means only that others shall obey them; and their clinging to the *temporal* with its perpetual advantages of riches and possessions, ever involuntarily crowds forward into the foreground.

We do not say that these men are not willing to make sacrifices, and even to endure poverty, exile and martyrdom. Many among them are ready to endure much, if they can only see or hope to see, the church rich and prosperous. Devotion to the great spiritual communion, is very general among the priesthood. But they cannot rid themselves of their theocratical claims and assumptions. For them, to yield up temporal power is to destroy the church itself. By this they do not mean, that the church could not live and continue under oppression; or that the church would perish if robbed of temporal dominion:—but to yield up this voluntarily, would be to abandon a principle; to yield up the theocratic system, would be an act of apostasy. If you say to them, "Suppose the Pope's temporal dominion is taken away?" They answer, "Then he will go into exile, and we will go with him." You reply, "Into exile?—and why? will he, as bishop, abandon his See? Why not rather remain by the side of the civil authority, and be satisfied with the spiritual?"—They answer, "That is impossible; it would seem like sanctioning the usurpation. Besides, perpetual conflicts would occur between the two powers existing together in the same city. How can the Pope, by his presence, sanction the overthrow of the divine laws, and the introduction of customs and institutions in conflict with these, as, for example, civil marriage?" If you reply, "But the Pope does consent to this in France and elsewhere." "True," they say, "but in Rome this would be an entirely different thing. Rome is the head of Catholic Christianity. If the Italians are

Digitized by Google

now angry because they cannot have Rome as their capital, and therefore separate from the church, the people will soon enough come back again to their holy mother; and the burdens which the 'Piedmontese' government, (so they call the Italian government), will impose upon them, will very soon awaken in them a longing for the theocratic and paternal rule of the Holy Father, and the former government. These priests maintain earnestly that the church has not lost through the last revolution; and that it will soon be apparent that it has really gained. Yet they do not feel very secure of their own people at Rome; they know it is carried away by the general inspiration for Italy. They point you to the fact that after the evacuation of Rome by the French, the people remained very quiet and orderly, and only a few disturbers here and there remained, men who would overthrow all, but who are carefully watched over by the police. "You will see," they say, "with what enthusiastic applause they will soon greet the Holy Father." Yet in spite of these declarations, they have found it necessary to surround themselves with an army. They have called in 10,000 or 12,000 foreign troops to protect them against these very Romans, who they say are so devoted to the Pope and themselves. Call their attention to this, and they say, "It is true; but this is only to keep in check the malcontents.—Besides we do not put too much confidence in these foreign mercenaries. Our chief reliance in case of an outbreak, is in the exile into which we shall then go." They evidently, in spite of all their confident words, have had little reliance on either the fidelity of their subjects or of their foreign army. They look to martyrdom. A little of the latter would be a real satisfaction to the most sincere and devoted among them. Of this martyrdom there is however but little hope in this nineteenth century. They will be spared this glory. The plan of Scialoja, proposed to the Italian parliament, for the secularization of the ecclesiastical property, the government paying a certain amount in return, meets with no favor here at all. If the bishops were to consent to alienate their property, on this plan, each priest or monk would receive but about 100 francs annually from the government.

The ecclesiastical press of Rome counts strongly on the revolution and changes of opinion which this summer might easily bring about; and sacrificing its religious to its political interests, it

Digitized by Google

would gladly greet an Anglo-Russo-Prussian alliance in lieu of an Austro- Franco- Italian; as if the heretical, schismatical powers would be very eager to guaranty and protect the temporal dominion of priests! What the clergy most fear is the maintenance of the present peace, and the peaceful reorganization of Italy.

The temporal rule of the Pope belongs to the past;—to me it is evident that it is hopelessly lost.

HEROISM.

To be a hero, is to be, not only in the front line of the vast army of men, but to be its approved leader. Byron's Hero

> "Had learned to curb the crowd,
> By arts that vail, and oft preserve the proud.
> His was the lofty port, the distant mien
> That seems to shun the sight—and awes if seen:
> All these he wielded to command assent:
> But where he wished to win, so well unbent,
> That kindness canceled fear in those who heard,
> And others' gifts showed mean beside his word."

From the time when the issues of good and evil first sprang up in human society, emergencies have called up their votaries and proven always, not only that heroism is a common attribute of man, but that the true hero is equal to the summons.

The erudition, philosophy and poetry of the ancients were consecrated to the worship of heroism.

The contests of manly skill and strength—the resources of chivalry in all its phases and eras, and the stately pursuits of "men born to command," indicate that the spirit of heroism is co-existent with the first breathings of human life.

To speak of the old Roman chieftains and the historic warriors of Europe, who filled the earth with murder, rapine and desolation, and who waded through seas of blood to palms of victory and to thrones, as heroes, is to characterize the "dark and bloody" scenes of history, and the war-blasted spots of earth, as the proudest memorials of human achievement.

Heroism demands an elevated zeal for its throne, a shrine sacred to the heart of the hero. In other words, an hero must be filled to enthusiaism with a pure and lofty purpose and the

Digitized by Google

pursuit thereof must be the corn and wine of his nourishment.

The prodigies of valor, the daring feats of prowess and the extraordinary exhibitions of human intrepidity for self-aggrandizement and personal aims, bear no credentials to the high court of heroism.

The powers of man are only exercised in proportion to his idea of the purpose to be achieved.

The "glory of God," being the sublimest and most comprehensive purpose possible to man, we urge that it is the true purpose of heroism.

The world's popular hero, possesses a greatness that rests on no basis of principle or good, superior to the temporalities of this life.

Profane history abounds in wonderful instances of daring, fortitude and achievements, approaching sublimity. Superstition has impelled its devotees to marvellous extremities of suffering and endurance; but the truest and grandest indications of the inspirations of heroism are found only in the sacred experience of humanity.

The Persian warriors, who by their valor made the mighty Babylon a tower of dread to the nations around, bowed the neck in abject servility, to the decree of Idolatry and blasphemy, whilst the "glory of God" animating the souls of the four Jewish Princes, brought forth the only manifestation of heroism in that vast empire.

The heroism, of which the unsanctified world boasts, and in which it glories from infancy to the grave, very rarely stands the ordeal of the dungeon, the rack, the various devices of torture, the lion's den or the burning fiery furnace.

The savage ingenuity of man and the machinations of the devil, when brought to bear upon it, show the shallowness and spuriousness of its pretentions.

When the soul grasps the ennobling thought that "Jehovah is the supreme sovereign," it realizes for the first time, the true intuitions of heroism.

The genius of might and valor displayed by the ancient Jews, Egyptians, Philistines and others, is but common-place human, compared with the divinity of the heroism, which blazed with noontide splendors from Abraham, Noah, Moses, Job, Daniel and many other Old Testament heroes.

The long procession of Greeks and Romans, whose royal march

Digitized by Google

will resound through history to the end of time, becomes miserably insignificant when drawn up by the side of Peter and the other Apostle who, just delivered by an angel from the common prison and in the face of the bloody scourge scarcely less horrible that death declared; "We ought to obey God rather than men."

The fullest exercise of transcendent endowments—the lofty flights of men, whom the popular voice loudly proclaims heroes, are immeasurably feebler and lower, than the deeds of heroism possible to the Christian, who has pledged to him the wings of the Almighty to bear him up.

Where in the wide world could be found such heroism as burst forth from Paul before Agrippa and Festus, and before the Athenians on "Mar's Hill."

Every other spirit, save the spirit of God, is powerless to energize a man, so that he can reach the heroic heights of his destiny.

That humble band of Christian heroes, who in the infancy of the Kingdom of Christ, had "trial of cruel mockings and scourgings, bonds and imprisonment; who were stoned, sawn asunder, tempted, slain with the sword, who wandered about in sheepskins and goatskins, destitute, afflicted, tormented—of whom the world was not worthy," gave evidence of a heroism whose dazzling lustre paled and withered the brightest triumphs of the world's heroes.

To accept a name everywhere spoken against—to link one's interests for time and eternity to a cause, despised and maligned by the world—to stand up for Jesus, whilst the mocking and contempt of Scribes and Pharisees comes rolling through the centuries to mingle with the popular corruptions of modern times, shows a heroism which magnifies the divine origin of man and inspires the celestial world with its greatest joy and admiration.

The glorious multitude of Martyrs, as heroes, stands as far above the greatest military and political leaders of all ages, as heaven is above the earth.

Time would fail me to tell of our army—gathered from all the generations of the present dispensation and comprising the band of God's heroes, who through faith subdued kingdoms, wrought righteousness, obtained promises, stopped the mouths of lions, quenched the violence of fire, escaped the edge of the sword,

Digitized by Google

out of weakness were made strong, waxed valiant in fight, and turned to flight the armies of the aliens.

We therefore commend to you, in conclusion, Jesus the Christ, the anointed hero of the Universe, the sublime impersonation of heroism. May it be the study of our lives to imitate him, the only perfect exhibition of heroism the world ever beheld, and we shall gain a renown and glory abiding through immortal ages.

LOUISVILLE KY., June 10, 1867. THOMAS D. BUTLER.

VALEDICTORY ADDRESS

OF THE GRADUATING CLASS OF THE 26TH SESSION OF BETHANY COLLEGE, JUNE 20TH, 1867.

BY F. HOUSTON, OF MO.

Quæ fuit durum pati,
Meminisse dulce est: fare casus horridos.—SENECA.

This is truth the poet sings,
That a sorrow's crown of sorrow is remembering happier things.
—TENNYSON.

When the Prince of Abyssinia and his teacher had escaped the imprisonment of the Happy Valley, they determined, after long deliberation, to find first of all, what was the *real object of life*. They visited the courts of many illustrious kings, studied at the most renowned seats of learning and philosophy, divided society into classes that they might better observe it, and finally came to the *conclusion in which nothing was concluded*. Their search proved a delusion, and they were forced to seek again for that life of indolent confinement which they had abandoned, and from which there was in future no hope of escape.

That search for the *real object of life*, which they forsook in despair, we are about to begin in hope. They had not that light which to-day beams upon us with such glorious effulgence.—Pleasure, learning, philosophy—all ended in death. With stoic indifference they passed a kind of irreversible decree against that dread mystery of the future, and sought in the contemplation of an ideal perfection to attain unto that perfect character which has been the dream of all ages. And though they realized it not, there is this that is common to them and to us—the desire to rise superior to the infirmities of this gross, perishing body of clay—to achieve something which shall perish not, but which shall

Digitized by Google

continue to live and grow throughout the coming cycles of time. This is man's divinity in his fallen estate. This is his crown of exaltation; and this fills his heart with hope and energy.—This, and this alone, could give life an object, and make it a reality.

For six thousand years this desire has burned ceaselessly, fervently in the breast of every true man. It may have been diverted from its proper channel; indolence may have preyed upon it, and left only the mouldering embers of empty dreams; the lust of power may have corrupted it, so that it bore only the bitter apples of Gomorrah; but the *flame* was still immortal, still pointing upward to that life which is stainless in its purity, and godlike in its labors for the good of others. And when this flame is feeding upon the very mind and soul, and rises higher and purer in its inspiration as it approaches the accomplishment of its mission, verily, then, is it true, that "Heroism is the Apotheosis of man," and "Glory the one worthy object of toil."

When the *real object of life* is fully comprehended, and the desire to accomplish that object becomes the ruling passion of the heart, every obstacle, every disappointment, every injury, the desertion of friends, poverty, even the terror of death itself serves but as food for this fire that is devouring every other object of existence. That yearning for sympathy and friendship which lives in every noble nature, may not be gratified; that ideal counterpart which alone is able to satisfy these cravings of the heart, may cease to be even a dream; for this object itself becomes an ambition and a hope that can fill the place of all these: that ambition is, to win by a life of toil and denial a place in the grateful hearts of mankind, which they shall sacredly preserve for you forever; that hope is, that whatever may be obscure now will hereafter be as the brightness of the heavens, and man's finite power and wisdom will then be infinite, grasping in their intelligence the mysteries of the heavens and of the earth.

This Object, this Ambition and this Hope are all that life sets before us to-day. All else is vanity and emptiness. We stand upon the threshold ready, I trust, to make the *choice of Hercules*. Pleasure offers her every enjoyment and delight; virtue tells you of the toils of her service, but promises imperishable honors.—*All* depends upon the choice. If it is that of Pleasure, then the object of life is *false*, and we shall return, like the philosopher and his pupil, to the point whence we started with our mission

Digitized by Google

still unaccomplished. But if we resolve upon the side of Virtue, that decision is in itself an act of heroism. Thenceforth the *real object of life* leads us steadily onward through heroic lives. Such is our position before the world at this hour. How persuasive for the Right! What a theme for the moral philosopher does such an occasion afford! What a multitude of thoughts crowd through the mind; and what emotions press upon the floodgates of the heart! Ten thousand visions of the past rise up in silent grandeur and bid us pause a moment ere we say farewell. The vail that shrouds the storms and sunshine, the dust and tumult, the victory and defeat of the future, is about to be withdrawn. The invisible bond of destiny is holding suspended over our heads either a crown of laurel or of cypress. The green leaves of immortal renown will encircle the brow of the *hero* valiant in the cause of Truth; the badges of grief and mourning will rest like a funeral pall upon the heads of the faint-hearted and coward. Slowly the mists are gathering which are to separate us from the scenes of past conflicts and past triumphs; and slowly from the clouds beyond rises the majestic sun whose rays henceforth shall light our paths in adversity or in prosperity. Who shall contemplate the past without emotions of mingled grief and joy? Who shall anticipate the future without anxiety and hope?

In foreign lands the love of country becomes a sacred passion. How much more, then, shall we turn with regret from scenes and friends endeared to us by long associations; scenes in which we may not—nay, can never mingle again! In study, Pliny found relief from his great grief at the loss of his friend. But whither shall we look for the Lethean draught, the Nepenthe for our cup of sorrow! Classmates, we look upon the world to day as we have never looked upon it before. "The life that is devoted to knowledge passes silently away, and is very little diversified by events. To talk in public, to think in solitude, to read and hear, to inquire and answer inquiries, is the business of the scholar." But that same life which, in part, disqualifies him for its practical duties makes him deeply sensitive to its kindlier offices.

And do these promtings find a response in those with whom we are so soon to part? Will our fond Alma Mater forget her scattered sons, gone forth to act their parts in the changeful "drama of life"? Will a single one cease to be an object of her solicitude and affectionate regard? No; like a true mother, loving, fond, she will still cherish our images in her remembrance.

Digitized by Google

But the weak and despairing are not the favorites of our mother of letters. She delights to honor her sons. Like the mother of Cyrus, the youngest may be her favorites, but they must be worthy, strong in will and purpose, "simple and pure in heart," "without fear and without reproach."

And must we bid farewell to Bethany—perchance an eternal farewell? Shall the scenes grown so dear through long and familiar intercourse, be to us in the future only as memories? Alas! we meet as we shall meet no more, to look again in the faces of this people who welcomed us so warmly to their homes; who came with gentle ministerings in the hour of sickness and suffering; who held us kindly by the hand when we would have uttered, could words have uttered, the overflowing gratitude of our hearts. Ay, and as we tread the wandering pathway of life, our veins swelling with health and strength, we shall revert to the couch of anguish and repeat again and again those words of an illustrious man—"We have learned that woman, like an angel of mercy, was sent into our world to be queen of the human heart and mistress of the moral destinies of humanity." Though we may not look upon their forms, we shall carry memories of them fresh and green through all our lives. The mention of their names shall call up a host of recollections, and we shall visit again in fancy the hillside and the shaded glen, the loitering stream and murmuring waterfall; the tall lonely wood and these "everlasting hills," so suggestive of the fabled habitations of the gods.

Ah! if these things awaken such tender memories, how shall we say adieu to that College life and the friends who have gathdred round it? Surely

> "This is truth the poet sings,
> That *a sorrow's crown of sorrow is remembering happier things.*"

Thus one by one do our joys depart. Leaving a pleasant home we go forth as anxious pilgrims to a world that knows us not. The honest, free-hearted greetings of the student must be exchanged for the cold glance and calculated words of eager men of business. Wherever our lot may be cast hereafter, we well know we shall not fall again among friends like these.

Gentlmen of the Faculty, as we turn to bid you farewell it is in vain we seek for words to express all we feel is due to *you*.

Digitized by Google

All that Christian kindness and fullest instruction could do, you have done for us. But kindness and instruction were not enough. You added example to precept; and truly was it said, that "You have not only pointed out to us the ways of Truth and the paths of true Glory; but to tempt us therein you have walked in them yourselves."

It were idle to thank you, beloved President, for all that we have received at your hands. That feeling of gratitude which it is our sacred duty to cherish for those who have contributed to our welfare, becomes a pleasure of manifold sweetness when we remember our intercourse with you. Believe it, sir, we shall ever cherish a grateful recollection of your worth and disinterested labors in our behalf.

And to you, Gentlemen of the Faculty, how shall we speak the words of parting? How shall we make an adequate return for that noble zeal which has marked your interest for us? If success shall crown our efforts, and if your generous labor shall be rewarded with fruit a thousand fold, then only can we render that recompense which is your due. We can only thank you now, and express the hope that the future *will prove* how sincerely we appreciate your labors.

And now to all that mighty past we must say *farewell*. Henceforth that life shall live only in memory. In a moment more the vista shall fade from before our eyes. Alas! the golden bowl is broken. We turn to another world—*farewell*.

O thou wondrous Future! unfold thyself a moment to our straining vision. Lift from before our eyes the cloud that overhangs the archway of the years, and give to our souls the foretaste of that immortality which cannot die. Then shall we be strong for the coming of the conflict. But alas! that cannot be. The cloud still rests over the rolling tide, and the Future puts forth its arms, and beckons us onward.

"I plainly see," says Chillingworth, "and with mine own eyes, that there are popes against popes, councils against councils, some fathers against others, the same fathers against themselves; the consent of the fathers of our age against the consent of the fathers of another age, the church of our age against the church of another age. In a word, *there is no sufficient certainty, but of Scripture only.*"

Digitized by Google

AMERICAN BIBLE UNION.

SEMI-ANNUAL MEETING.

The Semi-annual Meeting of the American Bible Union was held at Chicago, Ill., May 25th, in the meeting-house of the First Baptist Church. Rev. Wm. H. Pendleton was appointed Secretary, and Rev. C. H. Pattengill, Assistant Secretary. Committees on the following subjects were appointed: On Enrolment, Revised New Testament, Old Testament, Supply of Freedmen with Scriptures, Supply of Sunday Schools, Supply of Pulpits, Auxiliaries, Spanish Scriptures, Italian Scriptures, French Scriptures, German Scriptures, and Versions for the Heathen.

The Semi-Annual Report of the Board was read by the Corresponding Secretary, Rev. W. H. Wyckoff, LL.D., and interesting and impressive addresses were delivered by Rev. H. W. Weston, D. D., of New York, Rev. James S. Dickerson, Pennsylvania, and Rev. L. Wescott, D. D., Associate Corresponding Secretary, who was followed by Rev. N. Colver, D. D., of Chicago, who spoke of the importance of prompt and energetic effort to give the Revised Testament to the freedmen.

In the evening, the Union met again in the same beautiful and spacious edifice, which was literally packed in every part by thousands of enthusiastic listeners. Most able addresses were delivered by Rev. John Stock, of England, Rev. F. A. Douglass, returned missionary to the Teloogoos, and Rev. Geo. W. Eaton, D. D., of New York.

The President, Rev. T. Armitage, D. D., then addressed the Union in a speech of great power and beauty.

All members of Christian denominations present were invited to seats with us.

On Lord's day, the 26th inst., a sermon was preached before the Bible Union, in the meeting-house of the Union Park Baptist Church, by the Rev. Justin D. Fulton of Boston. We experience great pleasure in laying this masterly production before our friends in this number of the Quarterly.

Thus ended the most imposing gathering of friends of pure versions ever witnessed.

Bible Unionists may be well be congratulated upon the triun-

Digitized by Google

phant advance made in the progress of their principles, as manifested in these meetings. Whether we regard the immense numbers present, the zeal and enthusiasm evinced, or that better test of conviction, the liberality shown, the semi-annual meeting at Chicago will always be recognized as a most triumphant vindication of the principles and labors of the American Bible Union.

The following resolution from the officers was presented by Dr. Wyckoff, and unanimously adopted:

RESOLVED, The American Bible Union, deeply affected by the destitution of Scriptures at the South, and being desirous of co-operating with the Bible Boards of the Southern Baptist Convention in supplying that destitution, appoint its officers a delegation to meet those Boards at their meeting in Baltimore in May next, to consult with them upon the most judicious measures of accomplishing this great work.

IMPRESSIONS AT AND AFTER THE CHICAGO ANNIVERSARIES.

Never, since the Bible Union was organized, have we attended meetings likely to have greater influence over its future history than those at Chicago. The first grand, pervading impression, ever present and ever vivid, was that the Baptist denomination in America had grown, under God, to be a mighty power. The next was, that this numerous and popular body, was thoroughly permeated with Bible Union principles and sentiments; connected with this was the conviction, forced upon the mind by the presence of undeniable facts, that the great body of the delegates, certainly more than four thousand out of five, were already in heart Bible Unionists, and that among these were comprised the most talented, the most energetic, the most promising, and the most influential of the ministry.

A sense of such facts was manifested at almost every gathering. Not only professed adherents of our principles gave free utterance to them on every suitable occasion, but hundreds who had never before manifested sympathy with us declared their adhesion to our principles without reserve. At the meeting of each society, allusions to the Bible Union were received with general and undisguised approbation. Its principles were everywhere quoted as indisputably sound, its example was referred to as worthy of imitation, and its speakers and officers were made prominent in every other organization.

Its meetings, both on Saturday and Sunday, were crowded by

Digitized by Google

as large and as delighted audiences as were ever seen among Baptists. The sermons and the addresses were of a high order.—The success of a meeting often depends upon the first speech. It is not too much to say that the address of Dr. Weston, almost impromptu as it was, struck the key-note. It was an uncommon development of profound thought, enforced by irresistible logic. It carried both head and heart of that vast audience, and left no foothold but criminal ignorance for a Christian to occupy, in opposing the work of correcting known errors in the English version. Candor, liberality, ingenuous and ennobling sentiment, and lively illustration characterized the address of Bro. Dickerson. Dr. Wescott created a tender enthusiasm, which Dr. Colver carried through all phases, from irresistible laughter to uncontrollable weeping.

Dr. Eaton was elephantine in his greatness. He swayed the enraptured assemblage with a power which few living men can rival; and when, in the fulness of overflowing feeling, he pitied and apologized for a dear friend who had been so unfortunate as to set his judgment above that of scholars like Drs. Conant and Hackett and Kendrick, the effect was perfectly overwhelming.

Bro. Stock was clear, judicious, illustrative and impressive.—Every one was delighted when he commenced, and grieved at the necessity of his closing so soon.

Bro. Douglass, the returned missionary, by a few apt words concerning his field, made a most favorable impression.

Dr. Armitage, by masterly combination of convincing argument, forcible illustrations and eloquent appeal, carried the camp of the enemy, and routed him, horse, foot and dragoons.

The unavoidable absence of General Garfield and Rev. Isaac Errett was sorely felt.

The sermon by Bro. Fulton is above eulogy. We have not heard a discourse of greater power in many years. It thrilled every heart and over-mastered every intellect. No doubt a portion of its power consisted in the impassioned and concentrated action of the speaker. But no one can read his glowing words without feeling the inspiration of the sentiment.

Throughout the anniversaries and ever since, all who speak upon the subject, talk of the GREAT CHANGE that is manifest.—We meet with friends on every side. Nothing more is said of opposition. Congratulation, kindness, co-operation is the order

Digitized by Google

of the day. The influence is seen in all our correspondence.—Men write to us in this style: "Our people are one in respect to the Bible Union;" "your Testaments were received with universal favor by my people;" "the Bible Union ought not to think of raising less this year than $100,000," etc.

Well, we are compelled to think of enlargement. The calls from the South, received at Chicago, and since our return to this city, are more numerous than ever. And we are forced to urge all our friends to show themselves friends indeed. Dr. Hodge lately described the Bible Union as "all over instinct with vitality." Bro. C. T. Goodwin said that "it has two powerful arms streched out to support the cause of pure versions at home and abroad. It does not wave one to encourage pure versions abroad, and hold the other paralyzed at its side.—It is even-handed and entire in its principles and in its action; not a one-armed cripple, able only to act on one side.

The friends of the Bible Union always were in earnest, and this was never more manifest than in the proceedings at Chicago, and the subsequent correspondence with these rooms. In replying to a letter from a warm-hearted brother, George H. Anderson, of Pittsburg, Pa., we thus describe the characteristics of a genuine Bible Unionist:

"1. A profound conviction of the truthfulness and importance of the principles of the Bible Union.

"2. A disposition to inculcate these principles on every suitable occasion, and to create such occasions.

"3. A willingness to sacrifice, by giving liberally, and denying self, for the support of these principles.

"4. A readiness to work for the Union, to visit individuals, attend meetings, make speeches, write, do everything that man can do to push forward the wheels and keep the car in motion.

"5. Strong faith in God and fervor of spirit, prompting to constant prayer, both public and private, for the success of the Bible Union, and to the diligent acquisition of intelligence regarding its proceedings, its means, its plans, and purposes.

"These characteristics may be more briefly and comprehensively expressed by—

1. A deep-toned, conscientious affection for the Bible Union; and a disposition to
2. Talk;
3. Give;

Digitized by Google

4. Work; and

5. Pray; for its increased prosperity and usefulness.

"It must, then, be our effort to cherish in ourselves and to inspire in others, such sentiments toward God and Christ, and the Holy Spirit, that every one will love, talk, give, work, and pray, that their blessed words, the sacred Scriptures, may be given in their purity to all the inhabitants of the earth."

Will you not, dear brother, dear sister, whoever reads this, give us your sympathy and co-operation in this great work?

Write immediately to us, telling us that we have your *heart*, and *hand*, and *tongue*, to help raise ONE HUNDRED THOUSAND DOLLARS within the next twelve months, and send us something immediately, if it be ever so small, as an earnest of what you intend to do. WM. H. WYCKOFF, *Corresponding Secretary.*

BETHANY COLLEGE.

The twenty-sixth session of Bethany College closed on Thursday, June 20th,—the third Thursday in June being by a resolution of the Board of Trustees, passed last year, fixed as the regular Commencement day. The session just concluded has been one of the most satisfactory in the entire history of the College. A better class of students, both for studiousness and above all for admirable behavior in and out of the class-room, we have never had. Such is the testimony of all. We feel in this respect greatly encouraged for the future. The only regret we have to express is, that the number of students is not larger.—This one single defect we have every reason to expect, will be remedied by the opening of next Session. The students and the friends of the College, here and abroad, as we have heard from all sides, feel and express the highest hopes for the future of the College. Indeed quite an enthusiasm seems to prevail. The students of the College, by a resolution passed by acclamation, expressed their determination to work earnestly for the College, in every way open to them. Financially, the College is rising in prosperity. The good work of endowing the chairs, a thing indispensable to the true power and prosperity of a college, is going on nobly. Every year adds its thousands to the general endowment fund. This, we trust, will soon enable Bethany

Digitized by Google

College to do, what it is the most ardent wish of its Faculty and Board of Trustees to accomplish,—the offering of its highest opportunities of education in the freest way to the host of ingenuous youth of our land,—so that the poorest may reach these opportunities as well as the rich. The means yet wanted to complete the building,—the most of which is already finished, are also coming in encouragingly. We presume ere long this magnificent College Structure, will stand completed; and then it will be an edifice with scarcely a rival, and but few equals on this continent. It is now even the admiration of all that see it.

The closing scenes of the session were delightful to all. The two Literary Societies, in generous rivalry, contributed by their annual exhibitions, a good share to the sum of enjoyment. The Alumni had their Annual meeting, and the public address, delivered by J. F. Rowe, of Ohio, was listened to with interest. On Commencement day, the graduates delivered their orations with great credit to themselves. The degree of Bachelor of Arts was conferred upon eight final graduates: J. L. Allen, Jr., of W. Va.; R. L. Armistead, of Tenn.; J. F. Berry, of Wis.; L. S. Brown, of Pa.; F. Houston, of Mo.; A. Jones of W. Va.; H. McDiarmid, of Canada West; W. R. Moore, of Ky. The Board also conferred the honorary degree of Master of Arts upon the following gentlemen, former graduates of the College,—J. W. Goss, of Va.; H. S. Earle, of Australia; N. B. Peeler, of Ky.; A. S. Hale, of N. Y.; R. H. Johnson, of Pa. Also upon T. A. Crenshaw, of Va., and Judge J. M. Lea, of Tenn.

Ere we close we desire to call attention to some special arrangements in the College.

First, we ask the reader to notice this peculiar feature. The rule prevailing generally in colleges, that students must take the whole Freshman, Sophomore, and Junior, or Senior year, together, does not obtain in Bethany College. A student is allowed to enter, in the several schools, at the same time, such classes as his attainments entitle him to. For example, if he is further advanced in Latin than in Greek, he is not kept back in the former for the sake of the latter, but may go right on in each language in the classes for which he is fitted. So also, if his attainments in the Mathematics are higher than in Language, he is not obliged to wait in the former till he has brought the latter abreast of it, or enter a lower class in Mathematics

Digitized by Google

or the Natural Sciences than he is entitled to, because of defect in other department.s Thus a student may finish in one or more Schools, and receive his certificates in these, while he is still in lower classes in other Departments.—This arrangement meets the wants of many young men desiring to enter college. It allows a student to finish one school, and then gives him more time for other unfinished studies; or he may desire only to finish in some of the Schools, but at the same also prosecute, to a certain extent, his studies in the others.

The following are *new* arrangements to which we desire to call attention. We know that the present high prices of boarding prevent many young men of but limited means from entering College. To meet this want we have made arrangements, which we quote from the catalogue. "To accommodate students who desire to board themselves, arrangements have been made to supply a number of unfurnished rooms at a very moderate rent, (This rent is $5,00 per student for the whole session). Application for these should be made at an early date, and must be accompanied with satisfactory testimonials of character. In this way the ordinary expenses of boarding can be greatly diminished."

A number of young men have already united to take advantage of this offer. By a number *clubbing* together, they can secure a cheap and at the same time agreeable way of boarding.

A resolution of the Board of Trustees, passed at their last meeting, deserves to be specially noted. This resolution, which passed unanimously, is, "That the sons of preachers of all Protestant denominations, are to be educated at Bethany College, free of all cost of tuition." Those acquainted with Bethany College know that from the beginning, there has been an arrangement for gatuitous education. It has always been a rule with us, that "Indigent and pious young men who are preparing for the Ministry in any of the religious denominations, on paying the matriculation fee, and submitting to the Faculty satisfactory evidence of their character, circumstances, and intention, will be admitted into Bethany College, free of all tuition fees during the entire College course. They may, however, if needed and qualified, be required to give instruction in the Preparatory Classes. Otherwise, it is expected, though not required, that when able, they will refund to the Institution the amount of their tuition fees, for the benefit of other students in similar circumstances."

Digitized by Google

This rule with the resolution passed at the last meeting of the Curators, surely makes the most liberal offers to the public. Bethany College has this noble record, *that it has from the beginning, annually educated, on an average, one fourth of its students, free of tuition; and it has never turned a worthy young man away because he could not pay his tuition.* This generosity deserves to be known, and entitles the College to a generous response from the public.

We have made these statements in anticipation of a fuller account of the condition of the College, by the President.—The catalogue of the College can be obtained and any other information desired, by application to *Chas. Louis Loos*, Secretary of the Faculty, or any of the professors. C. L. L.

THE PREPOSITION "UNTO."

HOPEDALE, O., June 10, 1867.

DEAR BRO. PENDLETON:—Permit me to offer a brief criticism on Bro. Walthall's article in the June Harbinger, which will also apply to an article by Bro. H. T. Anderson in the Christian Standard some months ago, in relation to the word "*unto.*"

Bro. Walthall says, "Webster charges that he [unto] is not of *legitimate* English descent." This is true of what Dr. Webster himself wrote; but philological science has been so assiduously cultivated since his day, that the editor of the etymological part of the last dictionary which bears Webster's name, Dr. C. A. F. Mahn, of Berlin, Prussia, will not be accused of presumption in omitting entirely the derivation of the word from Latin *un* and Saxon *to*, a hybrid, and therefore objectionable word. He gives it as from Gothic *unte*, Old Saxon, *unti*, and English *to*, and as equivalent to *to* in formal or scriptural style.

Prof. Haldeman in his "Affixes to English Words," derives it from "English *on, into, to,*" kindred with Gothic "*und* to," and gives it the signification of "implying motion towards, or onwards," while he says that "*to*, without *un*, expresses various relations."

Although we may admit that the use of *unto* has been, and is, somewhat too general, considering the restricted signification of the word given above, yet can any one deny that passages like the following would lose something both of beauty and force by using *to* in place of *unto*: "Come unto me, all ye that labor and are heavy laden, and I will give you rest."

Yours faithfully, EDWIN REGAL.

Digitized by Google

[From the "Sunday Magazine."]

KNOCKING AT THE HEART.

One bid me turn aside,
Saying He had a message I could hear
Best in some quiet place; but as I went
I heard the busy voices of the world,
And, listening to them, answered in my pride
That I had ears for both, and was intent
On keeping all my old companions near.

He called me once again,
Pleading that He had precious things to say,
Which He desired that I should understand;
Things which He might not tell to other men.
I said, that if I were too long away,
I could not join my company and then
Should lose my place of honor in the land.

He told me I was ill;
That He this time had chosen for His call
Because He saw my labor was too much,
And that I greatly needed to be still.
I answered, I was strong enough for all,
That I had planned that morning to fulfill;
And so again shook off his gentle touch.

And yet I suffered sore:
My eyes were dim with weeping all the night;
A heavy burden preyed upon my mind;
I dared not look on the long way before;
I dared not look on the dark way behind;
Glad morning could not bring my spirit light;
The way of hope and peace I could not find.

I am grown wiser now,
And sadder, with the knowledge of my loss
Of all the holy words I might have learned,
Of counsels whose sweet comfort would not cease.
O, if, alone with Him, I had but turned,
Had bowed in meekness 'neath the bitter cross,
And found it change to blessing and to peace!

He is not far away;
For still, at intervals, I hear his voice;
I hear His footsteps coming to my door
Sound sweeter than the music of the day.
Enter, O Lord! Oh! speak to me once more,
And I will list each word that Thou canst say
As humbly as a child,—and will rejoice.

EPPIS.

Digitized by Google

THE CHURCH IN DETROIT.

DETROIT, April 26th, 1867.

DEAR BRO. PENDLETON:—The Church in this place is again without a pastor, Bro. Hobbs having removed to Des Moines, Iowa, to labor in word and doctrine for the Church at that place.

The congregation regretted that our brother thought it best to make this change, for he had become endeared to nearly all the Church, and had seen more than eighty souls brought into the fold during his ministry here.

His last Sunday was one of much interest, there being five baptisms and two additions to the Church from the Baptists and Methodists. When Bro. Hobbs addressed the brethren for the last time before his departure at the afternoon communion service, the solemnity of the occasion was very impressive, and many eyes were suffused with tears.

His last discourses were listened to by very large audiences, especially that of the evening. After filling the aisles with chairs, many failed to obtain seats. One open door for good in this city, that our brother promptly availed himself of, was the daily union morning prayer-meeting.

This avenue enabled Bro. Hobbs to disabuse the religious mind of much misconception touching our position as a religious body.

Bro. Hobbs met with this meeting in the morning before he left, and most appropriately and affectionately offered his parting words of encouragement and comfort.

Cordial was the grasp of the hand that assured him of the warmth of that Christian regard that is not measured by denominational boundaries.

We earnestly pray that God's richest blessings may attend our brother and his estimable family to their new home, and remain with them always.

We gratefully acknowledge that we have great reason to offer praise and thanksgiving to the Giver of all good, who has signally blessed the labors of Bro. Hobbs among us. A young people's prayer-meeting, begun more than a year ago, has been increasing in interest and numbers until now, in many respects, it is even more interesting than the regular and general prayer-meetings of the Church.

Digitized by Google

We have now the pleasure of a visit from Bro. T. V. Berry, of Bloomington; he preached for us on the Sunday after the departure of Bro. Hobbs, and will do so again next Lord's Day. He is here by reason of an invitation from the congregation. Bro. Berry makes a very favorable impression, and is, no doubt, an earnest worker in the Master's cause.

May God help us to persevere in His service.

Yours Fraternally, R. HAWLEY.

A DANGEROUS TRADE.—The Rev. Norman Macleod, minister of the Barony Parish, Glasgow, in a pamphlet address to publicans, gives the following fearful catalogue:—"I once collected the statistics of the public-houses of a small provincial town in Scotland. The result of those inquiries we shall give as briefly as possible:—No. 1. This house was long kept by a man who was sober when he first occupied it. He became, at last, a confirmed drunkard. His vice was the immediate cause of his death. No. 2, *a.* A notorious drunkard; *b.* respectable and sober—their house supported chiefly by people from the country; *c.* died in drink—his widow married a publican—both drunkards; *d.* the wife became a drunkard. No. 3, *a.* Husband, wife, sons, and daughters, drunken; *b.* husband, wife, sons, and daughters, drunken; *c.* husband, wife, sons, and daughters, drunken. No. 4, *a.* Sober family; *b.* husband, wife, sons, and daughters, drunken. No. 5, *a.* The whole family drunken and blackguard; *b.* the husband a drunkard. No. 6, *a.* Father and mother sober; a daughter a drunkard; a son ruined by drunkenness; *b*, sober family. No. 7, *a.* Died drunk—wife a drunkard; *b.* sober—wife a drunkard. No. 8, *a.* Wife died from drunkenness; *b.* husband and wife drunken. No. 9, *a.* Never sober— died of *delirium tremens*; *b.* husband drunken. No. 10, *a.* Sober family; *b.* husband, wife, and son, drunkards. No. 11, *a.* Wife a drunkard; *b.* sober family. No. 12, *a.* Son a drunkard; *b.* husband, wife, and family, drunkards; *c.* was becoming a drunkard, and gave up to avoid the temptation. No. 13. Wife drunken. No. 14, Family bad. No. 15, *a.* Died drunk; *b.* father and mother sober—the family, both sons and daughters, became drunkards. No. 16. *a.* Died from *delirium tremens; b.* wife a confirmed drunkard. No. 17. A widow—daugher drunken. No. 18 A widow—was sober, became

Digitized by Google

drunken, and died in misery. No. 19. Wife died a drunkard. No. 20. Both drunkards—family bad. No. 21. Wife a drunkard. No. 22. The whole family sober and respectable. Such are the sad moral statistics of 22 public-houses, and of 39 families who in succession occupied them.—*Reid's Cyclopedia.*

LETTER FROM AUSTRALIA.

ADELAIDE, SOUTH AUSTRALIA, March 26, 1867.

DEAR BRO. PENDLETON:—Since my last of Nov. 16th., the work of the Lord has continued to prosper in my hands. Our audiences have been large and attentive, and 37 have been added to the fold of Christ. We have also been cheered and encouraged by the arrival of Brethren Gore and Surber from Kentucky.

They landed here on Feb. 22, in good health, and were gladly received, and heartily welcomed by the brethren. On the following Friday a tea-meeting was held in our Chapel in Lygon St., to give them a public welcome, and to bid me farewell, previous to my departure for this city. The night was inclement, but notwithstanding, the Chapel was filled, and the evening passed pleasantly and profitably.

Addresses were delivered by Brethren Exley, Thomson, Cales, Gore, Surber and myself. The previous week the brethren made me several presents as tokens of affection, and among them an elegant and complete breakfast and tea service of plate, and a handsome drawing-room clock. Their great kindness and Christian love I shall never forget. Many happy days of usefulness have I spent among them, and many a glorious triumph has been achieved by their faithful co-operation, to the honor of God, and the salvation of precious souls.

May the choicest blessings of Heaven rest upon them. On Feb. 26th, Bro. Gore and myself took shipping for Adelaide, leaving many weeping brethren on the shore; (for like the Disciples of old who accompanied Paul to the ship, so they accompanied us). After a pleasant voyage of two days and three nights, we arrived in Adelaide in health and safety. Here we received a very cordial welcome from numerous brethren who were awaiting our arrival. Bro. Gore was conveyed to the hospitable home of our warm hearted Bro. Santo, M. P., and I became the guest of our noble and beloved Bro. Thos. Magary, M. L. C. On Thursday, April

Digitized by Google

4th, the brethren will have a tea-meeting in "White's assembly room," to give Bro. Gore and myself a public welcome. We expect a large attendance, and a pleasant evening.

Bro. Gore will preach in Adelaide, and I shall direct my labors specially to Hindmarsh, in the suburbs of Adelaide. We have also started a new cause, at Cox's Creek a place about 13 miles from Adelaide, and expect shortly to plant a Church there. The prospects are very encouraging. A fine interest is prevailing, and several have obeyed the Savior. Our prospects are bright for success in Australia, and I pray God that He may continue his blessing upon our labors. Bro. Surber remained in Melbourne, and is preaching for the Church in Lygon St. He is much liked, and we left him with a crowded house, and fine interest.

We look forward for great success to attend his labors. Bro. Gore is also appreciated in Adelaide, and I think will do much good.

Pray for us dear Brother, that the work of the Lord may prosper in our hands, and that his cause may be established and extended in this far-off land.

With kindest Christian regards, I am yours affectionately in Christ. HENRY S. EARL.

RESOLUTIONS.

The Lectures at Bethany having closed, the following preamble and resolutions were unanimously adopted.

WHEREAS, it has pleased the Dispenser of all good to grant us the privilege of attending the present course of Lectures in Bethany College, be it therefore resolved:—

1st. That we hereby tender our sincere and heartfelt thanks to the Faculty of said Institution for their able and praisworthy efforts to prepare us more fully to meet the responsiblities of our high calling; and that we shall endeavor to show our appreciation of their labors, by making a practicable use of the valuable lessons we have here learned.

2nd. That we regard such a course of lectures, as of the greatest importance to every student of the Bible; especially to those who have committed, or may desire to commit themselves to the great work of preaching the gospel; For the Lecturers having thoroughly investigated all those matters which pertain to the work of the ministry, are well prepared to give us in a limited space of time, the ripe fruits, and richest gems of their mature reflections.

3rd. Believing that the present course of Lectures has served to lay a

Digitized by Google

broad and deep foundation for future investigation, and that it will be the means of opening up a wide field for more abundant usefulness; feeling that our confidence in the word of God has been greatly strengthened, and our appreciation of the same greatly elevated, we do most earnestly recommend our preaching brethren to avail themselves of like advantages which we are assured the Faculty Bethany College will generously offer from year to year.

4th. Also, that we cheerfully acknowledge our many obligations to the Societies of Bethany College, in which we met Friends and Brothers, young men of liberal minds and generous feelings, who very cordially extended to us the privilege of engaging with them in their exercises, of having full access to their libraries, and of enjoying the fruits of their natural abilities, and praiseworthy labors in the cause of Education.

5th. That a copy of these resolutions be transmitted to each of the Lecturers, and that they be sent to the "Millennial Harbinger," the "Christian Standard," and "Christian Review," for publication.

G. T. WILSON, H. ANDERSON,
T. B. KNOWLES, W. C. RIDGEWAY, } Committee.

BETHANY, June 3rd, 1867.

DEATH OF JOSEPH BRYANT.

BRO. PENDLETON:—By a letter just received from J. W. C. Bryant, I am informed of the death of his father, Joseph Bryant, on the 20th of May last. The departure of one so extensively known in various sections of the country, will touch the hearts of many, especially the older brethren with whom he has been so long associated. It is worthy of note that he was one of the first three immersed in the present effort at Reformation, on a profession of faith, and when the administrator himself, Thos. Campbell, was yet a pedobaptist.

Joseph Bryant was a native of Essex co., N. J., and born in the month of April, 1788, being, at the time of his death, in his 80th year, yet retaining his faculties, both of body and mind, almost unimpaired.—Having removed to Washington Co., Pa., while yet a young man, he there became acquainted with Thomas Campbell, who was then endeavoring to form a Christian union upon the Bible. Jos. Bryant became a member of the Christian Association formed in 1809, and, some time after, when the question of baptism was under consideration, not having been baptized in infancy, and having always regarded baptism as immersion, he, with two others, the only individuals in the Association who had not been sprinkled in infancy, were, on a profession of faith, immersed in Buffalo Creek. Subsequently, when Thos. Campbell,

Digitized by Google

Alex. Campbell and others were immersed, and the Christian Association gave place to a regularly organized Christian Church, Joseph Bryant became a member, and continued all his life, zealous for the truth, and consistent in his conduct, being ever characterized by his love of justice, his sincere faith, his kindly feelings, his agreeable social qualities, and his generous, but unostentatious hospitality.

On the 13th of January, 1813, he was united in marriage with Dorothea, the oldest daughter of Thomas Campbell, and was, for some years, more or less associated with the movements of the latter, both religius and secular, though not as a public speaker. After various removals and vicissitudes in worldly affairs through a life chiefly occupied in agricultural pursuits, he had, for some years, since the death of his wife in Dec., 1861, made his home with some of his children in Illinois. In 1866 he paid a last visit to his old friends and brethren in Washington and Brooke counties, and was at Bethany at the time of Bro. Campbell's last illness and death. During the past year, he resided with his son Joseph in Franklin co., Tenn., where after an illness of two weeks, he finished his course on the 20th of May, as the sun was setting behind the western hills. He remained to the last perfectly serene, conversing with his usual clearness of mind, and manifesting ever that firmness of faith and equanimity of temper, that had characterized him through life. He used sometimes to express his wonder that he, who was the first individual to submit to immersion in the progress of the reformatory movement initiated by Thomas Campbell, should have lived to see the disciples number some six hundred thousand. But he would generally add to this the remark: "Still when I reflect upon the importance and self-evident nature of the propositions involved, I wonder rather that the number is so small, and that all do not see the truth and obey it."

Thus has passed away to his reward, in the fullnes of faith and hope, another of those, who have, from the beginning, been aiding, as their ability permitted, in the work of reformation and religious peace. One by one, they have been called home from their labor, in their several fields of usefulness, and there remain now but two members of the church first organized by Thos. and Alex. Campbell upon Brush Run, in Washington County, Pa. These are, sister Hanen at West Middletown Pa., and James Foster at Buler Station, W. Va., both of whom were fellow members with J. Bryant. May the Lord, who has taught them from their youth, forsake them not now in the time of their old age, when their strength faileth! May they go in the strength of the Lord God, making mention of his righteousness, even of his only, and may He command upon them his blessing, even for life evermore.

BETHPHAGE, June 29th, 1867. R. R.

Digitized by Google

CHURCH NEWS.

Louisa C. H., Va., June 5th, 1867.

Dear Bro. Pendleton:—Brethren Holland and Cave and myself preached three days at Smyrna, King & Queen, recently. The result was, that three persons confessed the Lord, and were "buried with Him by baptism." Some of the brethren deemed it important, to request the churches of the Eastern Virginia Co-operation to consider the propriety and expediency of forming, within their bounds, District Co-operations. They thought it wise to convert the East Virginia Co-operation into a State co-operation. The various churches throughout the State are urgently entreated to discuss this subject thoroughly, and to send delegates to our meeting in November, with a view of securing the hearty and vigorous union and co-operation of the brethren in our war-worn and desolated land, in pushing forward the cause of Christ, and winning greater victories for divine truth.

We preached at King William C. H. on our way homeward, and had the pleasure of seeing four persons come forward to enlist in the service of the Master. One of these was a member of the Baptist church. We need more preachers in Virginia; but we cannot support them.—One brother has already left us, and others are speaking of moving. We cannot sustain those we have. And yet "the field is white unto the harvest." The Macedonian cry is heard in very many sections, and our preachers are importuned by outsiders even, to proclaim the Word of God in their communities. Never was there a finer prospect for success. We have a band of self-sacrificing, energetic, noble preachers, but they are struggling amid poverty and want. In our impoverishment we ask for aid. Help us this year, brethren, so that all our laborers may be retained in the Old Dominion. L. A. Cutler.

Mt. Pleasant, Mo., May 27th, 1867.

Bro. Pendleton:—I am happy to inform you that our brother T. M. Allen is in our midst again. How happy we are to meet with him after an absence of several months. He is our chief evangelist in upper Missouri. Old as he is, the Lord has greatly blessed him, in joining a good constitution and a sound mind. His labors are greatly blessed. In the city of Weston, Platte county, brother Allen commenced a meeting in connection with brother Josiah Waller, the pastor of the congregation at that place, which continued for some time, resulting in fifteen immersions and seven by recommendation. I have scarcely witnessed more good material go into the building than on that occasion. Brother Allen visited the congregation in Platte city and labored a few days in their midst, and obtained the same number as at Weston. I am

Digitized by Google

not so well acquainted with the material there as at Weston—many of them I know and am proud to testify of their good names. We robbed the Baptists of one gem during that meeting. I trust her last days will be her best days. How her husband's heart must have leaped for joy, for he is a faithful elder in that congregation. On yesterday (Lord's day) Bro. Allen preached at Old Salem, the first organized Christian congregation in upper Missouri, called the "Platte purchase." Two made the confession. He will labor in our vicinity for some time. His health is good and full of hope. O. C. STEELE.

PLATTE CITY, Mo., May 22nd, 1867.

DEAR BRO. PENDLETON:—To-day I closed a meeting of thirteen days, in this city, with 22 additions,—17 by obedience, 1 from the Baptists, and 4 by letter. The congregations were generally large, solemn and attentive. The congregation here is large, and in peace and prosperity. Bro. G. B. Waller is their regular preacher, and was present a part of the time. Bro. P. K. Dibble, who is now president of the College at Camden Point, gave two discourses, and Bro. Hand called, in passing through the city, and preached once. I also had the pleasure of meeting here, my venerable Bro. Samuel McCormack, who lives in this county, and whom I knew upwards of 40 years ago in Ky. Bro. Gaylord is at the head of a flourishing Academy in the edge of the city, that has now upwards of 100 pupils; he is one of the elders in this large and growing congregation, and ably and faithfully does he discharge the duties of the same. He is an able educator, and is meeting the encouragement his energy, industry, and great qualifications deserve. Affectionately your brother, T. M. ALLEN.

CHARLESTOWN, Ind., June 17, 1867.

BRO. PENDLETON:—Your most excellent paper comes regularly to my table, freighted with glorious truth well timed written on every page. I would that every brother in our land could be supplied with the Harbinger. I trust and hope and pray its days may be lengthened out till the coming of the Son of man; and all radiant in every number and on every page may shine forth our glorious truth and ever be recorded the deeds of the all-conquering host which is pressing on to victory. I have thought, if the spirits of the departed ever acted as guardian angels here on earth, that our dearly beloved A. Campbell would watch over and guard the interests of Bethany and the Harbinger, which were so dear to him. But be that as it may, we know the Lord of Lords is your refuge amid the storm, while Bethany and the Harbinger are so nobly performing their respective missions.

I did not, however, take pen in hand to eulogize the Harbinger nor Bethany, for they speak for themselves, but to record the wonderful

Digitized by Google

triumph of truth in Charlestown. Bro. W. J. Howe and Bro. J. M. Hervey came to my assistance, and we began a meeting two weeks ago, which on Friday night last had resulted in 53 additions, mostly by immersion. The meeting still continues with interest. To the Lord be all the power and praise for the success of the truth.

Ever in hope of heaven, R. L. Howe.

Jetersville, Va., June 17th, 1867.

Bro. Pendleton:—On yesterday I met with Bro. T. A. Crenshaw at his regular appointment at this place. We had two sermons, or as we say, an all-day meeting, the result of which was nine noble confessions of the Christ. Eight of those making the good confession were pupils of Bro. Crenshaw's excellent Female Seminary near this place. These young ladies seemed to act from no impulse of the moment, but from a clear conception of the Truth and a full recognition of the claims of the Divine Master. May the Lord enable them to adorn with their cultivated intellects and youthful hearts that Gospel which they, this morning, so cheerfully obeyed.

Yours in truth, J. L. T. Holland.

Strata, Montgomery co., Ala., May 24, 1867.

Bro. Pendleton:—Since my last, nine have been added to the church. One at Cross Roads—eight at this place, Fair Prospect.

Yours as ever, J. M. Barnes.

Madison, Ind., April 30th., 1867.

* * I held a very pleasant meeting at Oakland, Marion co. Spoke six evenings; immersed five persons, and had the pleasure of seeing two young members who had been led astray, return to their Father's house. Returning home, I spoke at night, and immersed a young man who was so anxious about his soul's salvation, that he came to me in the morning, and requested to be baptized "that same day."

To the Lord be all the praise. H. H. Black.

Eremosa, C. W.

Bro. Pendleton:—I am not in possession of information enough to enable me to attempt giving you particulars of the progress of Apostolic Christianity among us in Canada, but I know that in proportion to the efforts put forth, that no missionary organization in the country has succeeded so well as our *organization*,—for we have had an organized co-operation for nearly thirty years—and I trust the faith and hope and love of the brethren generally, is putting to silence the slander of the unscrupulous opposers who say we overlook the heart and life in

Digitized by Google

our teaching. Yet we have much reason to be humbled when we realize our privileges and responsibilities and see how far we, and all others, come short of perfection.

There a few zealous brethren who seem to be alarmed that our cooperation may grow to become an ecclesiastical power, claiming and exercising lordship over the churches. But the great majority have no such fears, and the churches know their duty, and will vigilantly look after editors and publishing organizations, as well as Missionary Societies, and keep them all in their proper places. I am well satisfied that the modern invention of religious editors and their assumed prerogatives of Bishoping over their respective dioceses, has encroached upon the rights and privileges of church members as much and more than Missionary organizations. But I do not want to annihilate them. They can do good if they mind themselves and remember that they are *laymen*, and their craft only a presumed expediency. I hope the discussion of Missionary organizations may be conducted in a Christian spirit, and that the investigation will result in much good.

Yours in the good hope, JAMES BLACK, Rockwood P. O., C. W.

TONAWANDA, N. Y., June 25, 1867.

The cause is improving here. The Yearly Meeting was held here two weeks since and resulted in eighteen additions. It was well attended by brethren from all the churches in the country. The eloquent and dearly beloved Bro. A. N. Gilbert of Syracuse, was with us, and did most of the preaching. I am now preaching for the brethren here.

J. C. GOODRICH.

FRAZEESBURG, O., April 14, 1867.

BRO. PENDLETON:—Bro. T. J. Newcomb has closed a meeting in Kirkersville, and another in Hebron, Licking co., Ohio, with 9 additions at the former place, and 16 additions at the latter, organizing a congregation of some 24 members.

I recently held a meeting at Dresden, Ohio, one of my three points of preaching, with 18 baptisms.

Elizabethtown, Frazeesburg and Dresden now form my places of labor. Elizabethtown, my place of residence, taking one half my time. Address, however, is Perryton, Licking co., Ohio.

Yours in the hope of heaven, J. A. WALTERS.

BALTIMORE, June 29th, 1867.

BRO. PENDLETON:—I have torn myself from the church here to endeavor the upbuilding of the 1st Church of Louisville, Ky. It is the severest struggle of the kind I ever endured. I have continued baptizing, and baptize several to-morrow. D. S. BURNET.

Digitized by Google

OBITUARIES.

Died, in New York City, on Tuesday night, March 26th, 1867, suddenly from congestion of the lungs. Joseph S. Lake, in the 67th year of his age.

It is with sorrow we announce the death of Joseph S. Lake, the brother of Constant Lake of Wooster Ohio. Mr. Lake was a native of the State of New Jersey and was born at Salem, on the 30th of June 1800. His parents, Constant and Ann Lake, were members of the Baptist church at Salem, at that time under the Pastoral care of the Rev. Horatio G. Jones—probably the first sermon he ever heard was from the lips of this venerable man. At an early day his parents removed to Ohio, and subsequently settled in the Town of Wooster, Ohio, in 1815, where the subject of this sketch commenced his active business life. By a careful application and persevering industry he was greatly prospered, and acquired an honorable reputation as a merchant, after which he was largely interested in the Banking business. and twenty five or thirty years ago, no man's name in the State was more prominent in financial circles than his.

In the year 1842 he removed from Wooster to Cleveland, where he became identified with the financial affairs of that City, but left there about 22 years ago and removed to the City of New York.

We have known Mr. Lake long and intimately, and now refer to his memory with a respect that was matured with years and strengthened with an observance of his daily walk, which betokened the blameless and humble citizen and Christian man.

In the winter of 1854, being in Galveston, Texas, he became interested in "the one thing needful" and gave his heart to his Savior, and was immersed in the Gulf of Mexico by the Rev. James Huckins. He lived and died a consistent member of the Baptist faith,—liberal in his views, a firm believer in the primitive Christianity of the New Testament.

He has gone from among us and we sorrow that we shall see his placid, genial face no more; but his memory will be long and affectionately cherished, by a large circle of kindred and friends. He was genial, kind in his nature, generous and hospitable. L.

Mrs. Mattie M. Crutchfield, aged 28 years and 7 months, died May 28th, 1867, at the residence of Dr. A. L. Durrett, Spotsylvania, co., Va. She was a member of the Church at Bersa, Spotsylvania C. H.

She had been in feeble health for some months, but was confined to her bed only eight days; conscious of her condition, she expressed resignation to God's will, and passed away from earth in full hope of a blissful immortality. A large number of friends will miss her, for she was greatly endeared to all who knew her. Father, mother and sister have gone before. A brother and two sisters now remain on this side of the stream. May God sanctify to them, and to the bereaved husband, this afflicting providence. L. A. C.

Digitized by Google

Mrs. Annie M. A. Cook, aged 22, died at her residence in Hanover co., Va., Saturday May 4th, 1867. She lingered four months in the midst of intense sufferings and excruciating agonies, when God removed her to the heavenly home. Only six months previous to her death, had she been united to her husband, whom she dearly loved, and who was truly devoted to her. May God bless him in his sore bereavement. L. A. C.

Departed this life May 17th, 1867, Sister Elizabeth Patterson, in the 70th year of her age. The deceased had for more than 40 years lived a consistent and worthy Christian.

Shortly after her professed faith in Christ she entered the family of Bro. A. Campbell, of which she had the charge for a short time prior to his second marriage. After this she lived the most of her life in the family connection.

Of an amiable, cheerful and kind disposition, she was beloved by all who knew her. Having much of that chairty that thinks no evil, she was ever wont to apologize for the follies and weaknesses of her race She highly prized the company of the saints. Especially during the long period of her confinement from bodily infirmity, for some six years, nothing gave her so much pleasure as the visits of her Christian friends.

Naturally of an inquisitive mind, she sought useful knowledge from every available source; but especially fond was she of her Bible and Hymn Book during the tedious hours of her solitude. They were indeed her chief companions. From them she drew much comfort and strength, and with Christian resignation to exercise the patience of hope, till her appointed time came, which at the moment, was sudden and unexpected. Feeling better than the day previous and while sitting in her chair, nursing with affectionate care the infant of her kind nurse, and without a moment's warning, she breathed out her happy spirit which took its flight to the "bosom of its Father and its God." Blessed are the dead that die in the Lord.

Died, near Fowler, Adams County, Illinois, June 27th, 1866, after a painful illness of twelve days, which he bore with Christian patience and entire resignation to the Divine will, Dr. J. T. Gilmer.

It is said that death aims at shining marks. This is verified in an eminent degree in his striking down this good man, widely known and greatly beloved for his purity of life and unbounded benevolence.

The subject of this notice was born in Wilks County Georgia, in March 1808; was brought by his parents to Kentucky when a child, and remained there until 1833, when he removed to Adams County, Ill., and lived on the same farm from that time until his death.

He was reared by religious parents and was for years an earnest and devoted member of the Christian Church, persevering in the work of faith and labor of love even unto the end.

Some of the prominent elements of his character should be noticed. He was proverbial for his kindness of heart and charity toward all; not waiting

Digitized by Google

for direct appeal from the poor and needy, but as was said of one of old: "the cases of suffering which he knew not he sought out.

His house was the home of many an orphan, and as has been most truly said of him, he fed the hungry, clothed the naked, and ministered to those who were sick and in prison.

For fifteen years he did an extensive and laborious practice, and during that time was ever ready to attend the calls of the destitute. Indeed, he was often heard to say, that he always visited the poor in preference to the rich, when too busy to attend to both.

No wonder he was beloved by his friends and neighbors, and that hundreds of them followed his body to the grave, and then wept and mourned at the loss of a common benefactor. But his benevolence was not restricted to his own neighborhood; he also gave liberally to the cause of suffering humanity and the cause of Christ at home and abroad.

He lived to do good; was the most humble and affectionate of men. The beauty of his character was nowhere manifested as in the home circle; he the center of a loving family, always consulting the happiness of wife and children. How many friends who have visited this happy home will carry with them through life the pleasing remembrance of Dr. GILMER'S genial hospitality. But death came and found our brother ready to meet the call. Calmly and triumphantly he left the world, in full assurance of everlasting life through Christ the Lord.

Among his last utterances were the words, "I know that my Redeemer liveth."

> "The chamber where the good man meets his fate
> Is privileged beyond the common walks of men.
> Quite on the verge of heaven."

BRO. PENDLETON:—With a sorrowful and aching heart I will inform you of the death of my loving wife. She fell asleep in Jesus on the 4th day of this month. She died by my side, while I was asleep, and I knew it not until I awoke and found she was dead perhaps two hours. There was no sign that she had struggled the least, her eyes and mouth were nicely closed, her noble form has entered the tomb, her lovely voice is hushed in death. She was the wife of my youth, with whom I have shared the joys and sorrows of this life for over fifty years. This bereavement is more than I can express; but thanks to God, I sorrow not as those who have no hope. She had lived an acceptable member of the church for over 40 years. She first joined the Baptists, and then came into the reformation, at its commencement in these parts. She was 62 years and four days old at her death.

O may this dispensation of divine providence be a warning to us all. "Be ye also ready." I remain a wanderer and a pilgrim. O may the little time I may remain here be spent in the service of my Redeemer, who has done so much for us.

EZEKIEL SHORT.

May 17th, 1867.

Digitized by Google

NEW BOOK-STORE IN WHEELING, W. V.

CAMPBELL & MCDERMOT have recently commenced business in the city of Wheeling, and will supply at the usual rates, Books and Stationery; including all the works published by our brethren. The facilities for shipping from this point to all parts of the country are unsurpassed. We solicit orders, and will endeavor to fill them promptly.

The following works are furnished at prices annexed:

CHRISTIAN HYMN-BOOK—NEW EDITION.

	retail.	*per doz.*		*retail.*	*per doz.*
Sheep Binding,	$ .90	$9.00	Turkey Super,	$2.50	$24.00
Arabesque,	1.10	10.50	" " gilt clasp	3.00	27.00
" gilt back	1.25	12.00	" " Antique	3.00	27.00
English Turkey,	1 75	17.00			

Sent by mail PREPAID at the retail price. By the dozen, remit for postage, $1.50.

The Christian Hymn Book—Old Edition. A few copies still on hand, in the following styles of binding. English Turkey, $1.25; Turkey Super, $1.50; Turkey, clasp, $1.75; Velvet, clasp, $5.00. Sent by mail prepaid at these prices. By the dozen, *one third off*,—and by mail $1.20 for postage.

CHRISTIAN BAPTISM—With its Antecedents and Consequents. $1.25, *mailed postage free.* This is regarded as one of brother Campbell's best works. It unfolds the plan of salvation in all its fullness and completeness. We will dispose of this work by the quantity at unusually low rates.

CHRISTIAN SYSTEM, - - -	$1.40	OWEN DEBATE, - - - -	$1.75
LIFE THOS. CAMPBELL by A. C.	1.40	CHRISTIAN BAPTIST, muslin,	3.00
PURCELL DEBATE, - - - -	1.40	" " Arabesque,	3.50
D. S. BURNET'S ADDRESS on A. C.	.10	ROTHERHAM on the GREEK ART.	.40

PRINCIPLES and OBJECTS OF THE RELIGIOUS REFORMATION, urged by A. Campbell and others, by R. Richardson. Paper, 10 cents; Flexible Muslin, 25 cts; Arabesque, 50 cts; English Turkey, $1.00; Turkey Super, $1.25. By the dozen, *one-fourth off.* Remit for postage—from 15 to 50 cts per doz.

THE ORGANON OF SCRIPTURE; or the Inductive Method of Biblical Interpretation. $1.25.

Address all orders CAMPBELL & McDERMOT,
134 MAIN-ST., WHEELING, W. Va.

☞ We confidently commend the above firm to the confidence of the public everywhere. Bro. J. A. Campbell was for many years the business manager of Father Campbell's publications, and has earned, as he deserves, the fullest confidence of a large circle of customers, in his fidelity and fairness, as a seller of books. Purchasers may order from him with the fullest assurance that they will be honorably and faithfully accommodated. All orders for the publications the firm advertize should be addressed to them at Wheeling, W. V., instead of Bethany, as heretofore. W. K. P.

Digitized by Google

THE

MILLENNIAL HARBINGER.

DEVOTED TO PRIMITIVE CHRISTIANITY.

VOL. 38.] BETHANY, W. V., *AUGUST*, 1867. [No. VIII.

CHRISTIAN UNION.

What a charm there is about the very name itself—Christian Union. "Behold how good and how pleasant it is for brethren to dwell together in unity! It is like the precious ointment upon the head, that ran down upon the beard, even Aaron's beard: that went down to the skirts of his garment; as the dew of Hermon, and as the dew that descended upon the mountains of Zion; for there the Lord commanded the blessing, even life forevermore." But while it is so good and so pleasant for brethren to dwell together thus, firmly bound by the golden chain of love; is it not equally bad and unpleasant to see the professed people of God divided and warring with one another? Listen to the language of Paul to the Corinthians: "It hath been declared unto me of you, my brethren, by them which are of the house of Chloe, that there are contentions among you. Now this I say, that every one of you saith, I am of Paul; and I of Apollos; and I of Cephas; and I of Christ. Is Christ divided? was Paul crucified for you? or were ye immersed in the name of Paul?" If Paul could see and rebuke this contention or division, which was so small, what should be said of the mighty hosts of organized sects, each armed and equipped for the war, not against the enemy of souls, but against those who dare refuse to pronounce the shib-

Digitized by Google

boleth and bend the neck to the party yoke. Is there anything lovely about these hostile forces, as they stand in battle array, armed with the party creed and ready to destroy one another? Was it for this the Master prayed, when he poured out the feelings of his great heart to the Father of Mercies, and said: "I pray for them also who shall believe on me through their word; that they all may be one, as thou, Father, art in me, and I in thee, that they also may be one in us; that the world may believe that thou hast sent me."

While there are still a few feeble barriers that separate us from our Baptist brethren, as the order of faith and repentance, immersion for remission of sins, Christian experience, &c., there are some that separate the Pedo-baptists from both—especially the *subjects* and *action* of baptism. On both these questions the Disciples and Baptists have suffered themselves to be pulled along over as foolish a route as ever was traveled, and have discussed largely subjects in which they are by no means involved. Why all this ado about the identity of the covenants, baptism in the room of circumcision? And why do we follow them all over the old dispensation to see if they cannot torture sprinkle or pour out of *baptoo*, which is never used in connection with the ordinance of baptism at all? Why do we not bring them squarely up to the words of the Confession of Faith, which they love so dearly and believe so implicitly, and make them learn from it that "Baptism is an ordinance of the New Testament, ordained by Jesus Christ." If it be an ordinance of the New Testament, ordained by Jesus Christ—and no one, I presume, will deny it—then let us go to the word of our blessed Master for all that we can or ought to know about both the ordinance itself and the proper subjects. Of course Christ stated plainly and intelligibly *what* it was he ordained, and *who* were the proper subjects; then let us go to him and his Apostles for all that need be learned about both; and having learned this, let us, as dutiful children, be satisfied withwhat God has seen fit to give us.

Now, *what* did the Savior ordain? "*Baptism*," says one. But *what is baptism?* "To sprinkle, pour, or immerse." How do you know all this? "Well—our Confession and the fathers of the church say that the mode is not essential to the validity of the ordinance, that a few drops is as good as the ocean; that while

Digitized by Google

immersion was likely the ancient practice, and was pleasant enough in that warm country where bathing was so common, in colder regions there was an absolute necessity in the very nature of things, for a change. Besides, in a more refined age and country, immersion is too *indecent*." *Indecent!*—Just think of it! A so-called minister of the gospel, exceedingly evangelical, talking of the indecency of an ordinance of the Son of God! Dear Savior, what splendid compliments some of thy professed followers have seen fit to heap upon thee. Drs. Clarke, Wesley, Watson, Rice, *et id omne pecus*, have made thee the author of more egregious blunders than they would charge upon frail, fallible and foolish man.

But why did not the Savior use a word that would express definitely his meaning? Was the language too poor to afford such a word? or His knowledge too limited to find it? If not, why was so important a matter left in doubt, and such a fit basis for continual warfare? No man in his senses would leave his wordly affairs in such confusion as this, and is our blessed Redeemer more careless or indifferent than man, especially when our eternal interests are involved? Surely we cannot make such a charge against that being who was so kind and good as to disrobe himself of his royalty, come to this sin-cursed earth, and suffer, bleed and die for us, while we were yet sinners and far away from our Father who had kindly spared us. Had he meant that either the water or the people should be sprinkled, he would, most certainly, have used *rantizo*, which means to sprinkle, and nothing else.—Had he meant that either should be poured, he would have used *cheoo*, which means to pour, and nothing else. But he meant that the *people* should be *immersed*, and hence he used the specific term *baptizo*, which means to immerse and nothing else. There is no lexicon of any respectability that does not give dip, plunge, immerse, as the primary meaning of *baptizo;* and there is not one worthy of notice that gives sprinkle or pour as any meaning of it at all.

Besides this, all learned Pedo-Baptists admit that immersion was no doubt the mode practiced by the Savior and the Apostles. But laying aside the lexicons, the commentators, and all else outside the New Testament: and with King James' translation before us, marred as it is by the polluting touch of proud and presumptuous man; if uncorrupted by previous teaching and un-

Digitized by Google

biased by party prejudice, we cannot fail to see that the thing commanded by Christ and His Apostles is, *be immersed.* They were baptized of John *in* Jordan, *in* the river Jordan; John and the Savior went down *into* the water and came up *out of* the water, and so did Philip and the Eunuch; Paul tells us about being *buried* with Christ in baptism and also *raised* with Him, to walk in newness of life. This is plain enough; dead to sin, buried with Christ in baptism, raised again from the watery grave in likeness of His resurrection from the tomb.

But who are the subjects of this ordinance? Let us examine into the New Testament and give earnest heed to the words of the Master and the Holy Apostles. We find that John immersed none but those who could confess their sins, and, even if he had, it would have been of no authority; for the Confession says "Baptism is an ordinance of the New Testament ordained by Jesus Christ." Just before He ascended to glory Jesus said, "Go ye into all the world and preach the gospel to every creature, he that believeth and is baptized shall be saved." No infants there. "Go teach all nations, baptizing them"—the taught—"into the name of the Father, and of the Son, and of the Holy Spirit." No infants there. On Pentecost; "When they heard this they were pierced in their hearts, and said unto Peter and the rest of the Apostles, Men and brethren, what shall we do?" No infants there. "But," says one, "Christ blessed little children while here among men?" Yes, but He did not baptize them. "Did not Peter say, "the promise is to you and to your children?"—Yes, but no sensible and responsible Pedo-Baptist tries to get infant baptism out of that. It is too poor a resort; they are ashamed. We now turn to the household baptisms, knowing that if infant bapism is to be found at all they will make confirmation doubly sure, and settle the question forever. We go to Luke, the beloved physician, and ask him about Crispus and his household. He replies: "And Crispus, the chief ruler of the synagogue, *believed* on the Lord *with all his house.*" We next inquire about the Jailer; surely there can be no mistake here. He says that Paul and Silas "preached unto him the word of the Lord, and to *all who were in his house;*" also, he, the Jailor, "set meat before them, and rejoiced *believing* in God *with all his house.*" Let us go to Lydia and settle the question finally, so that the mouth of the caviler shall be hushed forever. Here we have a plain case and no mistake. We fancy we see the little

Digitized by Google

fellow kicking and screaming as the reverend father lays his moistened fingers gently on its little forehead. Poor little fellow; how frightened it looks! We read the whole history of the case, and alas for our fancy, and our baby too! for both come tumbling down about our ears. We have no mention of any marriage, any baby, any children at all; and so far as the record goes, the youngest person in that entire household may have been seventy nine years and six months old. The household of Stephanus can serve no better purpose, for Paul tells us that they gave themselves to the ministry of the word. Thus we see how easily the whole fabric of infant baptism, infant memberships, and sprinkling and pouring, may be brushed out of the way by just coming squarely up to the law and testimony, and laying aside all the learned nonsense of the blind leaders who are dragging us down to ruin.

While all, of all ages and countries, save the inevitable Dr. Rice, admit that immersion was practiced by Christ and the Apostles; while all admit that adult baptism is valid; while not one single statement can be found in the New Testament to sustain either infant membership or baptism; why, I ask, cannot these men-made doctrines be laid aside, and thus the people of God brought nearer together? It is worse than folly, it is solemn mockery, for gray headed Divines to pray long and loud for union, and at the same time contend for those dogmas that must ever separate them from those who take the word alone as their guide.

It would be really amusing, were it not on so solemn a subject, to see a Pedo-Baptist start out to hunt for infant membership, and to see an immersionist start after him. On they go, the one to find the infant in the church and then defy the other to find a law for putting him out. He must prove the identity of the churches—that baptism comes in the room of circumcision—that the infant was in covenant relation under the old dispensation, and surely the dear little fellow ought to have the same privilege now. The other comes on, puffing and blowing, and denies all that he has said in that everlasting ramble; instead of bringing him up to the Confession of Faith and the New Testament at once. Then, on the *mode*, as he calls it, off he goes again to prove that *baptoo*, tropically, metonymically, or in some other way, means to sprinkle or pour; also that *baptizoo*, in almost the same way, means about the same thing. Away they

Digitized by Google

go after Irenæus, Tertullian, Origen, Eusebius, &c., &c., and al for *what?* We know not for what all this mighty labor is performed unless it be to muddle, confuse, and make a show. "Take care," says somebody, "that is not charitable, it is judging. You question that man's honesty." It does look rather hard, I admit, but does not that man claim to be educated? If he is what he claims to be, is he not fearfully blinded or purposely perverting the truth? With the whole Bible, all the lexicographers, commentators, the classics, and every thing against him, why does he still contend for what every witness deposes to be false?—Again I ask, why does he thus contend?

When the aged, the venerable and learned Doctors of Divinity meet together and pray for Christian union, and deplore the divisions among us as tending to infidelity, are they really in earnest, do they want to heal the wounds, repair the breaches, and bring about peace where all is war and confusion now? If they really mean what they say, they must get to work and do all they can to remove the difficulties out of the way. They must lay aside all creeds, whether written or unwritten—for creeds are only instruments of war—they must come humbly to the word of God, and there learn His will directly from the Holy Oracles themselves. They must be guided by the same spirit, hear the same gospel, believe on the same Savior, obey the same commands, take their stand upon the same glorious foundation; and, then, following the same leader, marching under the same banner, clad in the same armor, fighting for the same prize, they can go on and ever onward until they have finished their course with joy, and stand triumphantly upon the "shining shore," with heaven for their great reward.

May the day hasten rapidly on when party wars and strifes shall cease,—and the professed followers of the Lamb shall be one as Christ and the Father are one. Then, and not till then, will we have a foretaste of that blessedness in reserve for the ransomed of the Lord in the everlasting kingdom of glory. J. A. M.

Pitch upon that course of life which is the most excellent, and habit will render it the most delightful.

Digitized by Google

PROPHECY.

VII.

ITS HERMENEUTICS AND APPLICATION.

We certainly need all the light that can possibly be brought to bear upon subjects so recondite as those upon which the great apostle of circumcision is speaking, when he declares in relation to the prophetic portion of the Epistle of the no less great apostle of the Gentiles (wherein are "some things hard to be understood") that there is danger of "wresting them to the destruction of the soul!"

The way therefore, in which commentators—men of eminence too—have inconsiderately tied their own hands and partially blindfolded themselves as well as their readers,—carefully excluding all light, except that which comes in a certain direction, is truly as lamentable as it is unaccountable. This they have effectually done by laying down for their guidance arbitrary canons of interpretation the inevitable consequence of which is, that they cannot possibly arrive at a full understanding of the prophetic scriptures. For example, it is contended by some of this class of interpreters that whatever may be the meaning of a sensible object—used as a symbol—a star, the heavens, a mountain, or an animal, for instance—when first used by any of the sacred writers, such must always be its meaning wherever it is used by that writer—than which nothing can be more untrue or absurd. Others frame what they are pleased to term "fundamental laws," as though the Apocalypse were to be construed by such axiomatic truths and self-evident principles as apply to mathematics and physics; whereas it is most evident that in the ascertainment and develment of no truth whatever are rigorous rules like those of geometry, physics, and even logic, more inapplicable. But still it is obvious that the general principles of inductive philosophy are not to be altogether discarded; nor is it irrelevant to remark that *common* sense should not be dispensed with.

It is self-evident that in the original use of language one idea alone attached to a word: indeed it follows from the very nature of things that primarily a certain word or sound was adapted necessarily to give expression to but one idea; and such word was alone used as the representative of that idea in its primative and proper sense.

Digitized by Google

But it became necessary, as society progressed, to make use of these words in an extended, but still similar, though varied sense. Words therefore meant *one* thing primarily; but became, in the lapse of time, to have secondary meanings differing quite widely in many instances from their original signification. Such then is the origin of tropical language as compared with the original literal signification. And the whole task of the interpreter lies in the difficulty of discerning whether the author designs to use the word in its primary literal sense, or in its secondary tropical application. To discover whether a word is to be understood tropically or in its primary, proper sense, it is, of course, altogether important to consider not only the import of the contrast but also the general nature of the subject, the kind of composition and the peculiar style of the writer; for although holy men of old spake as they were moved by theHoly Ghost, they were, no doubt, left to their own peculiar modes of expression—as is abundantly evidenced by the Scriptures.

That predictions clothed in elevated poetic style and diction, should be construed as those delivered in plain prose is evidently an offenso against all good taste, judgement, and propriety. Equally obvious is it that such an enigmatical and visionary work as that of the Apocalyse and large portions of Ezekiel and Jeremiah should be construed literally; and yet it is evident that, even in such productions as these, some few things must of necessity be understood in a purely literal sense.

Symbolical Dictionaries have been much commended as aids to the study of prophecy; and doubtless they may occasionally be construed with advantage, in the abstract; but whoever undertakes to follow them implicitly will only make confusion worse confounded, when he comes to make practical application of such theoretical symbolizations.

Easy enough is it for an expositor to cavil at the system of interpretation presented by an another, and to form a canon showing his opponent to be clearly in the wrong; but unfortunately this will not prove his own system to be right. It seems an easy task, of course, for any one that has studied prophecy sufficiently to form a general scheme satisfactory to himself, to write out a "*Canon* of interpretation," consisting of a score or two of articles, all of which will favor his own system, and a

Digitized by Google

few of them deal death blows to special counter schemes. But Carpenter has doubtless expressed an important truth when he remarks in relation to the large number of articles that are said by Horne to demand our attention when interpreting the figurative language of the Bible—amounting to no less than 39 "maxiums!" This is most injudicious. If persons will but exercise their understandings when they read the Bible, in the same manner as they do when any other book engages their thoughts these numerous rules will be unnecessary; and if they will not do so, all rules will be useless."

Entertaining the same opinion as to the inutility of specific Medo-persian maxims or any other canons beyond those broad general principles already sanctioned by the experience of ages; for the exposition of scripture in general, I have never yet deemed it either necesary or expedient to draw up any special rules. It is important however, in the highest degree, constantly to bear in mind many such general considerations as those here presented.

Amongst other considerations also, it should be specially remembered that the preservation of general homogeneity and self-consitency, is not only a cardinal matter bnt an indispensable condition of successful exposition. If the scheme of interpretation has been properly conceived and constructed, there will be a perfect adaptation of every part—each to the other—just as the fragments of a torn sheet of written paper, be they ever so small, numerous and irregularly shaped, will, if properly put together, each co-aptate and adhere to the other with perfect accuracy, and reproduce the original—not a fragment deficient, superfluous or misplaced.

But nothing can possibly transcend in importance a proper estimate of the great doctrine of the personal advent and reign of Christ as the very key-note of all millennial prophecy, and the *sine qua non* of hermeneutics in general; and yet—strange to say—this great and glorious truth finds no place in certain schemes that until quite recently had many adherents and votaries.

It has been more than once intimated that even the Apocalypse is, to a large extent, satisfactorily intelligible; and that prophecy in general can be sufficiently understood by any one of ordinary capacity, who will bestow upon it the requisite amount of atten-

Digitized by Google

tion. But truly its study is a work of faith, a patience of hope, and a labor of love. If we would comprehend the mysteries of its oracles, like Daniel we must "set our hearts to understand," and "chasten ourselves before our God." He that is not found often wrestling at the Mercy-seat, diligently using the means of grace, and cultivating both the intellect and the heart, neglects matters of not only cardinal but indispensable importance. For it is a canon of interpretation drawn directly from the Directory of Heaven, that "none of the wicked shall understand, but the wise shall understand." "Open thou mine eyes that I may behold wondrous things out of thy Law," is a petition that should be most perseveringly addressed to Him in whom are hid all the treasures of wisdom and knowledge, who giveth liberally and upbraideth not. "The fear of the Lord—that is the wisdom" we especially need—esteeming all his precepts concerning all things to be right, and "hating every false way"—utterly renouncing every view, however endeared, that is not legitimately sustained by Biblical authority; and meekly seeking to know and do his will; for "the meek will He guide in judgment, and the meek will He teach His way."

It is a matter also of as much difficulty as importance so far to get the mastery over prejudice on the one hand and predilection on the other, as properly to discriminate between opposing views; for—however jealously discarding all human inventions and speculations, we must still be careful to

> "Seize upon Truth where'er 'tis found,
> Amongst our friends—amongst our foes,
> On Christian or on heathen ground—
> The flower's divine, where e'er it grows."

It may be well to remark—not by way, however, of appeal to patristic theology, Talmudic commentaries, or the apocryphal writings—much less to tradition—but simply in reply to those who allege the literal construction of verbal or alphabetical prophecies to be a matter of modern introduction, that the leading views here maintained in consequence of such construction, have to a greater or less extent, been entertained both within and without the Jewish and Christian churches for twenty centuries by some of the most exalted intelligences that have adorned the annals of humanity. Nor is it any small consolation to be thus as-

Digitized by Google

sured that although millennarian views are now repudiated by perhaps the majority of Protestants, and by the whole of the Papal church, they were universally entertained during the earliest and purest ages of Christianity, as well as by some of the most learned and pious amongst all the various denominations since the Lutheran reformation.

Without ascribing an undue importance to that which *per se* is really worthy of none, it may yet be safely affirmed that in a matter of this kind the cotemporaries of the apostles and of others that lived before Christianity became corrupted, would be more likely to interpret like the apostles than those who lived in the subsequent age of Origen, the great allegorizer, the remote times of Jerome, or the still later age of Whitby, the reviver of Origenism and the chief author of the hyper-spiritualizing system now so generally in vogue. It may be well, therefore, to remind the reader of the fact—that the system of interpretation adopted for plain verbal prophecy by the primitive Christians, when religion was certainly purest, is identical, so far as can now be known, with that called the "*literal*"—the figurative system being entirely restricted to visions, types, figurative language, &c.

It fairly results, however, from the various considerations involved, that although the literal system is generally prevalent, and is indeed indispensable in all cases of plain verbal style in order to secure general homogeneity, yet metaphorical interpretation is equally demanded where the prophecy is delivered in visional form or metaphorical style—in such manner, however, as never to be inconsistent with this general homogeniousness. Each principle of interpretation being required according to the nature of the case, neither can be adopted to the exclusion of the other; and the general principle which can alone solve all difficulties may, perhaps, be called with propriety, the *tropico-literal* (as putting in requisition both the figurative and literal as circumstances may require) a principle that leads directly also to the adoption of the *double*, dual or two-fold application—the historico-futurist system of interpretation as it may be appropriately termed—of which, however, more anon. J. T. B.

He that walketh uprightly walketh surely: but he that perverteth his ways shall be known.

Digitized by Google

DIFFICULTIES IN DISCIPLINE.

DEAR BRO. PENDLETON:—I have sometimes thought in respect to the position of the disciples of the Lord, that

> "The battle is fought, the victory won,
> And yet the battle is just begun."

This seeming paradox finds its explanation in the fact that the salient points of the remedial system have been rescued from the mists which have long beclouded them and been made to stand out in the bright effulgence of the noon-day sun. These outposts, persistently and successfully defended by "the weapons of our warfare" taken from the armory of heaven, constitute our Gibraltar which is able to withstand the severest attacks of all nations.

The "just-begun battle" is that of practical Christianity; not that its principles have not been exemplified in the lives of many great and good and illustrious men, nor that some churches have not become worthy models of imitation as respects the worship of God, but that many churches—the larger number I fear—are as yet far below the divine standard in the discharge of their duty, and many more individuals fail to fill up the full stature of a man in Christ Jesus.

An individual who earnestly engages in a work he ardently loves, will not likely be content with any attainment less than the highest possible excellence. The farmer adds new beauties to his farm, the shepherd improves his flock, the mechanic seeks to perfect the work of his hand, while painters, sculptors, and artists of every kind use their utmost endeavors to attain to the highest degree of excellence.

This is particularly true in respect to persons who are zealously engaged in the advocacy of *the right*. When a man's conscience impels him to do what he *thinks* is right and the love of the right impels him to advocate it, and his desire to see it prevail induces him to persuade others to practice it, his idea of excellence will likely be far above the usual standard. Moreover, his views and feelings will oftentimes be so far in advance of the people generally as to obtain for him the not very desirable appellation of "radical," "extremist;" while his earnest advocacy

Digitized by Google

of them will procure for him the still more undesirable title of "enthusiast" or "fanatic." It is not easy for a thorough-going, energetic, *logical* man to maintain a medium position, the "golden mean," and impossible for him to stand on neutral ground.—There is as much truth as wit in the following sentiment naively expressed, "If a man is right he cannot be too radical; if he is wrong, he cannot be too conservative."

If now we act under the farther inducement that the cause in which we are engaged is divine,—emanating from divine authority, and enjoining divine requisitions in order to our acceptance with God,—we are moved by the highest considerations that can be presented to us. But such is the man whose heart is imbued with the work of building up the church and the salvation o souls. The faithful shepherd looks to the interests of his flock, and strives to bring it up to the model of the New Testament. In order to this the New Testament must be faithfully studied, its principles mastered and applied individually and collectively, socially, morally and religiously, and every other way, until we all become "what God would have us to be."

But in the accomplishment of this work many difficulties are encountered. Here is one who is in the habit of attending theaters; there is one who occasionally delights in the giddy mazes of the dance; this man is a proprietor of a still-house; that one is engaged in selling liquor, and a third, once in a great while, gets drunk; this one keeps a billiard saloon, while there is one whose conduct is suspicious, "behaves himself uncomely," *perhaps* is guilty of adultery; others there are who are very irregular in attending public worship, spending the Lord's day in riding, visiting, sporting, gaming, sleeping or in some other thing, while while some are found "whose names are written in the" *church book*, who have not attended the celebration of the Lord's Supper for years.

It is not probable that all these characters will be found in the church in any one community,—if so, the salt has certainly lost its savor,—but they are found, one here, another there, scattered over the country in different churches; yet some of them, with others of a kindred nature, are found in nearly all our churches. Now the young pastor, (or shepherd, perhaps some would prefer we would say, or preacher,) meeting any of these things in the church finds himself embarrassed as to what is the best course to pursue. Of course the habitual drunkard and brazen adulterer

Digitized by Google

are not to be tolerated for a moment,—put them away, is the decision. But what of those cases less flagrant? Are they also to be expelled? We may hesitate to answer this, since a just decision would depend somewhat on the particular circumstances of the case. But we may confidently say that they fail to fill up the full measure of a man in Christ Jesus. Hence instruction is necessary; exhortation and admonition should be given; discipline may be exercised, and should be, with a view of reforming the individual, not to cut him off, and as a last resort, like the amputation of a limb, if necessary to the life and health of the body, let the person be expelled.

But in the practical management of the church, cases often arise not easily disposed of, and when the disposition is once made it is often imprudent or unjust. Sometimes persons are not very bad, and not very good; they often do things not commendable, and occasionally do things that are decidedly improper, and the church feels itself bound to examine the matter. It may not be a case of great crime, yet some person is offended, complaint is made, and the officers of the church make an official visit. The offender is not supposed to be under the most complete subjection to the principles of the gospel, and as is natural under such circumstances, shows some resentment, is a little obstinate, and the impression made on the minds of the officers is unfavorable. Now suppose the sequel shows that the person is guilty of the something alleged. Should he *therefore* be excluded? That is, when the church thinks it proper to exercise discipline, should the offender be excluded *in every case*, if found guilty? Perhaps the individual may be unwilling to confess his fault, and do what the elders think he ought, must he necessarily be excluded? Some churches seem to think and act as though he must be, but I am free to say that I am of a different opinion. I know Paul says, "withdraw yourselves from every brother that walketh disorderly" and I know too that he admonishes persons in the church who were "disorderly" in some sense, so that the term must be taken with some limitation. Cases like the one supposed are met with in almost all our churches, (or would be if discipline was properly enforced), in which reformation is needed, yet exclusion would be unjustifiable. But it may be asked, what is to be done with such cases? I give my opinion, Let church discipline be enforced wherever there is lack of duty, and if the person is unwilling to confess his fault, let him be admonished privately

Digitized by Google

and publicly if need be, that others may fear. "Reprove, (convince, or prove the fault) rebuke, exhort," are the directions of of Paul to Timothy. Continued repetitions of the fault will justify exclusion. If it be only incidental, seldom occurring, perhaps not likely to be met with again, a public rebuke will exonerate the church from any justification of it.

Before concluding my letter I would like to propound one other question. Is continued absence from the Lord's supper a just cause for exclusion? So many cases of this kind exist in all our churches that something ought to be done to remedy the evil, and restore to their working relations all the members of the church. Instances are known of persons whose names are on the church book, who have not celebrated the Lord's supper for several years. It does seem to me, when a person has so far lost his love for the Savior that he is unwilling to assemble with the brethren to obey the divine injunction, "Do this in remembrance of me," the Lord will not own him as one of his children when he comes to gather his ransomed people home. If this be the case, continued absence without a justifiable reason is certainly a proper cause for exclusion.

But it may very properly be asked, What is a reasonable excuse for absence? The Lord has not told us, and man has no right to say. In the absence of any revelation on the subject we will venture to say that when it is *impossible* for a person to celebrate the Lord's death, we presume the Lord would excuse him. This answer is based on the supposition that God does not require of us anything impossible. But as long as it is *possible* for us to convene to worship God, we have no authority for encouraging any one to believe that his absence is justified. What the Lord would regard a proper excuse were he here, we are unable to say; but we know that we are required to worship God, and we ought to feel that if we fail or refuse to do it, we endanger our eternal salvation.

I may here give it as my opinion that an *occasional* absence may be justified from considerations that would not justify long continued absence. But this is only an opinion. We must remember that it is the King of kings alone who has authority in this matter. When my beloved wife once asked me if I would not excuse her for certain specified reasons from attending public worship on a certain Lord's day, I replied, "If your excuses are acceptable to the Lord, they are acceptable to me; for you please me best when you please the Lord."

Digitized by Google

To absent one's self from the church continually is to refuse to honor the Savior; to withdraw from the church is to deny the the Savior; to deny the Savior is to be denied by him before his Father and the holy angels.

I cannot therefore but regard it as trifling with our duties to God to refuse to attend to the Lord's supper because there is some member of the church we don't like, or because somebody is unjustly excluded, or because we do not like the preacher, or the elders, or because we are growing old, our eye sight becoming dim, or our hearing defective, so that we cannot hear distinctly what the preacher says, or see his face. Let us serve the Lord while he gives us strength, and sing,

"I'll praise my Maker while I've breath,
And when my voice is lost in death,
Praise shall employ my nobler powers."

W. W. HAYDEN.

WEST PAWLET June, 28th. 1867.

REPLY.

DEAR BRO. HAYDEN:—The difficulties you present are, I doubt not, often felt by every Eldership. They arise in some shape, in the experience of every congregation. Your general views respecting them are wise. "Conservatism and Radicalism" are terms of modern politics that Christians will do well not to adopt; they are not scriptural, nor do the peculiar tendencies which they indicate come under the category of Christian graces. Prudence, patience, long-suffering and forbearance,—these we may and must exercise;—but human policy, which discards the divine law and compromises truth to *conserve* and establish order based upon error, is a policy no where countenanced in the Scriptures. The simple fact that things exist in a certain order is no sufficient reason for allowing them to continue so. They must be compared with the divine standard, and if erroneous, they must be overthrown. In doing this, however, Christianity uses moral and persuasive means and regulates her attacks by the law of prudence and love. There are cases, therefore, in which Christianity cannot be conservative.

On the other hand, radicalism must be subjected to the same law. To attempt to change radically, that which is established, without proper regard to the restraining principles of prudence and

Digitized by Google

patient forbearance, would be to violate the divine principle upon which the whole policy of redemption rests. God, who is absolute truth, is no radical. He treats error and sin remedially, and with wondrous patience. Were God a radical, what could stand before the besom of his untempered justice. "But he suffereth long and is kind."

So in Christian discipline, we must be neither "conservatives" nor "radicals," but attempt to maintain the truth in love and patience towards all men. Hence, as you so properly suggest, disorder in the church must be treated with exhortation, reproof, rebuke, and long-suffering patience,—but never upheld or justified. We may excuse it, bear with it, and patiently seek its eradication—but through all, hold it up as error, evil, sin—to be opposed and battled against, without compromise, till it is overthrown in the heart it is damning, or else, in the last resort, put, with him, out of the fellowship of the church. In all this, how difficult is the task of the Eldership! How necessary for them to be men of prayer, and rooted and grounded in the truth! The Elders of the church cannot be too faithful in reproving sin in every form in which it reveals itself in the lives of the disciples;—and they cannot be too prudent in attempting to bring the sinner to repentance. The rule is to forgive the penitent and to withdraw from the finally rebellious. Yet repentance, to be genuine, must follow conviction, and this waits upon instruction. We must make our brother see his fault,—and be patient with what is not wicked and willful ignorance.

The morality of Christianity is, I fear, sadly neglected, by the ministry of the day. We are too fond of discussing elementary principles of doctrine—spinning out fine theories of theology,—drawing nice distinctions in creeds,—and elaborating disputes about words. The daily food of a healthy Christian life is something different from this: we want to know how to regulate the moral life,—what we ought to be and to do in the midst of a wicked and perverse generation,—how our light must shine, in order to attract the lost around us, to the gospel.

"Teach, exhort; be an example of the believers, in word, in conversation, in charity, in spirit, in faith, in purity;—" How many of our ministers do all this? Therefore the churches are sickly and some even ready to die. Seeing the evil, shall we not labor to apply the remedy? O how it saddens the renovated heart, purified and ennobled by the love of truth, to see foul cor-

Digitized by Google

ruption lifting up its head in the church of the living God, and breathing its contaminating and hellish breath amid the purity of the sanctuary and poisoning the very atmosphere of Paradise itself! This is the barefaced impudence, the shameless subtility of Satan,—that he will thrust himself into every pure and peaceful place and pollute and poison by his venom the sweet and purifying fountains of life. How can we look upon it, but with a righteous indignation, that rouses every noble impulse to rise up and rebuke it! Let our ministry be a perpetual protest against all sin,—and the hopelessly impenitent, let us firmly exclude from all fellowship.

Continued absence from the Lord's house, where it springs from indifference, or distaste or contempt of the congregation, is surely sufficient ground for announcing that the offender is no longer one of the congregation. He forsakes the assembly—and from motives that convict his heart of willful insubordination to the truth. The opinion or judgment, that there are unworthy members in the congregation is no sufficient excuse,—because, in the first place, the Lord has not given the right to dicide this, question of social or church connection, into the hands of the individual, but He has committed it to the judgment of the Elders of the congregation. Until, therefore, the church has legally decided the question of fellowship, no private member is at liberty to adjudge the case, and not only withdraw from the offender, whom he judges, but all the rest of the congregation besides, against whom he has no complaint. In the second place—the duty and privilege of partaking of the emblems of the Lord's death are no where made dependent upon the worthiness of other people. The injunction is,—"let each examine himself" —not his neighbor, or his enemy. The Lord's table was never designed as a means of exhibiting our resentments and unlawful judgments towards one another. It is the communion of the body and blood of the Lord Jesus Christ. When the enmity of our own heart is such that we cannot come to this communion, then indeed let us stay away,—but let us remember that the condemnation falls upon ourselves, not upon another. Strange that any one can think, that the wickedneess or the hypocrisy of a pretended brother is a reason why he or she should despise the emblems of the Savior's death, and of which he bids us to eat, in memory of him! Such ignorance must be seated in the heart, and can only be removed by the renovating power of repentance.

Digitized by Google

The excuses to which you refer in the close of your inquiry are so trivial and heartless, that they scarcely deserve a serious notice. The love of God, of Christ, of the brethren, of the Redeemer's cause, all this must be dead in the heart of the man or woman that can thus openly, insult this public appointment of the great Head of the church. They go out from amongst us because they are not of us (Jno. 2, 19.)

Ever and truly yours, in the Gospel. W. K. P.

NECESSITY FOR MISSIONARY WORK.

Bro. Editors:—I am glad to find that you are strongly pleading for the necessity of *some system* of church co-operation, in order to a more enlarged and wider spread of the old Gospel among the myriads who cannot otherwise be reached. The plea that the apostles used no such means in order to the conversion of those afar off, and therefore we should not, is to me an exceedingly weak argument, and unworthy of some of the men who thus plead. The Apostles possessed means, and the power of converting men, which no set of men since could claim. They could command the attention of all the nations by a message given in their own tongues, but who can do so now? It is strange that our indefatigable brother Franklin, who is generally right, should not draw a clear distinction between the *ordinary* and the *extraordinary* means to be employed in any, and in all governments for its enlargement. It is impossible for me to see how Missionary Societies should be uncalled for now, because there was no necessity for them during the days of miracles. That which is wholly uncalled for now, or then, may be absolutely demanded under other circumstances, not only in the kingdoms of this world, but also in our Lord's kingdom. I have called upon Bro. Franklin to tell us how we can hope to send the Gospel to heathen nations without co-operation, but as yet, he is dumb. No voice is heard from Cincinnati showing to us the how. I had hoped that he would give us some light upon this important subject. In my poor judgment, when we break up our co-operative effort to spread the truth, just in proportion to such effort, will be the drying up of the benevolence of the churches, and the contraction of our limits. The demand is imperious that we "*sound out*" the word of the King our Lord unt[illegible]

Digitized by Google

the nations shall own the Lord's authority. We must not abate in any effort to proclaim Christ to the whole earth. I very much regret Bro. Franklin's position, and hope yet that he will put his broad and strong shoulders to the wheel, and as heretofore, cry aloud for *church co-operation*.

I feel deeply impressed with the conviction that the church of Christ must work beyond her immediate influence; that is altogether too circumscribed for the work assigned her; and also that it is both lawful and imperative that she adopt the *most expedient* means to accomplish her mission. Let us not forget the controversy, and the division growing out of the missionary and the anti-missionary parties among the Baptists of Kentucky from 1840 to 1850. What have our anti-missionary Baptists accomplished but their own destruction? Nothing whatever that is good. We only have the *whole truth*. It is preached by no other people known to me. It must be proclaimed and insisted upon. There must be no contraction of its influence. If our Societies can be simplified, let it be done. I have no partiality for any form of association, and, indeed, have ever been opposed to some parts of the Cincinnati society; there is too much ado, or machinery for the work to be done. It can and should be simplified. Let every objection that can, be removed out of the way. Compromise in all things human may be allowable, and since we claim no divine pattern either for this, or for that form of association, we can without injury adopt any scheme which will present the fewest objections. If I mistake not, Brother Franklin was anxious to have some changes made in this direction at their last meeting, but met with no aid; and had the brethren granted all that could have been safely done, things would have been different, I judge. We must do all that can lawfully be done to remove objections, but hold fast to the one main object of the work. I feel strongly convicted that I am not at liberty to yield the principle, and having so long traveled the same road with our bro. Franklin, I am very anxious to have his co-operation in all good works. If this we cannot have, we can only wish him well and try to head him, or dry up his opposition as best we can, by love and good works. "The Spirit and the Bride say come," and I say, Amen. Let us all say come, and not only this, but let us continue to say also, Go ye out into the high-ways and hedges, and compel them to come into the Lord's house.

Digitized by Google

For more than twenty years I have both seen and felt the necessity of a united effort in order to the conversion of those who are yet beyond our church limits, and I know of no better or safer way than such organizations as we now have. When a better way can be shown I am ready to adopt it.

May the good Lord aid you in spreading the truth through your greatly improved Harbinger.

With kindest regards to Bethany and its Faculty, truly,

G. W. ELLEY.

REPLY.

I am strongly impressed, my dear Brother Elley, with the wise and earnest words in which you speak of the missionary interest among us. Your letter breathes the spirit of a man whose love for the *cause* is superior to the narrow trammels of the special *system*, by which it operates. I will most heartily co-operate with you and all the friends of missionary work, in adjusting our plan of operation to suit all the brethren, if possible,—and if this cannot be done, then, to accommodate the views and feelings of as many as we can; only let us not surrender the plea altogether and abandon *in toto* this divinely imposed obligation of having the gospel preached to every creature. This we must not consent to. We must be distinguished as a missionary people. Our plea for the all-sufficiency of the Scriptures,—the power of the preached word to convert and save the world, makes it a necessity. We cannot vindicate our consistency if we neglect to send out our preachers. Do not our brethren feel, that they are, in a peculiar sense, obliged to do this? What value do we practically put upon the gospel, when we refuse to provide for sending it to the destitute regions of the earth?

I have been pained and mortified by some of the unworthy turns that this discussion has taken. It is humiliating to see the antagonism of personal pretensions with great public interests, and the mingling of political passions and resentments, and narrow and selfish sectional feelings, with the spiritual, universal and benevolent aspirations and aims of the gospel. The question for a true man, is not whether the missionary society *is* popular or not, but whether it *ought* to be so with the disciples of Christ; not, whether it *is* succeeding, but whether it *ought* to succeed; not whether it *has* sustained a great number of mission-

Digitized by Google

aries in distant regions, and through their influence saved many souls, but whether the Church *ought* not to *make* it do this, and are not neglecting a divinely imposed duty so long as they withhold the means which are necessary to such a work.

I have reflected much upon the recent outburst of opposition to our Society, especially from some of its life-long friends, and sought to penetrate to the moving cause of it. It must strike every common mind, that has an honest and straightforward way of looking at human conduct, as, if not unaccountable, at least strange. Why has a twenty years' advocacy, all at once broken out into such a glare of fiery opposition? Features once commended, are now reprobated; measures, once defended, are now attacked; the organization, once revered for its high and benevolent Christian aims, is now scoffed at as next to sacrilegious, and trampled under foot as though it were the device and invention of the devil. Ex-secretaries and ex-agents are denouncing their previous callings as the imps of sectarianisim. What was but a little while ago, lodged in the impregnable fortress of a settled conclusion, about which there ought to be and there could be no successful or tolerable question raised any more by any body but a factionist, is now, by these same heralds of orthodox pronunciamentoes, held up, as a thing to be abhorred, spit upon, hooted at, kicked out of reformation circles and cast into the valley of Hinnom among other sectarian rubbish, to be consumed in the fires of anti-sectarian hate with nothing short of an endless burning.

Why is all this? What has come over the Society? What has it done? It has the same constitution now, it had at the beginning; the same method of operating; many of the same men manging it; and the same high Christian purpose to accomplish. It cannot be because of any change in these respects. What has it done? Two things have been complained of. During the war, it violated the strict letter of its constitutional limitations, and allowed to be introduced and actually passed some resolutions of loyalty to the government and sympathy with its struggles in the conduct of the war. Within a few years past, it has also become the receiver by gift from the former owner, of the profits arising from the publication of the Christian Hymn-Book. A very intimate acquaintance with the affairs of the Society, warrants me in saying that these are the head and front of its offending. With a very large class of our brethren, the first of these was reckoned a grievous fault, and with some it is deemed

Digitized by Google

almost an unpardonable one. With a few, the latter is complained of as a monied monopoly, that even the sacred and divine cause of missions must not be suffered to enjoy.

With respect to the resolutions, we thought at the time they would injure the Society and the cause of missions, and we have no doubt that this is now abundantly evident to every body who has watched their influence. But the true friend of missions will ask himself, ought he not to labor to allay this injury, rather than seek to aggravate it? If it was a false step, should we not seek to recover from it and march on with more caution and steadier tread in the future? Many individuals and many churches fall into indiscretions as grievous, but who considers this a justifiable reason for making shipwreck of the faith, or attacking the institution of the Church! Great crimes have been done in the name of liberty, but is liberty to be despised on this account? Great follies have been perpetrated by the Christian church, but must we abandon its organization and fall back into disorganized anarchy, as the remedy? We hold, that in the main, the missionary Society has kept remarkably free from any divergence to the right or to the left, in the management of its affairs and the conduct of its general meetings. Those who think that it has done wrong, should consider how best to repair that wrong, and push on the work with renewed energy. This touchy sensitiveness, that gets huffed at every cross, and turns back from a good work because it does not move in all respects as it would have it, is not in the spirit of Paul, nor after the example of Christ. Trials await us in every path, and difficulties will arise in every organization, in which fallible man is the worker and manager. We must bear with them like Christians, and meet them with the hearts of men who value the end above the sacrifice which is necessary to reach it. Viewed from the spiritual standing-point of a catholic Christianity, which is worse,—the error that we complain of, or the unforgiving and resentful vengeance with which we visit it? Let us remember, that the cause of missions is dearer than the pride of opinion, and the obligation to preach the gospel higher than the privilege to resent an injury. The duty of the church must not be abandoned because some of its members act indiscreetly, nor the value of souls overbalanced by the weight of a precedent.

I do not think that many disinterested Christians object to the

Digitized by Google

Society's getting the profits of the Hymn-Book. The proposition came first to Bethany indorsed by many of our representative men. Bro. Franklin's name, we remember, was among them. Their reasons were given, and I thought they were good and prudent. I think so still. There is no danger of the Society being injured by these profits. They can never be large enough for that. But if in this way, the brethren at large should contribute each one, a single dime for the proclamation of the gospel, and thus aid in converting many souls, what Christrian heart can begrudge the pittance, which would otherwise go to swell the fortune of some private publisher? Of all the reasons that have been insinuated against the Society, this, it seems to me, is the poorest and most miserable. The result of the arrangement has been, so far, to prevent the introduction of many Hymn-Books where all agree it is desirable to have but one; to throw the small incidental profits into one of the most general interests belonging to the Church; and to give to the brotherhood one of the choicest collections of Hymns ever published. These are gains at which all should rejoice, and at which none should cavil. And yet if it be not for one or the other of these points in the history of the Society, what else is there to complain of, that has not belonged to it from the beginning? The answer is—Nothing—absolutely nothing.

You speak of proposed changes, and especially of some that Bro. Franklin suggested. With respect to these,—allow me to say first, there is one class of objectiors, whom no change will placate. With them, the whole conception is wrong. It is human—not divine—and therefore, to be wholly and totally abandoned. It is not a modified missionary Society, but no society at all, for which they contend. With these, therefore, there can be no compromise. We must abandon our work altogether or they are against us, with a war of extermination.

As to Bro. Franklin's proposed substitute, I remember that he did not present it to the Society at all. He published it in the Review and I published it in the Harbinger; but neither he nor its friends ever said a word about it before the convention. Some of us expected him to do so, but he attended the convention the first day of the session only, and then left for other duties.—Ought he to complain that his scheme was not discussed, when he did not deem it worth his while to present it? I think

Digitized by Google

he will not say so. I read it with care and great respect—I may say, too, with every disposition to harmonize with him—for I wished to preserve his valuable co-operation in the interests of the Society. But I am free to say, I could discover in it no improvement upon the present plan, that was not more than overbalanced by greater objections. It proposed to avoid some "unscriptural terms" in the present scheme, but, then, it substituted others equally unknown in the word of God. It sought to remove the danger of centralized power, which is imagined to sleep in the folds of the present organization, but it offered as a remedy, a plea threefold more dangerous and concentrated, than the one which for twenty years, has proved itself absolutely free from all tendencies to usurp or assume any power whatever. It aimed to provide against the irresponsible nature of the present organization, which comes every year fresh, and directly from the people, but it proposed to do so by a "financial committee," that stood at least three removes farther from the churches which they were to represent.

These are some of the impressions, which this proposed plan of Brother Franklin left upon my mind, and I am sure, had he thought it worth his while to present it to the convention, it would have been found more obnoxious to the public sentiment of our brethren, than the one we now have can possibly be. Still, as I said in the outset, I shall be happy to co-operate in any wise compromise, that will secure a wider harmony in action. I have been greatly surprised at Bro. Franklin's unreasonable change, and much desire to have him with us. I am sure he must feel, that he has fallen into uncongenial company. I am not sure that some of his new allies give him a very hearty welcome. It is doubtful whether his accession is their gain,—if indeed it can be presumed that there is any gain to any Christian in hindering the proclamation of the gospel, or locking up the already too sluggish fountains of Christian liberality in its support. I feel confident that Bro. Franklin can take pleasure in no such result, and when he sees, as perhaps he will see, that his opposition has kept some hundreds of dollars at ease in the semi-covetous clutches of some demi-christians, who only needed his coutenance to fortify them in their reluctance to give, I am not without hope, that his strong practical mind will revolt against this his strange antagonism to the universal interests of the gospel, and compel him to repent. If not,

Digitized by Google

we must fight our battles without him,—if need be, against him. The cause is God's and the Lord Jesus Christ will take care of it. All opposition, sooner or later, must go down before it. This, on mature reflection, even brother Franklin will believe, if he be indeed the man of faith that his calling and life warrant us in thinking.

You and I, brother Elley, may be anxious, we ought to be prayerfully solicitous;—but let us not be cast down. This opposition will try our faith and reveal the true gold. The friends of the Gospel will not be forsaken by its Author. He tries the fidelity of his servants, but will deliver them by the power of his truth. When I think of the day of judgment, I shudder at the thought of hindering the preacher; when I sing one of our grand missionary hymns, I feel reproved, that our missionary zeal is so cold, and our range of Christian sympathies so narrow. I sigh for the time, when the story of the Cross shall be wafted on all the winds, across all seas to every people and tongue,

"Till earth's remotest nation
Has learnt Messiah's name."

Let us persevere in this good work, and see to it, that, in the final account, no lost soul charges us with his ruin, or reproaches us with the crime of hindering the missionary, that might have brought salvation to his door.

May the Great Head of the church give us wisdom to meet this crisis in the affairs of his kingdom, and guide us to a successful establishment of wider and more benevolent means for the spread of his blessed truth.

Ever and truly, your friend and brother, W. K. P.

There are four hundred Baptist churches in the State of Kentucky, and four hundred and fifty ordained ministers. The Western Recorder estimates that "the annual amount contributed for pastoral support, missions, charity of all kinds, will not amount to fifty cents per member."

It is said that there are eight preachers in Boston who have been working for the same churches for more than thirty years.

Digitized by Google

BETHANY COLLEGE COMMENCEMENT.

We had once more the rare pleasure of being present at Bethany College, and to witness with increased delight the proceedings of its Twenty-sixth Commencement day. Many old friendships were renewed, and many new and pleasant acquaintances were formed. We met classmates and members of the *Alumni* whom we had not seen for years, and greeted brethren there whose names we had often seen in print, and whom we had known by reputation, and whom, though far away, we had learned to love. It was a glorious reunion of the friends of Jesus never to be forgotten. It is not of frequent occurrence that you meet with people from such extreme points—from England, and Texas, and Iowa, and Nova Scotia, and Wisconsin, and Canada, and Mississippi. Everything passed off most pleasantly and harmoniously. It was exceedingly elating to meet such gifted and congenial spirits as the professors and officers of that celebrated institution—President Pendleton, gentle, urbane, and always in equipose; Professor Richardson, *reticent*, unpretentious, as wise as a serpent and as harmless as a dove; Professor Loos, restless and self-moving, and the embodiment of American progressiveness; Dr. J. T. Barclay, unobtrusive, most winning in his manners, and loved and esteemed by all; Albert Allen, the financial agent of the College, kind and affectionate to all, a true gentleman, and a most expert and successful financier. Besides whom, there were present, as staunch friends of the college, R. M. Bishop, Gen. Garfield, Dr. D. L. Gans, Constant Lake, James Darsie, Joseph King, Bateman Goe, J. P. Robison, J. H. Jones, Wesley Lanphear, Shepherd, (of Canada), Rev. Dickerson, (Baptist from Pittsburg), and a host of others, (who some day will be equally, if not more, distinguished than those just enumerated—who knows?)

The performances on the Commencement day, by the graduating class, as well as by the American and Neotrophian Societies, were highly creditable to the young men who engaged in the exercises, evincing very clearly the fact that they were not merely the echoes and reflections of great men, but that they dug out for themselves, and aimed at giving new combinations of thought as well as presenting them in their own literary dress. We are almost ready to rejoice that the day of parrot-speaking has passed

Digitized by Google

by. In this purely practical age, all college parrots, and all such literary birds, like stuffed birds, are laid up on dusty shelves. If we were disposed to criticise, we would suggest that *some* of the essayists and speakers still walk in the old beaten tracks, and as a consequence, get deeper down into the literay rut; that it would be a good idea for them in reading and speaking to *open their mouths wider*, to throw more *soul* into their exercises, and to avoid so many meaningless expletives. In order to succeed in life, young men must act out themselves, and simply use college facilities as a means of developing their own natural powers, and for the purpose of fortifying themselves for the arduous duties of life. We are glad to note the fact that all American colleges have perceived the necessity of this, and accordingly they are, more fully than ever, educating in that direction.

We are also glad to notify the public, and specially the patrons of our own colleges, that Bethany, and we might mention all our colleges, are taking measures to economize the time of the students so that they will not be obliged to study every branch of literature in order to become proficient in a particular profession, but that they will be educated particularly with reference to the mode of life they intend to pursue.

A peculiar feature in Bethany College, which we take from the catalogue, is this:

"The rule prevailing generally in colleges, that students must take the whole Freshman, Sophomore, Junior, or Senior year, together, does not obtain in Bethany College. A student is allowed to enter, in the several schools, at the same time, such classes as his attainments entitle him to. For example, if he is further advanced in Latin than Greek, he is not kept back in the former for the sake of the latter, but may go right on in each language in the classes for which he fitted. So also, if his attainments in the Mathematics are higher than in language, he is not obliged to wait in the former till he has brought the latter abreast of it, or enter a lower class in Mathematics or the Natural Sciences than he is entitled to, because of defect in other departments. Thus a student may finish in one or more schools, and receive his certificate in these, (see *Terms of Graduation*,) while he is still in lower classes in other Departments. This arrangement meets the wants of many young men desiring to enter college. It allows a student to finish one school, and then gives him more time for other unfinished studies; or he may desire only to finish

Digitized by Google

in some of the schools, but at the same time also prosecute, to a certain extent, his studies in the others."

In order to accommodate students who are in indigent circumstances, the Board of Curators have made arrangements to supply a number of unfurnished rooms at a very moderate rent, so that students who desire, can club together and with less than half the price of board at boarding-houses, thus provide for themselves. We are confident that this arrangement will induce many to attend Bethany, who, because of the expense they were not able to incur, will at once avail themselves of this privilege. The catalogue mentions that application for these rooms should be made at an early date, and "must be accompanied with satisfactory testimonials of character."

Of gratuitous instruction the catalogue says:

"Indigent and pious young men who are preparing for the ministry in any of the religious denominations, on paying the matriculation fee, and submitting to the faculty satisfactory evidence of their character, circumstances, and intention, will be admitted into Bethany College, free of all tuition fees during the entire College course. They may, however, if needed and qualified, be required to give instruction in the Preparatory Classes. Otherwise, it is expected, though not required, that when able, they will refund to the Institution the amount of their tuition fees, for the benefit of other students in similar circumstances. Connected with the College is the Biblical Institute, in which, once a year, *gratuitous* instruction will be given, in a course of lectures continuing *eight weeks*, for the benefit of those who are preparing for the ministry, and without respect to classical preparation.

Number of students in attendance during the session of 1866, '67, was *eighty*—representing fourteen States, besides Canada, Nova Scotia, and England. The following are the graduates of the session just closed: J. L. Allen, Jr., of West Virginia; R. L. Armistead, of Tennessee; J. F. Berry, of Wisconsin; L. S. Brown, of Pennsylvania; F. Houston, of Missouri; A. Jones, of West Virginia; H. McDiarmid, of Canada West; W. R. Moore, of Kentucky. All these are Christians, and a majority, if not all, intend going into the ministry. Who will pretend to say that our Colleges are doing no good? On the contrary, they are accomplishing a vast amount of good. The men at the head of

Digitized by Google

our institutions are Christian men, tried men, experienced men, careful and prudent men, self-sacrificing men, and men of untarnished reputation; and as such, they are worthy of not only the esteem, but the plentiful patronage of the entire Brotherhood.—And therefore instead of sending up only eighty students, let the churches awake from their drowsy slumbers and send forward *four times eighty*, for that magnificent institution is capable of accommodating five hundred students at one time.

A resolution was passed by the Board that every church in the land be recommended to ask each one of its members to give *one dollar* toward raising an endowment fund of $200,000. It only requires one live man in each church, who will make it his special business to attend to the matter, and the thing is done. In this connection we would suggest, that a certain class of moneyed men, who attend Bethany from year to year, and who, as often as they appear, pass resolutions of the tremendous things they are going to do, in the future, in behalf of Bethany College, had better begin to perform that at once, else passing so many resolutions, and doing no work, will assume the chronic form. What a wonderful law of compensation it is that enables a certain class of literary characters to go to College once a year, and there as safety-valves to let off their superfluous gas!

But Bethany College has a host of true, substantial friends, who will rise up as a great tower of strength in her defense.—During the last year, Brother Allen, the financial agent, has raised $30,000 toward the endowment fund, and in his hands the work will go on gloriously.

We had the pleasure of an interview with our former highly esteemed preceptor, Professor Richardson—who is yet hale and hearty, and working vigorously and untiringly in the blessed cause of our common Master. He is now engaged, as is known by many, in the preparation of the life of *Alexander Campbell*, and we predict that when that much-desired work appears it will be, not only in substance matter, but in style and finish, in beauty of expression, and in elegance of diction, one of the grandest works that was ever issued by an American press.

The *Alumni* dinner was a grand affair, but bordering very much on the gastronomic. The literary performances opened and closed with a serious Rowe, the poet being *non est*, and the orator *in swampum up stumpum*. R.

—*American Christian Review.*

Digitized by Google

DEATH OF D. S. BURNET.

It becomes our sad duty to announce the death of this eminent man of God. He died at Baltimore, Md., on the 8th of July, at half-past 11 o'clock A. M., just as he had completed his preparations for his removal to Louisville, Ky. "His disease was dysentery in its most malignant form. He suffered much during its course, though the last few hours were almost undisturbed.—His death was peaceful and easy, retaining his faculties to the last." Bro. A. N. Gilbert who was with him in his last moments, writes thus from the chamber of death:

* * * "He died in the full hope of a glorious immortality. His sickness was of but short duration in its severe aspects. On last Monday he should have been in bed. On Tuesday morning, supported by the arm of a brother, he tottered to the church building, performed the ordinance of baptism, and went home to the sick room, from which he never again will emerge alive.

"He had completed his preparations for removal, preached his farewell sermon, bade his personal adieus to most of the members of the congregation, closed his financial business in Baltimore, and stood at the opening of a new epoch of life, which proves to be the life beyond the grave. The imagination of the poet can scarcely conceive of a more complete closing up of life than is here presented.

"His residence in Baltimore has been, perhaps, the most successful pastoral connection of his life. With a grand battle fought and won, like a good soldier of the cross, he dies with the armor on, and the shout of victory ringing in his ears.

"Last evening as we sat by his bedside, he said to us, 'Brethren, my faith is strong in God. I die in the faith of the Gospel, and have no fears.' This morning just before death, he said, 'My path is clear before me, and I have nothing against any one.' Many of the moments of the last twenty-four hours were occupied by him in repeating the Psalms, especially the twenty-third, alternately in Hebrew and English.

"The death couch was surrounded by weeping brethren and sisters of the church which loved him so well. Thus passed away another of the patriarchs of the reformation. May we meet them in Heaven."

We add the following paragraph from a biographical sketch in the *Morning Watch*, of June:

Digitized by Google

"D. S. Burnet was born July 6, 1808, in Dayton Ohio. He was the son of Isaac G. Burnet, for many years Mayor of Cincinnati, and Mrs. R. W. Burnet, both of Scottish ancestry. His maternal grand father was captain George Gordon of Philadelphia, and his paternal grandfather, Dr. William Burnet, of Newark, N. J., a member of the Congress of 1775. Being appointed Surgeon General, he resigned his seat, which accounts for the absence of his name from the Declaration of Independence. He was a lineal descendant of Gilbert Burnet, Bishop of Salisbury, so conspicuous during the great English Revolution, under William, Prince of Orange."

Bro. Burnet's mortal remains were conveyed to Cincinnati for burial. The following is the *Gazette's* report of the funeral services:

"It was half-past two when the coffin containing the body was borne into the church, followed by the more immediate relatives and friends of the deceased minister, and was placed upon the table draped with cypress. The case containing the coffin was richly ornamented, and large and beautiful wreaths of flowers lay above it.

"A moment afterward, the Rev. W. T. Moore arose, and read impressively the following sublime hymn by John Newland Maffit, which, as it is not found in any other collection than the one used by the Disciples of Christ, we here present entire:

Fallen—on Zion's battle-field,
A soldier of renown,
Armed in the panoply of God,
In conflict cloven down!
His helmet on, his armor bright,
His cheek unblanched with fear—
While round his head there gleamed a light
His dying hour to cheer.

Fallen—while cheering with his voice
The sacramental host,
With banners floating in the air—
Death found him at his post.
In life's high prime the warfare closed,
But not ingloriously;
He fell beyond the outer wall
And shouted, victory!

Digitized by Google

Fallen—a holy man of God,
An Israelite indeed,
A standard-bearer of the cross,
Mighty in word and deed—
A master spirit of the age,
A bright and burning light,
Whose beams across the firmament
Scattered the clouds of night.

Fallen—as sets the sun at eve,
To rise in splendor where
His kindred luminaries shine
Their heaven of bliss to share;
Beyond the stormy batte-field
He reigns in triumph now,
Sweeping a harp of wondrous song,
With glory on his brow!

"A letter was read by Mr. Moore, from the Christian Church at Baltimore, stating that Alfred N. Gilbert and George W. Morling had been appointed a committee by that Church to accompany the remains of Elder Burnet to Cincinnati.

"Mr. Moore stated also that two brethren had been deputed by the Church at Louisville to come to this city and assist at the funeral as pall-bearers. Their names were James Trabue and Wm. Terry.

"The 90th Psalm was then read by the Rev. A. N. Gilbert, of Syracuse, N. Y.: 'Lord, thou hast been our dwelling place in all generations.'

"Rev. Dr. L. L. Pinkerton, of Lexington, Ky., prayed simply and fervently that those more immediately affected by the death of the beloved one before them might see in the affliction the hand of Providence, and bless God in the midst of mourning; that all might be reminded of the solemn nature of death and of judgment, and might fix their minds upon that hope, sweeter than life and stronger than death, which robs the grave of victory; and that all, even in life, be made worthy of their glorious hope.

"The hymn commencing

"It is not death to die,"

was sung by the congregation and choir.

Digitized by Google

"Rev. Isaac Errett, Editor of the CHRISTIAN STANDARD, at Cleveland, Ohio, who was introduced as a personal friend of the deceased, and as one who many years was a worker with him, now addressed the assembly.

"Death said he, has stricken down, away from home, one in the prime of a glorious manhood, and one dear to many here.—This was his religious home, for he never ceased to be a member of the congregation here. But he died surrounded by friends and beloved brethren, and his eyes were closed by the hands of love. I know the brethren of Baltimore, and know they omitted nothing to cheer and comfort his closing hours. It is not wrong for us to sorrow, for even Jesus wept, and we with weak faith and feeble hope may well be pardoned if we too weep when one of our beloved is taken away. It is a dreadful stroke when one great and gifted and wise is laid low in the tomb. The deceased was a noble man, physically, intellectually, and religiously. His death breaks in heavily upon the family circle. In a family of ten children, death, for thirty-five years, has made no invasion until now. It is especially sad that the mother, aged and feeble, should be compelled to give up one who has been her pride and joy for forty years. His wife, too, mourns in sadness and loneliness. A leader of the people is taken away. Much depended upon the continuance of his life. And it is meet that there should be some general sorrow. In his public capacity I propose to consider the departed.

"It is seldom a public man, especially if breasting the current of public opinion, goes through his work without reproach.—Our brother, however, did so. When he commenced to preach, religion was largely a system of doctrines, and an easy religious life was to subscribe to some system and throw in your fortunes with those who were its cold disciples. The deceased could not consent to this. He believed Chritianity to be a life, rather than a system of doctrines. Not the subtleties of theological speculation were to be the bond of union, or the terms of acceptance —but faith in the Lord Jesus, love of Jesus, submission to Jesus as our Prophet, Priest, and King.

"His adherence to this view threw him into a minority, and made his life one of crosses and toil. He commenced to preach in this city when he was 16 years old. Before 20 he became pastor of a church in Dayton; and ever after that he labored earn-

Digitized by Google

estly either as pastor or minister, or in some capacity to teach men the beauties of a Christian life.

"His intellectual powers were great, and he was a man of fine culture, who could throw around his discourses all the graces of rhetoric and eloquence. Reformers are mostly men of somewhat rough and angular characteristics. Bro. Burnet was always well balanced and smooth. He was at home with the most intellectual; and with a heart glowing with love for all, he was always popular with the masses. In the backwoods of Iowa and Illinois and Kansas, his name is revered as much as by those who loved him in Cincinnati and Baltimore. He had much versatility of character, and the circumstances connected with the Church of his choice compelled him to accept at different times a great variety of employments. Hence he was at one time pastor, at another evangelist, at another solicitor for benevolent societies; then editor, publisher, teacher, etc.; doing well in all, if he did not attain the highest eminence in any. He was in all things a growing man, being engaged in the study of Hebrew when he died. His power in the pulpit was greater in Baltimore when he was nearly sixty than ever before. It is, indeed, a great sadness that such a man should be taken away.

"But there is a bright side to the picture, and I propose to mention a few considerations why this should be a day of triumph and joy. The great mass of lives are failures. Dangers, tempests, and whirlwinds of temptations continually beset us. Hell powerfully seeks our overthrow. Our brother went through all successfully, and *his* life was one of triumph. Kepler was nearly set wild with joy at the success of his astronomical calculations. What inexpressible rapture of soul must be his who has worked out the problem of salvation, and stands crowned before the throne of God! Let us be glad for him and with him to-day. But again, the misgivings and anguish and despairing of a human heart are past, and this too, should be for us a source of joy. He has passed into a world of blissful realization, from which no honors of earth could induce him to return. Why should we not rejoice?

"The speaker adressed a few touching words of consolation to the mother, brothers, wife and other relatives and friends of the deceased.

"He exhorted the congregation to be faithful to the principles

Digitized by Google

they had embraced, because they saw that those who first taught those principles, as one by one they passed away, found them a consolation in death, and the foundation of triumphant hope. Their faith did not fail them as they approached the grave—it made thier last hours their brightest and most glorious.

"The speaker then spoke of the simplicity, the earnestness, the integrity, the single heartedness and Christian zeal of the deceased; and closed with the hope that God would sanctify to all this dispensation of His providence and power.

"Rev. John Shackleford followed with a brief prayer, and the lid of the case inclosing the coffin was raised, so that the entire congregation could pass by and take a last look at the remains.

"A procession then moved out to Spring Grove, and amidst the groves of that beautiful cemetery the body was laid away to rest."

RESOLUTIONS OF THE WALNUT STREET CHURCH, LOUISVILLE.

At a meeting of Walnut Street Christian Church on Wednesday evening, July 10th., 1867, the following notice of the death of Elder D. S. Burnet was unanimously adopted, and copies of same ordered to be presented by the Elders to sister Burnet, and to be sent to the *Millennial Harbinger*, *Christian Standard*, and *Christian Review* for publication.

This congregation has received with much poignant sorrow intelligence of the death of Bro. D. S. Burnet. The Christian Church throughout the country will feel deeply this sore bereavement, but upon this congregation the blow falls most heavily. He had recently accepted an urgent and unanimous call to the pastorate of this church, and was preparing to enter upon the immediate performance of those duties when the Master, whom he loved and served with devotion, called him to another sphere of worship. His life appeared to be a necessity to us, and a bright future for the cause of our Master in this city was anticipated from his known ability and piety, and we feel deeply grieved that our hopes were not realized. We mourn not as those without hope. In fullness of faith we recognize the fact that our dear brother has gained his crown of immortality. We rejoice in his gain, and bow in humble and pious submission to the event that has bereaved us of his presence among us, of his great instructive ability, and

Digitized by Google

those traits of a Christian teacher in which he was an eminent example.

Elder D. S. Burnet has long been recognized among us as a successful laborer, both as a speaker and writer. His labors in these respects have been fruitful of good results wherever his efforts reached the public mind. He had such full recognition of his every duty as a Christian, and was ever so ready to perform it in all its fullness, that his life was one of the most arduous in labors for the renovation of humanity through the teachings of the Holy Spirit. We look back upon those labors with a sense of profound gratitude, and are thankful that he was so long spared to preach to the world "the unsearchable riches of Christ," and to influence his brethren to love and good works. Our memories are filled with records of his faithful endurance as a soldier of the Cross.

We deeply sympathize with the brethren throughout the land in the loss of such an able advocate of pure Christianity and such an humble, pious, and genial co-worker.

This congregation affectionately condoles with sister Burnet in the affliction that has separated her from the cherished companion of her joys and Christian graces, but we rejoice to know that she looks forward to a blissful re-union where partings are at an end. JOHN CARR, JOHN PATTERSON, WM. TERRY, Elders.

The Approaching Event in Rome.—The Pope's Allocution.

A very important crisis has come in the Roman Catholic church. From the chair of the Pope at Rome, to the remotest limits of the Catholic world, the consciousness is felt, and deeply felt, that evil times have fallen on the Papal hierarchy. If any doubts existed in any mind as to this fact, the declarations of the Pope himself for some time past, the extraordinary assembling of the bishops of the Catholic world at present, and finally, the allocution of the Pope to this ecumenical council of bishops, must dispel all such doubts.

No such assembly would have been called for any ordinary purpose. The pretense that it is for the canonization of some Catholic saints, is not a sufficient cause for the calling of such a

Digitized by Google

convocation. This is a mere starting-point,—the end, the real object, is a far different, and far more important one. It has been, for some time, vaguely, here and there, foreshadowed. The *crisis* in the Papal Church, according to the judgment of the magnates of the church itself, demands some extraordinary act as a sovereign remedy. Some years since a sovereign remedy was sought for existing evils that had come upon the Church, in making the *immaculate conception* of the Virgin Mary a *dogma* of the Catholic Church. Before that time, Catholics differed on this question,—now they can differ no more. The *immaculate conception*, as a *dogma*, has, however, not saved the "bark of St Peter;" and its perils have only grown more imminent. Now, a more direct, positive, and practical step is to be taken. What this is, the subjoined article from the *London Spectator*, will make clear to the reader. We add on this point, that when the last great assembly met at Rome, during the reign of the present Pope, it was suggested,—by some *Italian* bishops, we believe,—that "as they were all now so lovingly assembled, it were well, as the time was most propitious, to proceed at once to announce the infallibility of the Holy Father as a *dogma*." Upon this at once a murmur arose among the prelates, that they were to be taken by surprise; and so strong was the opposition manifested that the movers found it prudent to drop the matter then. Now, it is evident this great step is to be taken, if the bishops are found to be ready for it.

Another fact fully denotes that the Catholic power feels that a crisis is impending for it, and that is, the extraordinary step of calling an ecumenical council to deliberate upon all the woes and wants and weaknesses of "the Church." Nothing but an extreme occasion could ever induce the Pope to such a step;—this step he suggests in his allocution. In this allocution the Pontiff complains bitterly of the "oppression," the "persecution" and the "hatred" the "Holy Mother Church" has now to endure.—From what the past history of this church teaches as to *its own* ideas of "oppression," "persecution" and "hatred," in its own practical carrying out and illustration of these ideas against Protestants, one would suppose that Catholics were exiled, racked, burned and massacred by their foes,—as countless numbers of Protestants were by Catholics,—but not a hair of a Catholic has

Digitized by Google

been hurt. The whole grievance as to "oppression," "persecution," &c., is smply this,—that the Popish Church has its *own* power of "oppressing" and "persecuting" its enemies taken away. This is all.

Popes have by no means been favorable (as a genera rule) to the summoning of general councils. The Pontiffs have been disposed to regard them as dangerous things. The present assembling of prelates at Rome is not such a council; but it will be seen in the extracts we give below of the Pope's allocution, that the summoning of such a council is contemplated. It will be one of the greatest events in the history of this hierarchy for several centuries. Since the council of Trent, no such congress has taken place; and what will be the results of such an assembly now, at this day, is not easily foretold. However favorable the calculations of the Pope and of his advisers are as to these issues, they may be very seriously disappointed. The world is not now what it was in the sixteenth century, when the council of Trent met; and even *then* the Pope had not seldom cause to fear the result. The Gauls then gave him and the council great trouble, by their notions of the freedom of the Gallican church of Papal control, and these same Gallican prelates may become dangerous to the Pope's assumption of absolute authority now.

One other point we note here,—it is a very significant one.—The Pope says to the bishops: "You who from the most remote *Catholic provinces* have assembled around us," &c., &c. It is no novelty to us to be told that the Popes regard the whole world theirs by divine right, and hence kings and princes were in the past treated as their vassals, on whose necks sometimes in a literal sense, they put their feet; told them they held their crowns at their sovereign pleasure, as God's vicegerents; and not seldom the Popes released the people from allegiance to their rulers.—This idea has never been given up; hence the above expression. It is well, then, for us here to know that in the judgment of the Pope, and consequently of his church, the United States constitute but a "Catholic Province." C. L. L.

THE DOGMA OF THE PERSONAL INFALLIBILITY OF THE POPE.

The London *Spectator* of June 29 says:

"It is more than probable, it is almost certain, that one of the strangest scenes of an age fertile of strange things, is about to

Digitized by Google

transact itself in Rome. We are informed on good authority, which cannot on such a point be mistaken, that Reuter's unnoticed telegram of the 26th instant is true, that the Papacy, in its despair, has resolved to use its last resource; to wield once more the weapon which for three hundred years Popes have dreaded to unsheath, lest it should be turned against themselves; to summon once more the body which even the ultramontanes hold to be greater than the Popes, the mystic depositary of inspiration, the Sovereign Parliament of the Universal Church.

"Unless the Pope is daunted at the eleventh hour by the remonstrances of the few men around him who still retain their secular sense, or the Princes of this world interfere, or the instinct of danger which always protects Catholicism, warns the governing committee of the Society of Jesus, the gathering of bishops, patriarchs, and archimandrites now assembling in Rome, from the East and the West, a gathering which already represents all the Christian nations of the world, which has flocked up from the newest as from the oldest lands, from Ohio and Florida as from Lebanon and Armenia, is to be changed into an ecumenical council of the church, a real council, with power to depose popes and modify creeds, to declare new dogmas and establish new formulas of discipline, a true successor to the Council of Trent. An appeal is to be made to the one power before which even liberal Catholics bow, the one authority to which belief is due, on the Catholic theory, as well as obedience.

"The plan, a rooted one with the Society of Jesus for the past thirty years, has been very carefully laid. Needless to say that the Popes and the society would equally dread a true council, a representative assembly of Christendom, possessed of absolute power, and free to use it; but a packed council? Might not the potent instrument be employed without danger of its asserting an independent volition; be so constructed as to represent the Vatican instead of Christendom? The society thinks it can, and Archbishop Manning also thinks it, and so does Cardinal Antonelli, and it is by no means certain that they think wrong. All appointments to the episcopate have for years been governed by this thought; the list is choked with ultramontanes of the deepest dye, and so long ago as September last a letter was addressed to the bishops asking their views as to the expediency of summoning a general

Digitized by Google

council. The majority of the replies are believed to have been favorable, but immense care has been employed in the invitations. French and Spanish priests are swarming in Rome, and are reinforced, first, by bishops selected because of their extreme opinions; and secondly, by oriental bisops, whose primary idea is obedience, and who have assembled in such numbers, that with their strange dresses, dark features and conspicuous bearing, they seem in the streets of Rome to outnumber their western colleagues. One of them, a mere lad of surpassing presence, seems at this moment to concentrate on himself the attention of a populace surprised, by his beauty and the strangeness of his costume, out of its indifference to the dignitaries of the church. The ultimate design, however, has been carefully concealed.

"The ostensible cause of the gathering is the elevation of certain martyrs to the degree of saintship, and it is noteworthy that the first of these martyrs, the man whose deeds are depicted on paintings hung by the altar of St. Peter's, is a priest best described as the Marat of Catholicism, Arboes, the Spanish Inquisitor, perhaps the worst even among Spanish Inquisitors, a man infamous even in the annals of the Inquisition, who gloated over roasting Jews, and perished at last by no martyrdom, but at the hands of an infuriated relative of his victims. This, we say, was the ostensible reason, but the prelates were, of course, privately informed that more would be attempted, that it had become expedient to revise some ancient statutes, and invest the Pope with a more plenary measure of authority over the discipline of the church.

"As the Bishops arrived, however, it was found that the fervency of their zeal would bear much more than this—the spell of Rome began to fall upon them, and at last the great idea was broached that the time had arrived for changing the republic into a monarchy by formally declaring as a dogma of the faith the personal infallibility of the Pope, thus investing the occupant of the chair with the full power of a general council, to which there is at all events, no theoretic limit; to proclaim dogmas, to promulgate rituals, alter discipline—in short do everything which by possibility can be done by the Universal Church. All laws are to shrink before that supreme will, and trifles such as, for example, the summary unfrocking of Cardinal Andrea, which is

Digitized by Google

at present beyond the Pope's power, will be as easy as writing a despatch.

"The whole of that mass of decrees, statutes, traditions and customs by which the inordinate power of the central bishop is at present regulated and moderated will be at once deprived of authority save such as they may derive from the forbearance or the wisdom of the ruling pontiff. It would even be possible to him to alter the form of succession to his own primacy; and no *concordat*, unless supported by temporal power, could any longer be of force.

"It is useless, however, to multiply further illustrations. It suffices that from the instant the decree is passed, the breath of a single mouth becomes the supreme law of the church, that an individual replaces the mystic corporation, and that the faith of the half of Christendom becomes dependent on a personal will. The mass of Protestants, we believe, think it is so now, but they are in error, the power of the Pope over belief, and, indeed, over action, being more strictly limited than they are accustomed to suppose. He has, indeed, no power of establishing dogma, and exceedingly little of varying or suspending the essential ordinances of discipline—could not, for example, limit, enlarge, or even closely define the sacerdotal power of absolving sinners.—He and his congregations together could, but only by interpretations, glosses and explanations—not by mere decree. The Catholic world, at all events, will feel the full importance of the change, and the single question is, will the decree in its full plenitude be passed?

"We cannot bring ourselves to believe it. That the ruling powers in the Vatican intend, if they can, to pass it, is beyond doubt, but there are able men even in Rome, men who know the world which does *not* confess to them, men bred up in an atmosphere which is not that of Rome, genuine English Catholics, German prelates who understand Dollinger, Frenchmen who are not free from the "taint" of Gallicanism, and they are murmuring almost audibly, whispering that it will be wise to pause, suggesting a thought which weighs heavily in the Pope's own mind. *Can* he trust the Council.

"Once assembled, the Council is all powerful, its members must be free to speak, and who knows what will be said or how infectious eloquence may prove? Even bishops have grievances,

Digitized by Google

the Society of Jesus is not loved, and the tremendous machine once set in motion may accomplish far more than its authors intended. Is there not danger that the dogma may in the end be rejected, to the sad weakening of authority, or that the Council may add riders which, by explaining, will restrict it, or that the secular princes, alarmed at such absolutism, may intervene with the arm of flesh? Napoleon does not love ultramontanism, or Italy, or any secular prince, when presented in this undisguised form.

"Even the bishops see danger in it for themselves; think that it changes the ecclesiastical republic into too complete a Cæsarism. These whispers circulate fast, and are mingled with others which, out of Rome, would be doubts—doubts whether the church can abdicate her supremacy, whether aught but herself can be infallible, whether the function delegated to her by Christ can be delegated even by herself in council to any human hands. The Pope pauses, struck with the enormous magnitude of the revolution he proposes; informs the bishops in consistory that he will summon the council, but does not fix the time, or even issue that notice to Christendom with which even he, who really believes in his own mystic authority—who really thinks that he is more than the mouthpiece of the Universal Church—will not venture to dispense.

"He may recede, even now, busily as Archbishop Manning works on to his end with the full approval of the Vatican, but if he persists, and the gathering to canonize Arboes be changed into an ecumenical council, 1867 will be marked in history by an event greater than Sadowa—nothing less than the proclamation throughout the world of the descent of a new avatar. Imagine! it is not only possible, but likely, that in the nineteenth century the larger section of Christendom may be called on by irresistible authority—for the decree of a council is to Roman Catholics throughout the world irresistible—to believe that the written utterance of a single human being is equivalent in obligation to a revelation from on High. It seems incredible, but in spite of the denials with which, if the scheme is postponed, we shall be flooded, it is true."

EXTRACTS FROM THE POPE'S ALLOCUTION TO THE SECRET CONSISTORY IN ROME, JUNE 26TH, 1867.

VENERABLE BRETHREN:—Among our many afflictions we are consoled by one reflection, that we can enjoy again your presence here;

Digitized by Google

that we can again speak to you in this distinguished assembly.—You, brought from all parts of the world by the signification of our desire and by your instinctive piety, to this See; you, who are distinguished for your zeal in religion, called to bear a portion of our care—you have nothing more at heart than, in these calamitous times, to bring your help to us for protecting the cause of Catholicity and saving souls, to lighten our many sorrows, and to give, from day to day, further evidences of your faith, will and obedience towards this chair of Peter. We are greatly joyed by your presence here now, by this new proof of your piety and your love, and we gratefully remember the proofs of these, which, up to the present day, with one mind, you have emulously shown; not in one particular manner (no duty being neglected), and not being overcome by obstacles. The memory of these pleasing things deeply fixed in our mind, and always to remain there, has this effect; that grateful feeling of our charity (much more and ardent lively now than on other occasions) towards your whole body, should openly and publicly break forth in a plain avowal and by stronger tokens. But if this slight and hurried glance at what is past so moves and consoles us, we think, venerable brethren, that you yourselves will easily understand with what joy our heart exults, and with what charity it burns while we again enjoy your presence and coming together. You who from the most remote Catholic provinces (our desire having been made known to you) have assembled around us, all moved by one piety and love for us—nothing could be more desired by us—nothing more pleasing could we wish, than to be in the midst of you, and to carry the fruit of your coming together with us in those solemn proceedings [affairs] in which are treated of all the things that pertain to the unity of the Catholic Church, to the immovable foundation of that unity, to the best mode of saving and preserving it, and to its glory. All these pertain to that admirable unity, by which, as through a channel, the gifts of the Holy Ghost flow into the mystical body of Christ, and in each of His members call forth the many examples of faith and charity that elicit the admiration of all mankind. This is a time, venerable brethren, in which the honors of the saints should be awarded to so many illustrious heroes of the Church, the most part of them undergoing a glorious martyrdom—some for the purpose of preserving the principality of the apostolic chair, which is the center

Digitized by Google

of truth and unity—some for the purpose of vindicating the integrity and the unity of the faith—some for the purpose of restoring to the Catholic Church men torn away by schisms. They willingly sought a precious death, so that in the wonderful counsel of Divine Providence it should sufficiently appear what instruments He had employed by which the unity of the Church should be preserved, and the authority of the Holy See should be saved from the wily attacks of its enemies.

* * * * * * * *

From this union the adversaries of religion must necessarily understand how flourishes, and with what life is endowed, that Catholic church which they do not cease to persecute with their hatred; that they learn how mad and powerless is the insult they apply to her when they charge her with being exhausted and unworthy of the age; that they may learn, in fine, how illy they boast their triumphs, how foolishly they confide in their counsels and endeavors, seeing plainly that such a company of men cannot tear away what the Spirit of Christ and Divine virtue built upon the rock of the apostolic confession. If at any time necessary, especially now is it so, venerable brethren, that all men should see there are there alone (*i. e.* in the Church) minds bound to each other by the firmest tie, where one and the same spirit of God rules over all. But if God is forgotten and the authority of the Church is despised, men, instead of attaining to happiness through the path of crime, are thrown into dissensions and perish in the most turbulent tempests. * * * * *

But on account of present circumstances, and on account of the joy we observe in your countenances, we shall speak no more of the solicitudes and the heavy cares which annoy and weigh down our heart with a heavy burden. All those, rather, we will carry to those altars now loaded with our prayers and moistened with our tears. All these we shall make known again in renewed prayers to the most clement Father of Mercies, confiding wholly in Him who knows and who can preserve the integrity and the glory of His Church, and who, in His own good time, will deal out, with a just judgment, justice to those who suffer for our sake and to those who are against us. You, venerable brethren, will understand, with your time-strengthened wisdom, how important it is to oppose the designs of the impious and to heal the wounds of the Church. Let your unanimous agreement with our-

Digitized by Google

selves and with the Apostolic Seat shine more brightly than ever, and become more deeply rooted within you from day to day.

* * * * * * * *

Long since have we been thinking of what we occasionally made known to many of our venerable brethren, and which we desire to carry into effect at the earliest opportunity, viz: that of all the bishops of the Catholic world an Ecumenical council should be held, in which, after having duly consulted with each other, the most salutary remedies for the many evils that oppress the Church should be adopted. We have the greatest confidence that from this would come to pass that the light of Catholic truth, after the darkness of error by which the minds of men are clouded is removed, would diffuse its rays, by which they might know and walk in the true way of salvation. From this also it would come to pass that the Church, like an invincible phalanx, would foil the hostile endeavors of her enemies, break their power, and triumphing over them, establish far and wide on earth the kingdom of Jesus Christ. * * * * *

* * * * * It depends altogether, venerable brethren, on your piety that the faithful who are committed to your charge should increase from day to day in the knowledge of our Lord Jesus Christ, and that they venerate him with unwavering faith in the august sacrament; and nothing will be more worthy of your care and of your zeal than that the flame of piety and charity should burn in the hearts of the faithful like the flame before the tabernacle of the altar. That God may more easily be propitiated, let us always and strenuously ask the intercession, first, of the Immaculate Virgin Mary, Mother of God, than whom we have no more powerful patroness in heaven; then of the blessed Apostles Peter and Paul, whose feast is now approaching; and of all the heavenly host, who, reigning with Christ, obtain by their intercession the gifts of Divine goodness for men. And upon you, venerable brethren, who will pray for this result—upon you, upon all our venerable bishops of Catholic nations—upon all the faithful in your charge, from whom we have received and are receiving so many proofs of piety and love, we bestow, from the bottom of our heart, our apostolical blessing, joined with all our prayers for their happiness.

Digitized by Google

LETTER FROM DR. C. A. BUCKBEE.

[The following interesting letter we publish by permission of Bro. Anderson :]

SAN FRANCISCO, Cal., June 21st, 1867.

GEO. H. ANDERSON, PITTSBURG, PA.

MY DEAR BROTHER:—I have now been about two months on this coast, and our mission has been greatly prospered. I have addressed the people sixty-four times, visiting nearly forty different towns and congregations, traveling 1559 miles, and have put into circulation fully 1000 Revised New Testaments. I have spoken before Baptist, Disciple, Methodist, Congregational and Presbyterian assemblies. The Baptists and Disciples are a unit. Every church and pastor is heartily with us. The Pedoes begin to show fight. But our own brethren stand fire. They are firm as rocks. I shall also obtain material aid, I hope not less than $5,000 to assist in the prosecution of our great work.

Brother Earle has done a good work here, in a general way.—The accessions, however, to our Baptist churches have not been large save in some few places, where we had stirring pastors and brethren with back-bones, who were disposed at once to point young believers to the duty of being immersed without delay.

While all feel grateful to God for the new interest awakened in religious matters, the friends of immersion feel that there should have been a plain teaching by our good brother on the subject. It is hoped and believed by our friends that our mission at this time was providential. The plain rendering of the words relating to baptism in the Revision awakens here a tremendous opposition from the Pedo ministers, and the subject is being canvassed with an interest never exceeded at the East.

I feel happy in the work. The Baptists and Disciples on the coast number about 5000 members. There is a good feeling between them. Many contemplate with deep interest the hope that they may ere long be a united people. I meet many who talk freely of the possibility, and who are disposed to canvass the question candidly and without prejudice. The Baptists have a few good churches and many feeble ones. Their greatest need is strong preachers. My impression is that if we had 25 such men as Dickerson, who would be willing to come here and *work*, they would each of them, inside of two years, be surrounded by self-

Digitized by Google

sustaining churches. Poor men should not come. There are too many such already. This is a splendid country. You have no conception of the vast extent of territory; its untold and varied productivenes and resources—agricultural and mineral. Its climate is heavenly. Cities are growing up like magic. The industrious man or woman has work in abundance and ample wages.—There is far more social culture and educational progress than I looked for. Christianity has a glorious field here. Pedobaptists know this, and have sent some of their best men. We have neglected the field too long. I hope this year we shall begin to thrust forth *laborers*, not drones, into this field now ripe for the harvest. Remember me to brethren McGrew, Goe, King and Dickerson. I shall be here probably full four months more, and would be glad to hear from you.

Yours in Bible bonds, C. A. BUCKBEE,
Care of Rev. S. Hilton, San Francisco, Cal.

BRO. SHELBURNE ON "ADELPHOS."

I have read Adelphos on Church Discipline, and am pleased with the spirit in which it is written. Yet, Bro. Pendleton, I cannot believe fornicators, covetous, or idolators, or railers, or drunkards, or extortioners, as named in Corinthians 1st, and 5th chapter and v. 11th, and Titus iii. 10, "A man that is a heretic, after the first and second admonition, reject," are to be dealt with under the law given in the 18th of Matthew, viz: If thy brother trespass against thee, thou shalt tell him his fault, &c. If he turn, saying he repents, I am to forgive him till 70 times 7;—but if the church deal with a fornicator or drunkard, &c., and he turn, saying I repent, is he to be forgiven, and is he to be retained in the church till seventy times seven? When I was a Baptist 30 years since, this course of discipline was practiced by them. I then became satisfied we could not deal with fornicators, drunkards, &c., under Matthew 18th for trespass, and obey the injunction found in the 5th chapter of Corinthians: "Put that wicked man from among you; have no fellowship with him, no, not so much as to eat.

When a man sustains the character of a fornicator, a drunkard or an idolator, he ought to be put out, till he reforms, then he should be restored in the spirit of meekness, or the church

Digitized by Google

should confirm its love to him as directed in the 2nd Epistle to the Corinthians. Bros. A. Campbell and S. Church were charged by Jesse B. Ferguson with violating the law of Christ in reviewing his writings without first having dealt with him under the 18th of Matthew. See what they say in the Harbinger for 1852.

The Bible makes no difference between public and private trespass. The same law applies to both.

Bro. Pendleton, I have carelessly written these lines, not for publication, but to call the attention of Bro. Adelphos to them, or some able scribe, for the Disciples' edification and profit. My health is as good as I could expect at my advanced age. I try to preach every Lord's day. And now may the love of God and the favor of our Lord Jesus Christ be with you and yours.

SILAS SHELBURNE.

☞ Will Bro. Adelphos note these suggestive words of one of our wisest and most venerable preachers? W. K. P.

REPLY TO. BRO. EARL'S LETTER.

[The following letter was designed to follow Bro. Earl's letter in last month's Harbinger, but was crowded out by a press of other matter.]

BETHANY, W. V., June 10, 1867.

MY DEAR BRO. EARL.—Your letter is very welcome to us. We have watched your labors in Australia with constant and prayerful interest. We rejoice to know that the two young brethren who have recently joined you from the United States, are so cordially received. May the Lord bless all labors for the glory of his name!

We are having a time of unexampled interest in the cause among us. Our Evangelists are alive to the work, which Providence is opening up before them, and thousands are bowing to the Cross. The numbers of the disciples are daily increasing, and the piety and zeal of the congregations are steadily growing, under the auspices of restored peace and returning political harmony. Our cause has been severely tried during our recent unhappy and distressing war, but we have come out of the furnace purified of some dross, and more thoroughly fitted for the service of the Master. We have had some fine meetings in our own

Digitized by Google

church, and at several mission points near us—adding in all, over thirty to our members. We had no protracted meeting, but finding a steady interest in the preached word, we just continued our preachings from night to night, till the harvest was gathered.

Bethany College, your *alma mater*, has, on account of her border situation, suffered from the divisions and alienations of the war; but we are happy to inform you that she is rallying nobly from all her depressions, and promises to outstrip herself in the course of public usefulness. We had eight graduates this year, and every one of them not only fine scholars, but exemplary Christian gentlemen. We expect a class of twenty next year. A majority of our graduates are generally determined for the ministry of the gospel. You will see from the Harbinger, that we have introduced a new feature in our course of ministerial instruction. "The Free Lectures for Ministers" were well attended this session, and we expect a still fuller attendance next year.

As we have watched your course of usefulness, so we have remembered the award of honor which we deemed due to you. At our last meeting of the Board of Trustees, the Faculty presented your name for the honorary degree of "Master of Arts," and it was promptly conferred by a unanimous vote. I know you will duly appreciate and honor this token of confidence and esteem so freely given by the College in which you graduated, and demonstrate, by your continued distinguished services in the good cause of human salvation, that it has been wisely bestowed.

Be pleased to present our kindest fraternal regards to our young missionary brethren Gore and Surber. They have our constant and earnest prayers for their success in the divine work to which they have dedicated their lives. Mrs. Pendleton unites with me in warmest Christian regards both to you and to Brother and Sister Magary. His name is familiar to the saints of the United States, and dear to us all for his generous zeal in our common cause. May the Lord bless him with many days and ever increasing power for good.

Do not forget to cheer us by a frequent word of good news, and remember us always in your prayers.

Most truly, your friend and brother, W. K. PENDLETON.

☞ Friends will henceforth address Bro. Earl thus: Mr. Henry Earl, B. A., A. M., care of Hon. Thomas Magary, Currie St., Adelaide, South Australia, *Via Southampton.*

Digitized by Google

BRO. W. J. PETTIGREW.

We are pleased to learn that the church in St. Louis, Mo., has engaged the services of this eloquent and experienced Christian pastor. He held for many years a similar relation to the church in Richmond, Va., and has given highest proof of eminent qualifications for the new and responsible field of labor to which he is now called. He is a faithful and industrious worker in the private ministrations of pastoral duty, and one of the most polished and fervent pulpit speakers we have in our ranks. He needs an ample field, and the church in St. Louis will open up to him work worthy of his practiced and gifted mind. Our cause has not prospered in this city as it should have done; but we hope for the dawn of a better and brighter day for them. It is among the most hopeful omens, that they have secured the services of Brother Pettigrew. W. K. P.

"Jonas Hartzell's Vindication."

We are sorry to see the pamphlet, of which the above is the title. Sorry that there has been any occasion for it, and sorry that Bro. Hartzell has taken this method of redress. It appears to me from reading this pamphlet, that the matter out of which so grievous a result has come, was one which experienced, wise and good men could and ought to have settled among themselves, without this *ex parte* appeal to the public. We say this only in expression of our regret. Those who wish to read the "Vindication," can procure it by addressing L. T. Eads, R. H. Shropshire, or L. C. Burwell (inclosing red stamp), Davenport, Iowa.

Shaw's Manual of English Literature.

We have received from Sheldon & Co., a copy of the above named work. It is admirably suited to the purpose for which it is designed, and ought to have a place in every college. It is just such a survey of the wide field of our Literature as the young student needs. No other work known to me covers the ground so well, or comprehends in equal space, so much that every young man and woman ought to know about the origin and growth of our wondrous English literature. W. K. P.

Digitized by Google

Babylon within Jehovah's Kingdom—By N. S. Bastion, Springfield, Ill., April, 1867. This is emphatically a book for the times, concerning which it may well be said that it is a book of great learning and research, abounding also in most wholesome instruction, counsel, and admonition—like apples of gold in framework of silver.

Bro. B.'s denial of a Christian's right to use the ballot-box, may be deemed by many, even of the great and good, rather restrictive: but nothing is hazarded in affirming that the more such a book is read and heeded by politicians, statesmen and rulers, the better, both for them and for the world.

The North-western Christian Proclamation.—This valuable religious monthly has been enlarged, and is now issued regularly from Buchanan, Mich. It is edited by D. A. Wagner and Wm. M. Roe, and is a fearless advocate of Primitive Christianity. It should receive a liberal support from the brotherhood in the great North-west. Vol. II commenced with the April No., but subscriptions may begin with any number. Each number contains thirty-two pages, and the price at which it is published is extremely low—only one dollar per year, in advance. Address, "Christian Proclamation," Buchanan, Berrien co., Mich.

SOUTH KENTUCKY FEMALE INSTITUTE.

HOPKINSVILLE, KY.

This College will open on the 16th Sept., and close on Friday, in the fourth week in June. The Session will embrace two terms of 20 weeks each.

Terms.—For Board, including light and fuel for 20 weeks, $100.00, Tuition in English, $25.00; Latin, Greek, German and French, each $10.00; Music on Piano, $30.00; Use of instrument, $5.00; Harp, Organ, Melodeon, Guitar and Violin, each $25.00; Vocal Music, in class, $5.00—separately, $20.00; Drawing and Painting at Professor's prices; Washing, 50 cents per dozen. All charges must be paid at the beginning of each term of 20 weeks.

No deduction for absence or withdrawal, unless occasioned by sickness.

☞ Address the Subscriber at "Hopkinsville, Ky."

JAS. W. GOSS, Principal.

☞ We congratulate the friends of Southern Kentucky on the accession of Bro. J. W. Goss, as Principal of the South Kentucky Female Institute. His fine scholarship, rare aptness and long experience as a teacher; his great executive ability, sustained purity of heart and life, and commanding eloquence as a minister of the gospel, make him an invaluable acquisition to any people. We bespeak for him the generous support of the new public to which he goes. He leaves a circle of devoted friends behind him in the "Old Dominion"—and we doubt not will soon attract a large one in his new home, to hold up his hands in every good work. W. K. P.

Digitized by Google

ANNUAL MEETINGS.

ANNIVERSARY OF THE PA. MISSIONARY SOCIETY.

SOMERSET, June 29th, 1867.

The Anniversary of the Pennsylvania Missionary Society will be held with the church in Allegheny City; commencing on Tuesday, the 27th of August, 1867, at 2 o'clock, P. M. The churches throughout the State are urgently requested to be represented by delegates at this meeting, as business VITAL to the cause of Christ in this State, will be under consideration. JAMES DARSIE, Cor. Sec.

ANNUAL MEETINGS IN OHIO.

At Minerva, Stark Co.,	2nd	Lord's day	in August.
Columbiana Co.,	3rd	"	"
At Harpersfield, Ashtabula Co.,	3rd	"	"
At Hopedale, Harrison Co.,	3rd	"	"
At Bellair, Belmont Co.,	3rd	"	"
At Newton Falls, Trumbull Co.,	4th	"	"
At Wellington, Lorain Co.,	4th	"	"
At Milfordton, Knox Co.,	4th	"	"
At Wooster, Wayne Co.,	1st	"	Sept.
At Royalton, Cuyahogo Co.,	1st	"	"
At Manchester, Summit Co.,	2d	"	"
At Sullivan, Ashland Co.,	2d	"	"
At Coal Run, Washington Co.,	2d	"	"

These meetings usually commence at 2 P. M., on Friday previous and close on Monday following. B. R. SLOAN.

JULY 29, 1867.

VIRGINIA ANNUAL STATE MEETING.

LOUISA C. H., Va. July 23, 1867.

DEAR BRO. PENDLETON:—The time and place of our Annual Meeting has been changed. The convention of Disciples will meet at Louisa C. H., on Friday before the 1st Lord's day in September. The preachers in Va. will please announce accordingly, to the churches for which they labor, and all brethren who see this, are requested to give it publicity. L. A. CUTLER, Sec.

Contributions for the South.

Misess Ann and Jane Brown, Bethany, W V.,	$5 00.
Albert Allen, " "	30.00
Paul Ralston and son James, " "	8 00
Mrs. Sarah Holden, Shrewsbury, Vt.,	2.00
Total since last report,	$45.00

BACK NUMBERS OF THE HARBINGER.—We notice that there was a call for back Nos. of the Harbinger some time since. Mrs. Holden has most of them for the last 20 years. If you know of any one who wants them, she will furnish them on application. A. HOLDEN.

SHREWSBURY, Vt.

Digitized by Google

SONG OF NATURE.

BY JOHN G. WHITTIER.

The harp at nature's advent strung
Has never ceased to play;
The song the stars of morning sung,
Has never died away.

And prayer is made, and praise is given,
By all things near and far;
The ocean looketh up to heaven,
And mirrors every star.

Its waves are kneeling on the strand,
As kneels the human knee,
Their white locks bowing to the sand,
The priesthood of the sea!

They pour their glittering treasures forth,
Their gifts of pearl they bring,
And all the listening hills of earth,
Take up the song they sing.

The green earth sends her incense up
From many a mountain shrine;
From folded leaf and dewy cup
She pours her sacred wine.

The mists above the morning rills
Rise white as wings of prayer;
The altar curtains of the hills
Are sunset's purple air.

The winds with hymns of praise are loud,
Or low with sobs of pain,
The thunder-organ of the cloud,
The dropping tears of rain.

With drooping head and branches crossed,
The twilight forest grieves,
Or speaks with tongues of Pentecost
From all its sunlit leaves.

The blue sky is the temple's arch,
Its transept earth and air,
The music of its starry march,
The chorus of a prayer.

So nature keeps the reverent frame
With which her years began,
And all her signs and voices shame
The prayerless heart of man.

Digitized by Google

CHURCH NEWS.

WESTON, Mo., June 17, 1867.

BRO. PENDLETON:—I believe my last letter to you, was from this place, dated the 6th of May. On the 10th of May, I commenced a meeting in Platte city, which continued until Wednesday, the 22nd, when it closed with 22 additions—17 by obedience, 1 Baptist, and 4 by letter. The congregation here is large and prosperous, and has an excellent eldership, and meets every first day for worship. Bro. Dibble, now at the head of Camden Point Academy, was present a day or two, and spoke with much acceptance twice. Bro. Hand also spoke once, and brother Akers once. Bros. G. B. and J. W. Waller were also with us a part of the time;—the former preaches for the congregation once a month. Gro. Gaylord, one of the elders, is president of a very flourishing Academy here, with large and convenient buildings, and has upwards of 100 pupils. I also had the pleasure of meeting my old brother, Eld. Samuel McCormack, with whom I was acquainted upwards of forty years ago in Ky. He resides in this county, and although he is now old, is still doing good service for the Master. Our congregations were large and attentive throughout the meeting, and considering that there were some 80 additions last fall, by the labors of Bros. Waller and Akers, this meeting is regarded as quite a success.

On the 4th Lord's day in May I spoke at Salem, in the fore and afternoon;—there was a large audience in the morning, and two confessions, but rain in the evening prevented many from getting to meeting. The torrents of rain that fell during the night and next day, brought the meeting abruptly to a close, although I had an appointment to preach and immerse on Monday. The prospects were truly encouraging for a good meeting. Bros. Dibble and O. C. Steele were here, and the former gave an exhortation. The brethren at Salem have just built, and finished in very handsome style, a fine and beautiful house—worthy of them, and the cause to which it is consecrated. On Thursday night, the 30th ult., I spoke again in this place and then went to Barry, a small town on the line between Platte and Clay counties, where there is a very large congregation, with an efficient eldership, who meet every Lord's day, in one of the best meeting houses in the country. I commenced here on the 1st Lord's day of this month, and closed the meeting on the night of the 2nd Lord's day. Two young ladies confessed the Lord and were immersed, and the brethren were much encouraged to prosecute their work of faith and labor of love. Bro. Williams, one of the elders, is the principal of a very excellent school, that he is conducting in a good brick building in the edge of the village. Bro. Jno.

Digitized by Google

Callerman, now 76 years of age, lives on a farm close by town, is an elder in this congregation, preaches a part of his time for it, and is engaged in the good work all the time. Although he is bending under the weight of years, yet his voice is strong, his strength good, and his mind clear, and he is actively engaged, as he has long been, in proclaiming the unsearchable riches of Christ. His numerous friends in Ky. and elsewhere, will be pleased to hear from this venerable servant of Jesus Christ. Bros. G. B. Waller, who preaches once a month for the brethren, and S. McCormack, were present a day or two in the commencement. The congregations were large. On Tuesday night, the 11th inst., I spoke again in Platte city, and the following night in Leavenworth city, where they are much in want of a preacher, and will sustain one well. I returned to this place, and spoke here yesterday morning, but the rain prevented our meeting in the evening.

I regret to inform you, that our beloved sister, Lucy J. Beaumont, consort of Bro. Dr. Thomas Beaumont, died yesterday evening about 5 o'clock. I was in the room, and saw her pass without a struggle to the spirit-world, surrounded by her devoted husband, a daughter some 13 years of age, and three interesting sons, her stricken-hearted mother, two sisters and other friends. She was in the 31st year of her age, and had been a member of the church some 16 years. Her disease was affusion of the brain, and she was confined to her bed some twelve days. I had been long acquainted with this truly amiable, pious, and devoted sister, and it is a great consolation, in this sad visitation, for me to bear testimony to her personal, intellectual, and educational accomplishments, and her great moral and Christian worth. Her highest praise is told, when it can be truly said, that she was a Christian in deed and in truth. I can scarcely realize the fact, that she has gone. During our recent protracted meeting, she was ever present, day and night, although she was in delicate health. Her house was my home, and oh! can I ever forget the cordial greeting and generous hospitality of this dear sister and her beloved husband. While I mourn with others her loss, I can rejoice in the thought, that we have one more friend in Heaven. She was an affectionate wife, a fond mother, a warm and generous friend, and a liberal, zealous and devoted Christian, and was greatly beloved by all who knew her. May the Lord in mercy remember our dear brother, in this sad bereavement, and help him and other relations and friends to be resigned to this sorrowful event.

To-day, at three o'clock P. M., I gave a funeral address in our meeting house, to a very large assembly, who were present to unite in this last tribute of public respect to the personal and Christian worth of our departed sister,—Lucy J. Beaumont. Her remains were then followed

Digitized by Google

to the cemetery adjoining town, where all that is mortal of this loved one, now lies peacefully in the grave.

To-morrow I expect to start for home, after an absence of about ten weeks. I have had a very pleasant and interesting, though fatiguing sojourn in Platte county. I have given some 61 or 62 discourses, besides exhortations; and there have been about 50 additions at the meetings I have attended. I fear I have tired you and your readers in this tedious communication, or I would speak of many interesting incidents that have occurred, and of the kind friends with whom I have mingled, and of the hospitality and kindness and liberality I have received at their generous hands. May the good Lord reward them, for I cannot.

Affectionately your old brother in the one great and blessed hope,

T. M. ALLEN.

SOMERSET, Pa., June 29th, 1867.

BRO. PENDLETON:—I was at Johnstown on Lord's day. I find that Bro. Johnson has done a noble work in that church; there appears to be the finest prospect for the cause of Christ in that city. The church is all alive, and the prospect for future accessions was never better. We all deeply regret that he has left so promising a field of labor. We hope his successor, Bro. Allen, will prove himself an efficient co operant in the good work so auspiciously begun by Bro. Johnson.

Our missionary work this year never was more successful. Although we had but a limited number of laborers, yet the success has been overwhelming. A large number of converts has been made, and the prospect for future success is truly encouraging. The work being done is permanent, and such as will make saints rejoice, and sinners tremble. If we can only have proper representative men to advocate the cause, the triumph of the truth in this State will be certain.

Yours very fraternally, JAMES DARSIE.

SAND HILL, Lewis co. Ky., June 13th., 1867.

PROF. W. K. PENDLETON:—Having been compelled to leave Bethany without the desired interview with you, I have concluded to drop you a line.

I had a very pleasant trip down the Ohio in company with brother Ridgeway, arriving at the point of destination on the 6th. I found a meeting in progress at Sand Hill, my old home, conducted by Bro. H. B. Taylor, of Maysville, and Bro. Wm Hall, the evangelist of this district. There had been six additions before my arrival. The number has been swelled to 47 in all. There were 36 added by baptism, 5 by letter and 6 otherwise.

Digitized by Google

This church has been at low tide for some years. The night has been long and dark, but a brighter day has dawned at last. This is a glorious triumph which has caused great rejoicing in the hearts of a few faithful soldiers who have stood at their post. Bro. Taylor did most of the labor and did it well. The interest I felt in this church and the desire that I felt for the salvation of my relatives and schoolmates, have made this the happiest meeting I have ever attended.

A general effort is being made to revive the churches in this county. The cause is now looking upward. Many thanks for your generous aid and kind offer. I pray that God may bless you abundantly and strengthen you for every good work.

I am, as ever, your brother in Christ, G. T. WILSON.

OBITUARIES.

Died at Starkville, Miss., May 30th, 1867, Mrs. Mary Virginia Ellett, wife of Alexander Ellett, in the 32nd year of her age.

She left her husband, five children and a large circle of relatives and acquaintances to mourn her death, but they mourn not as those who have no hope. She became a disciple of Jesus the Christ in 1856, uniting with the congregation at Newtonia, Wilkinson co., Miss., and continued till her death, a pious and zealous Christian. When in apparently perfect health, and full of life and cheerfulness, she was suddenly attacked by the fatal disease which terminated her life in three days. When it became evident that she would die, her husband apprised her of it, and questioned her in regard to her preparedness for eternity. She received the intelligence without alarm and calmly responded that she was not afraid to die, that she was ready for the event, and expressed the hope that she would meet him in heaven. Thus she fell asleep.

"When in their lonely bed,
Loved ones are lying;
When joyful wings are spread,
To heaven flying,
Would we to sin and pain,
Call back their souls again,
Weave round their hearts the chain,
Severed in dying?
No, dearest Jesus, no;
To thee their Savior,
Let their free spirits go,
Ransomed forever;
Heirs of unending joy,
Theirs is the victory;
Thine let the glory be,
Now and forever." A. E.

Died at his residence in New Cumberland, W. Va., on the first day of May, 1867, Eld. Wm. Beaumont, in the sixty-third year of his age. Last fall Bro. B. had a stroke of paralysis, but was able to attend to business until about the 1st of February, when he was first confined to his room. His illness was protracted and severe, extending through a period of twelve weeks until his death, which resulted rather from the exhaustive labors and anxieties of years than from the sickness of a few weeks. Bro. B. was strong in intellect, of a noble

Digitized by Google

and generous nature. Through all the vicissitudes and misfortunes of life, he pursued his course with a lofty aim and boundless energy. For thirty-three years he has been identified with the present reformation, having been formerly a preacher in the Methodist connection; but when the untrammeled gospel with its world-embracing scheme of salvation was presented to a mind and heart such as his, it could not fail of being received, believed and obeyed.—He severed his connection with the Methodists and planted himself on the foundation of Apostles and prophets, Jesus himself being the chief corner-stone. No man of his generation was more fully and uncompromisingly committed to the plea of the present reformation than Bro. B. For almost twenty years he has preached to the church at this place with little or no compensation. We have known him frequently after a hard week's labor to walk on Lord's day morning nine or ten miles to preach. At times his preaching was the most profoundly logical and sublimely eloquent to which we have ever listened. His veneration was large. He paused before the name of God as the grandest idea in the universe. The stormy morning on which he passed away was a fit emblem of his tempestuous and laborious career. How true it was, as he expressed it, that nothing sustained him amid the trials of life but an abiding faith in the oracles of God. There are times in our life when the veil that shuts out the mortal from the immortal seems to be drawn aside,—when we stand so near the throne we can hear the pulsations of the great heart of God. And we felt so as we stood alone with the dead after his grand, thoughtful spirit had gone up to God, and we thought on the words of Paul: "For our light affliction, which is but for a moment, worketh for us a far more exceeding and eternal weight of glory." J. A. C.

Died in Hebron, N. Y., at the residence of their father, Thomas Laing, Mary A. Seaman, wife of W. L. Seaman, Aug. 24th, 1866, aged 29 years, 11 months; and Hepsie Gill, wife of W. E. Gill, on the 3rd of June, 1867, in the 29th year of her age.

There was a remarkable coincidence in the earthly pilgrimages of these two sisters. Both yielded to the Savior in early life, relied firmly on his promises, and adorned their profession by an exemplary character. Both possessed the advantages of a collegiate education, each pursuing her sudies at different times and places under many difficulties, until finally they both graduated at Hillsdale, Mich. Both enjoyed a more than usual vigor of mind and body in their youthful days, and after their graduation both were married and went with their husbands to the far West to seek their fortunes. Both were seized with the consumption which so greedily and so fatally preyed upon their vitals that they returned to their father's house to die.

Both leave a father, mother, sister, two brothers and a husband to mourn their departure from earth. 22 months and 25 days marks the time between their births; 9 months and 9 days, the time between their deaths,—Mary, the elder; Hepsie, the younger. W. W. HAYDEN.

WEST PAWLET, Vt., July 11, 1867.

Digitized by Google

BETHANY COLLEGE.

THE TWENTY-SEVENTH SESSION of this well known seat of learning will commence on MONDAY, 30th SEPTEMBER, 1867, and terminate on the 19th June, 1868. It is romantically situated in the midst of the beautiful and healthy hill country of the "Pan Handle" of West Virginia, and easily accessible by Rail Road or River, and surrounded with the most favorable influences for student life.

AMPLE ACCOMMODATIONS are provided both for PUBLIC and PRIVATE BOARDING, and unfurnished rooms will be let to Students who wish to board themselves.

An experienced and able corps of Professors is engaged, and every facility for a complete and thorough course of instruction will be furnished to the student.

FACULTY.

W. K. PENDLETON, President, and Prof. of Mental, Moral and Political Philosophy and Belles Lettres.

C. L. LOOS, Prof. of Ancient Languages and Literatures.

H. W. HARDING, Prof. of Mathematics and Astronomy.

J. T. BARCLAY, Prof. of Natural Sciences.

B. T. JONES, Tutor.

BIBLICAL INSTITUTE.

Lecturers:—W. K. PENDLETON, C. L. LOOS, R. RICHARDSON, J. T. BARCLAY.

The course of Biblical Lectures commences the last Monday in March and continues 8 weeks. FREE OF CHARGE TO ALL.

TERMS.

Tuition $50 per session. Boarding from $3 to $5 per week.

Unfurnished rooms $5 per session to each student.

Free tuition to sons of Ministers of the Gospel of all denominations.

For particulars, apply for catalogue to Prof. C. L. Loos, Secretary, or to W. K. PENDLETON, President.

"THE LIVING PULPIT OF THE CHRISTIAN CHURCH.',

R. W. CARROLL & CO., Publishers, 117 West 4th St., Cincinnati, O., have in press and will publish the coming Fall, a work of vast importance and intense interest to every member of the Christian Church, to be entitled

"THE LIVING PULPIT OF THE CHRISTIAN CHURCH:"

A Series of Discourses, Doctrinal and Practical, from Representative Men among the Disciples of Christ. With a brief biographical sketch and portrait of each contributor. Arranged and edited by W. T. Moore.

Among the eminent contributors we may mention Elders D. S. Burnet, Moses E. Lard, Benj. Franklin, James Challen, McGarvey, Hopson, Burgess, Milligan, Errett, Munnell, Hayden, Wilkes, Lamar, Haley, H. T. Anderson, J. S. Sweeney, Pinkerton, Pendleton, Shackleford, Walk, Graham, Baxter, Benton, and Longan.

The book will be issued in elegant and appropriate style, with full-page steel portrait of each contributor,—making it in every respect a work for every Christian family. To be sold by subscription only.

Apply for an agency to the Publishers,

R. W. CARROLL & CO., 117 West 4th St., Cin. O.

Digitized by Google

THE

MILLENNIAL HARBINGER.

DEVOTED TO PRIMITIVE CHRISTIANITY.

VOL. 38.] BETHANY, W. V., *SEPTEMBER*, 1867. [No. IX.

PARDON AND JUSTIFICATION.

Pardon of sin and justification from it are very closely connected in the divine economy. The one follows on the other.—According to some passages of Scripture, pardon is first and justification is next, Acts xiii. 38, 39; xxvi. 18, though they are not, in reality, the one prior to the other. As they are in the divine mind and in their application to the conscience of the sinner, they are both together, inseparable. Indeed, according to the order of causes, justification, by the righteousness of Christ imputed, may be considered as before pardon, since God forgives sin for Christ's sake, that is, for the sake of his righteousness imputed. Now that, for the sake of which a thing is, must be before that for which it is, as the cause is before the effect. Some take them to be the same, and that justification lies solely in the remission of sins; and others make the imputation of Christ's righteousness and forgiveness of sins, the two parts of justification, distinct ones; whilst others think they are not two integral parts, really distinct, but only one act respecting two terms, just as by one and the same act darkness is expelled from the air, and light is introduced, so by one and the same act of justification, the sinner is absolved from guilt and pronounced righteous.—Hence, they suppose, such express the whole of justification who

Digitized by Google

ay it consists in the remission of sins, and those who say it consists in the imputation of righteousness. Because God forgives men their sins he pronounces them righteous through the imputation of Christ's righteousness to them; and when he pronounces them righteous, by that he forgives them their sins. Remission of sin supposes the imputation of Christ's righteousness, and the imputation of Christ's righteousness infers the remission of sins. But I should choose rather to consider them, not as distinct parts of the same thing, but as distinct blessings of grace; for though pardon and justification agree in some things, in others they differ, and though they are not to be separated, yet they are to be distinguished. We will now bring before our minds some things in which they agree, and then some in which they differ.

They agree in their efficient cause, God. God only can, and does forgive sin, and it is his prerogative, it is peculiar to him. "Who can forgive sins, but God only." And so also it is God who justifies the sinner and he only: "There is one God who justifies the circumcision by faith, and the uncircumcision through faith," that is, who justifies both Jews and Gentiles who believe in Christ. No man can go to his fellow-man and be either pardoned of his sins or justified from them, as is practiced by the Romish church, because man has transgressed the law of God, and consequently He alone can have the right to pardon and to justify.

They agree in their moving cause, the free grace of God. Pardon of sin is owing to the riches of the Father's grace, and the multitude of his tender mercies. And justification is ascribed to the grace of God, and is said to be freely by his grace. Eph. i. 1. The depth and boundlessness of his free grace caused him to provide a way for the remission of sins, and it was that same grace, which causes him to impute to us the righteousness of his well-beloved Son, which constitutes justification.

They agree in their procuring cause, the blood of Christ. The blood of the Lamb was shed to procure remission of sins, and it is by it. "Without the shedding of blood there is no remission." And so likewise justification is by the same blood. Because the law pronounced death because of transgression, and as Christ came to keep the law on account of man's inability, he must needs die,—his blood must be shed in order to fulfill that

Digitized by Google

law, and to procure our justification from the breaking of the law.

They agree in their objects. The same persons that are justified are pardoned, and the same ones that are pardoned are justified. When God pardons our sins, at the same moment he justifies us from them. It cannot be otherwise. To whom God imputes the righteousness of Christ to their justification, to them he gives remission of sin, and to whom he does not impute sin, but forgives it, he imputes righteousness without works.

They agree in their commencement and completion. Pardon and justificaton commence together and are both finished at once, and are not carried on in a gradual and progressive manner, as sanctification is. The moment the soul is brought to a saving knowledge of the truth in Jesus Christ, casts himself entirely on Him, and accepts him as his Savior, then pardon and justification are vouchsafed to the soul immediately, the change is instantaneously effected, from a guilty undone sinner to a pardoned and justified creature.

Last they agree in the actual enjoyment of them, which is in a way of receiving and that by faith. It is by faith men receive the forgiveness of sins, and by it they receive an abundance of grace, and the gift of righteuosness to justification of life. This is what the Scriptures call justification by faith. If we have not faith when we seek these blessings, we shall not obtain them, for "without faith it is impossible to please God." But, although these two blessings agree in these particulars, in others they differ, which difference we will now consider.

Pardon is of men who are sinners and remain such, though pardoned ones; but justification is a pronouncing persons righteous as if they had never sinned. When a man has been tried and convicted of some gross crime, and is condemned, the judge or some higher officer may pardon him, but that would not make him clear of the commission of that crime; he would be guilty still, although he has been pardoned. And people would look upon him as a criminal, although a pardoned one. But when one is tried by law and is acquitted, he is declared righteous by it—declared not guilty of transgressing that law, and is taken notice of as an innocent person.

Pardon takes away sin from the sinner, but does not give him a righteousness as justification does. Pardon takes away the filthy garments, but it is justification that clothes with change

Digitized by Google

of raiment, with the robe of Christ's righteoususness; these are two distinct things. You may take a man clothed in filthy rags, and strip him of those rags; but it requires another action to clothe him in clean garments. There must be two distinct modes of action here. So with these two blessings of grace; pardon strips the soul of sin, but it requires justification to clothe it with the robe of Christ's righteousness.

Pardon frees from punishment and obligation to it, as it takes away guilt, "The Lord hath put away thy sin; thou shalt not die," but does not entitle to everlasting life, happiness and glory. Justification does this last, and is therefore called justification of life; and in consequence of which men are made heirs according to the hope of eternal life. Titus iii. 1. When a King pardons a criminal, he does not, by that act, entitle him to a reward, he merely removes the punishment from the man; but when he has pardoned such a person, if he takes him to his court and adopts him as his son and heir, that would be a distinct act of royal favor. More is required for justification than pardon.—The blood of Christ was sufficient to procure pardon and did procure it. But to the justification of the sinner, the holiness of the human nature of Christ, the perfect obedience of his life, and his blood shed and sufferings of death, are and must be imputed. The blood of Christ *alone* does not impute righteousness to the soul; that washes away the filth of sin, but these other attributs, *with this*, clothe the soul with the wedding garment.—The righteousness of Christ by which men are justified, is the fulfilling of the law. Christ came to fufill it in the room of his people, and he is the fulfilling end of it for righteousness, which is inherent in him, and which he is the author of. But it is not so with pardon. That does not fulfill the law, and it gives no righteousness. Nor does pardon reside in Christ as righteousness does, (See Rom. x. 4). The criminal who is pardoned is not by that declared to be innocent of the crime which he has committed, he is merely freed from consequences, but the man that has been pronounced "not guilty" by the jury, is justified from the charge that has been laid against him. Pardon lies in the non-imputation of sin. Justification is the imputationof righteousness. Pardon is a negative term; justification a positive. Righteousness is imputed; pardon is not; it is exercised on the soul; it imputes nothing, while the essence of justification lies in the

Digitized by Google

very act of imputation. Pardon is a removing something that is; justification is a placing something in the stead of that removed. Justification passed on Christ as the great head and representative of his people. But pardon passed not on Christ because there was nought *in* him to be pardoned, he had no sin, he committed no sin, which is necessary to the act of pardon. Christ having had the sins of his people imputed to him, that is, laid on him, and having made satisfaction to the justice of God, for them, he was acquitted, discharged and justified; but *not* pardoned. We may truly say Christ was justified and that God justified him, for the scriptures say so; but not that he was pardoned. Such an expression would sound harsh and be very unwarrantable. An innocent person falsely charged may be acquitted and justified though he cannot be pardoned. Yea those who need no pardon, such as Adam before the fall and the elect angels in heaven, may be said to be justified, that is, declared to be just and righteous.— And man in his present state, could he perfectly keep the law, would be justified by it, for the doers of the law are justified,— he that does these things shall live by them, Moreover if justification and pardon are to be considered a cause and effect, before observed, they must be distinct, and are not to be confounded. The doctrine of justification by the righteousness of Christ, is a doctrine of great importance: the Apostle speaks of it as if the essence of the gospel lay in it; and calls the opposite to it, justification by the works of the law, another gospel. It is a fundamental article of the gospel, and some have called it the basis of Christianity.

It was the great doctrine of the reformation, which our first reformers made their chief study; by it they cut the sinews of Popery, the anti-christian doctrine of penance and purgatory of pardons and indulgencies, of the merit of good works, works of supererogation &c. Luther used to call it, "*articulus stantis vel cadentis ecclesiæ*," the article of the church, by which it stands or falls; as this is, the church is, If this obtain, the church is in a well-settled and prosperous state, but if this loses ground and is rejected, it is in a ruinous state; if this be the rule to judge by, it may be easily discerned what the case of the church and the interest of religion now are. This doctrine is the ground and foundation of all solid joy, peace, and comfort, in this life, and hope of eternal glory hereafter. Then let us adore the giver of

Digitized by Google

this precious blessing, and let us take heed that we let it not slip. Let us gird on our armour and let us go forth in the name of the Lord of Hosts, "for it is God that justifieth and who is he that condemneth." H. G. H.

AMERICAN BIBLE UNION:

CHICAGO MEETING.

The *Bible Union Quarterly* for May and August has a report of the Semi-Annual Meeting held in Chicago, May 25th, last. A general idea of the character of this meeting may be gathered from the report published in the last number of the Harbinger.

What the Bible Union is doing on the Old Testament, in the gratuitous distribution of the Scriptures, and what its financial condition is, will be seen from extracts we give from the same number of the Quarterly:

THE OLD TESTAMENT.

"Since the New Testament was completed, the attention of revisers has been exclusively directed to the Old Testament. Several years ago the Book of Job was published in various forms. Its extraordinary merits drew forth praises from the scholarship of Europe and America. The Book of Proverbs was also prepared for the press, and the greater part of it stereotyped. It was subsequently determined to issue Genesis next, and this book is now in the printer's hands, and expected from the press by or before the 4th of July. Other books of the Pentateuch, with Joshua, Ruth and Judges, are promised before the close of this year. After the 1st of January next, it has been decided to print our issues of the Old Testament with no more notes than we have with the last revision of the New Testament. By this course we hope greatly to hasten the publication of the work.

GRATUITOUS DISTRIBUTION.

"In the history of the Bible Union, we have often had occasion to note the remarkable and most signal interpositions of divine providence. One class of such occurrences consists of events designated as coincidences. As a striking example of these, we call attention to the case of the freedmen.

Digitized by Google

"The Bible Union was engaged for fifteen years in the preparation of a Revised Testament. This book, a boon to every one who possesses a copy, is especially adapted to the condition of the comparatively illiterate. It solves in the most simple and successful manner, thousands of difficulties, to meet which commentaries have been written, and ministers and teachers have studied and preached and taught for centuries. As the gospel was originally preached to the poor, so this book was prepared for the poor. It is preeminently and characteristically the Poor Man's Testament. For a much longer period than fifteen years, the Lord had been preparing a people to receive and welcome this book. The freedmen of this country are, by natural inclination, predisposed to religious sentiment. By condition and circumstances, they are illiterate and ignorant. Formerly they were restricted by law from the privileges of education. Now all such restrictions are removed, and religious and benevolent men, both South and North, are making great efforts and sacrifices to instruct them. And no marked deficiency in aptitude or desire is found on their part. In general they are eager for education. And they particularly long to read the Sacred Scriptures. In the language of an aged matron who was peering through her spectacles at the alphabet, they "want to read their pass for themselves."

Simple in knowledge, but shrewd in thought, they feel the need of a Testament which explains itself. They do not wish a wrong word there because it is old. They will not plead, as sanctifying long-continued error, that their ancestors used the book which contains it, and were satisfied. They do not feel pained because PASSOVER is substituted for "*Easter*," HOLY SPIRIT, for "*Holy Ghost*," WE MAKE KNOWN TO YOU, for "*We do you to wit.*" They do not lift up their hands in holy horror, because "he wist not," "they wot not," "most straitest," "God forbid," "God speed," and a thousand other unintelligible or erroneous words and phrases, are not found in the Revised Testament.

"The Lord prepared the book for the people and the people for the book. Had it been ready ten years ago, they could not have read it. Had it been delayed five years, the most opportune period to meet their needs would have been forever lost.

"To make the boon to them the greatest possible blessing, we have prepared the Gospel by John, with Easy Lessons, for those

Digitized by Google

learning to read, and publish this in a separate book, Testimony reaches us from every part of the field that this little volume is "just what we need." Every word, and every phrase, in each lesson, is taken from the gospel itself. Thus, every step of their progress, from the alphabet to the reading of the whole Testament, is associated with heavenly truth, the very language of revelation.

"Never before was such an era in history. Four millions of men, emancipated in a day; unacquainted with letters, and all eager to learn; enfranchised, destined to sway an immense influence in the welfare of the nation, and stretching out their hands for the word of God to instruct them in their duties and their privileges. Can we, as Christians, as philanthropists, as men, sensible and far-seeing, withhold from them the book prepared specially, though not purposely, for them?

"The Board knows that they need not plead with you for aid in such a cause. You said at the anniversary, you will say again to-day, by act as by word, by donation as well as by exhortation: "Give the Revised Testament to the freedmen."

"We do your bidding. Since the last anniversary, we have distributed gratuitously, almost exclusively at the South, and chiefly among the freedmen, twenty-five thousand four hundred and twelve volumes; containing six millions, two hundred and eighty-five thousand, three hundred pages; and we could have bestowed advantageously many more, if we had possessed the requisite means to print and bind copies. Enable us, then, to double or treble the number in the next six months, and the Lord will bless and reward your munificence.

RECEIPTS.

"The gradual, but rapid growth of the Bible Union may be properly judged by the following condensed table of receipts for five years:

	RECEIPTS		
1863 . .	$16,599 01	1865 . .	$29,231 36
1864 . .	21,182 22	1866 . .	41,779 96

Present year at the rate of $55,000.

"In view of such prosperity, let us gratefully accord all the glory to Him who has signally guided and blessed our feeble efforts to magnify his word; and let us renew our consecration to his service, determining while we live, to devote our best energies, our means, and our influence, to the removal of errors and

Digitized by Google

obscurities from his glorious revelation of grace to sinful man, and to the circulation of his pure word among all the inhabitants of the earth."

Dr. Armitage's Address made on the occasion will be found below.

It is surely gratifying to see the increased activity of the friends of the B. Union,—an activity that is to be attributed to that great motive-power of true Christian men,—a firm conviction of the truth, the high importance and the divine approbation of the ground they occupy. This conviction, growing only with years, with experience, with maturer reflection and with increasing light, will stand unbroken against every adverse social and national fortune, and will certainly gain the victory at last.

C. L. L.

DR. ARMITAGE'S ADDRESS,

DELIVERED AT CHICAGO, MAY 25, 1867, AT THE SEMI-ANNUAL MEETING OF THE AMERICAN BIBLE UNION.

Western Friends of a Pure Bible:—You will not refuse to accept a gush of warm gratitude for hearty welcome to the sympathies and hospitalities of the great West. Great, not only in its geographical extent and boundless resources, but in its tried patriotism, its Christian energies, and its prospective destiny.—And what is better than all, and gives character to all, great in its manhood and love of "whatsoever things are honest, whatsoever things are true, whatsoever things are pure," in church or in state. It is said that nature gives man largeness of conception, and breadth of scope in his mental culture; that boundlessness expands both his chest and brain. And if this be correct, the broadest prairie and the largest river in the world are not left without witnesses in the development of the souls and bodies of the men that inhabit their territory. Besides this, the men of the West are selfmade in the best sense of that word. And selfmade men are earnest in their convictions, firm in their princiles, and resolute in their action. God has made choice of them as his first and highest instruments for the accomplishment of his greatest plans. Jehovah sent the son of a carpenter to win the hearts of men to himself; fishermen and tent-makers to root out all false and superstitious religions; the son of a miner to shake off

Digitized by Google

from Europe the manacles of the Pope; farmer Cromwell to establish English constitutional liberty; a young land-surveyor to become the father of American republicanism; and an Illinois flat-boat-man to stand (head and shoulders above all others) as the great emancipator of man. In all its struggles, the cause of the country and the people never failed of support here, and when the cause of God and the people's Bible has needed sympathy and aid, it has never looked for them in vain from the stalwart men of the West. Brethren, lovers of a pure Bible, we thank you for all your co-operation and cheer in the revision movement for the last seventeen years. Many a time you have come up to our support in a dark and trying hour, when the contest seemed doubtful, and when our hearts began to faint, and your bold advances have had the same effect upon us that your brave Logan had upon the Army of Tennessee.

Twelve years ago, when the Bible Union met in this wonderful city, the voice of the venerable Dr. Cone was lifted up among you in thrilling notes, like blasts from a silver bugle. Soon after his first and only visit to these prairies, he was called home to "a better country, that is a heavenly." But the Union which he then led has gone on conquering to conquer. Then men told us that we needed no revision of the English Bible. We soon proved that we did, and that point has been long conceded.—They next objected on the ground that we could not command the best scholarship to do the work of revision. We demanded of them who the scholars were that they wanted us to employ. They named the individual men. We obtained just those men. And now that the work on the New Testament is done, and done in a manner at once so thoroughly, so faithfully, and so scholarly, as that no master in Christian philology has yet ventured to attack it; hundreds and thousands of Christian men, who once raised these and other doubts, have with that honest frankness that becomes every lover of Jesus, abandoned them; and are now laboring to circulate the precious boon which they once thought could not be procured at all.

There are still many, however, whose only objection to this great monument of Christian scholarship and toil is found in the fact that the revision has supplanted the words "*baptize*" and "*baptism*" by the words "*immerse*" and "*immersion.*" And singularly enough, their objection to the change arises, not from any doubt as to the want of faithfulness to the inspired originals

Digitized by Google

as a word, but on the doctrinal ground that there is something in the ordinance itself in which the word is used that does not find expression in the word "*immerse.*" and that does find expression in the word "*baptize.*" This is narrowing the controversy down to small limits, and if your time would allow, I should like right well to discuss the point fully. But as it will not, I will content myself with throwing out a few suggestions only. Our brethren forget that,

I.—*The question is one, not of Christian philosophy, but of sober history.* The chief writer in defense of this objection says, that "from the time the sacred writers introduced the 'baptismal words' into the New Testament, 'baptism' in the New Testament has been from that time to this, not dipping or immersion only, but the dipping or immersion of a believer in the name of the Father, and of the Son, and of the Holy Ghost." Well, I have no disposition to dispute his assertion, if he means that the New Testament, as a book, gives us the whole doctrine of Christian baptism. But I do dispute his assertion, if he means that the word "*baptize*" expresses that whole idea. Does he mean to say that the word "baptize," as a word, involves the idea of a truth to be believed, "of a believer," and of the Trinity, as well as the act of his "dipping" or "immersion" in the name of the "Trinity?" If he does, then for the first time he introduces the idea of tautology into the great commission of the Redeemer. To say, therefore, to the candidate, when in the act of dipping him, "I baptize thee," and there stop, is to obey the Savior's command; for the rest of the formula is implied in that, and to repeat it is but to say over again what has already been said in the pronunciation of the word baptize. But no thoughtful man can seriously attempt to defend such a position as that, certainly this very able writer will not. Suffice it to say, that it was not the duty of your translators to define the ordinance of baptism in their translation, but to find the equivalent for the original word *baptisma* in idiomatic English. They were to give you the radical sense of that word philologically and historically as translators, and not philosophically and theologically as interpreters. And this writer unwittingly concedes their fidelity in doing so, when he says that "immerse is the precise equivalent of *baptizo.*" Our translators, therefore, challenge our confidence by meeting the question in the right shape. And they challenge our gratitude more largely, if possible, in that

Digitized by Google

II.—*They have given the greatest breadth of generalness possible to their renderings, compatible with the truth, and have positively refused to associate any technical sense with them which the Holy Spirit had not associated with the use of words in the inspired original.*

The writer already referred to says, that "the Greek word denoting the baptismal rite" "is technical; it carries along with it the act itself, and that for which the act stands," and that "it was put into the Scriptures because it was already technical" with the apostles. That is to say, as I understand him:

Baptize in its Greek form was technical to the apostles as writers, while it was general to all other authors who used the Greek in their day. This bold position is avowed by him simply on the ground that "Christianity had been practical many years, and its rites had become thoroughly established to the minds of those for whom the Scriptures were intended, before the earliest of those Scriptures were written." Now, if you look at this position in the light of plain, common-sense these several questions will arise, namely,

1. Was the word technical in any sense when Jesus first used it in instituting the ordinance, long before the rites of Christianity had become notorious, and long before some of the New Testament writers who used the word had been converted to Christ at all? These sacred writers could not use it in any sense on the parchment but that in which it fell from the lips of Jesus. Did he use it in a technical sense then?

2. If so, in what sense did he use it when he spoke of the "baptism of pots and cups," and of the baptism of Pharisees when they came from the market? If the one use were technical, the other must have been; or if the one were general, the other must have been also general.

3. By what rule will you determine that Paul used the word in its common meaning when he spoke of the baptism of the Israelites "unto Moses in a cloud and in the sea," in his epistle to the Corinthians, who were Greeks, and in its technical meaning when in the same epistle he spoke of Christ sending him, "not to baptize, but to preach the gospel?" Did the same people understand him in the two senses in the same epistle? If yes; how did they determine the differences in the two cases? If no; how is it discernible now?

4. If the apostles put a technical sense into this classic word,

Digitized by Google

why did they not invest other classic words which they used with additional meanings, when writing the Scriptures? Take for example "*ecclesia*," rendered church in our version, and meaning primarily, an assembly. Would this be considered as technical in the mind of the apostles in any case where they used it in their writings? And must our revisers define what a church is in their translation of the word "*ecclesia*," in order to give the technical sense now attached to the word church, as we use it? The fact is, that there is no word existing that defines what Christian church is, neither is there any one word that defines what Christian baptism is. But the word immerse does define what the word *baptizo* means, just as the word church or congregation defines what the word "*ecclesia*" means. Why, then, must the doctrine of Christian baptism be defined in the translation of a single word, more than the constitution of a Christian Church in the translation of a single word?

5. What evidence has been adduced that "the minds of those for whom the Scriptures were intended" were influenced in their interpretation by their ideas of the Christian rite, rather than by the classic use of the word which treated of it in the apostolic writings? Until these questions are answered satisfactorily, every man is safe in denying the alleged technical meaning of this word in the sacred writings, and in demanding the proof thereof, not a vestige of which has yet been offered. And, in the mean time, we ought to be specially thankful to God that our translators have discarded a theory which involves in it one of the most specious pleas of Pedobaptists against Christ's pure ordinances, that he used words commonly received to which he added new meanings, obscuring their sense, notwithstanding the original simplicity of these words.

III.—*Whatever technical sense now attaches to the word baptize, inheres in its ecclesiastical use in the English language, and not in its original meaning in the New Testament.* Indeed, it is never used technically even in our own tongue in secular employment. All its technicality is found in ecclesiastical life. Neither can it be otherwise while a perverted ecclesiastical sense holds it to a sacred use, under the delusion that it is but a synonym for "*christen.*" The same writer says truthfully enough, that "the words baptism and baptize did not come into the English Scriptures as a coinage to obscure the actual form of the rite." Cer-

Digitized by Google

tainly not. But ecclesiastical abuse of the word has so prostituted it from the sense which it brought with it into the English language, that it has become technical in the most dangerous manner possible to the truth; and its ecclesiastical technicality is its only dangerous attribute. Whatever it once meant, now it means nothing particularly in the English tongue. And if this perversion were local or limited in its use, we might hope to reclaim the word. But the technicality of ecclesiastical usage has carried with it the technicality of universal lexicography among us. This writer gives an instance which shows how utterly impotent the Baptists have been to retain the sense of this imported word as it defined itself by the act of dipping when it first came into our language. He says: "The Baptist denomination took its organized form while the process of reduction from dipping to sprinkling was going on; they clung to the historical baptism of the English people and the English Scriptures, and called themselves Baptists, people who baptized, who did the very thing they professed to do. They have won a great battle under this banner."

Now, first, I ask this writer, in all reason and good conscience, What battle have they won? Well, that depends upon what the issue was when they made up the contest. He has previously shown that the English Bible had taught dipping as Christian baptism, by the then existing meaning of baptize in the English language, and that "not London itself, as an historical city of England, can be traced more distinctly than dipping, as the ordinary English baptism." Then, according to this showing, "the Baptist denomination took its organization for the double purpose of maintaining 'dipping' as the ordinary English baptism; and this dipping as the plain teaching of their historical baptism in the English Scriptures." I accept these aims as the purposes which consolidated them; for they were alarmed as they saw "the process of reduction from dipping to sprinkling going on." Well, what battle have they won in view of these objects for which they started? First, as it regards "dipping as the ordinary English baptism." Is it the ordinary English baptism" now, or the extraordinary? The writer referred gives his own answer when he says: "Sprinkling, as the ordinary mode of baptism, is neither Episcopal nor English." But if it is not English, at the same time it is the "ordinary baptism" in England. Then the Baptists have lost that issue in the battle.—Have they fared better in the second purpose? Let us see. He

Digitized by Google

tells us that dipping was the ordinary and historical baptism of England, because the word baptize "was introduced into the English Scriptures with prepositions which restrict its meaning to the ordinary English use of dipping, which then prevailed." He gives us this specimen from Wickliffe's translation: "And all men of Jerusalem went out to him, and all the country of Judea, and were baptized of him in the flood of Jordan, acknowledging their sins." "I have baptized you in water, forsooth he shall baptize you in the Holy Ghost." Then he tells us that while the usage of dipping was still in practice, just as it had been in the days of Wickliffe, "the change from 'in water' to 'with water' was made by Tyndale in the English version!" And that "sixty years later King James's version followed that of Tyndale."—Now James, by his third rule, positively prohibited his translators from touching the old ecclesiastical words; and as the prepositions which restricted the meaning of the English word baptize "to the use of dipping" were not restored in James's version, of course the battle was lost on that issue too; that is, it was lost so far as the English version was concerned. It is well to note here, that the honesty of this writer gets the better of his prejudices after all, and compels him to admit that the English word baptize, when it "was introduced in the first version of the English Scriptures," needed the use of prepositions in order to restrict its meaning to the ordinary English use of dipping which then prevailed." Then it follows, of course, that when the prepositions were removed by Cranmer and Tyndale, the restriction was removed with them, and the English Bible itself drifted away from its former meaning of dipping, because the prepositions were there no longer to bind the word baptize to that meaning. If this able writer does not mean this, what does he mean? But if he does mean this, I ask again, what victory have the Baptists won? They lost both "the restricted" meaning of the version when they lost the prepositions; and then they lost the "ordinary use of dipping in England also," according to his own authorities. But he says they "called themselves Baptists, people who baptized, who did the very thing that they professed to do. They have won a great battle under this banner." Under what banner? Until the birth of modern biblical philology and criticism, they barely maintained a visible existence, a breastwork against destruction; but as soon as they rose above the authority of the

Digitized by Google

version for which he pleads, entered their intelligent and learned protest against its maiming, and made their appeal back again to the originals over the head of the version that had been tampered with; that is to say, as soon as they began to insist upon it that the Greek New Testament, was an immersionist New Testament, whatever the mutilated English New Testament might be, people began to rally around the old truth again. And this is the banner under which modern Baptists have won a great battle. Outside the English version, and with the prepositions removed, "which restrict its meaning to the use of dipping," which formerly prevailed, they have proved that dipping was the apostolic baptism. That is to say, they have done the very thing outside of the English version which we have been doing inside of the version. They have been preaching the prepositions of Wickliffe; we have been restoring them to the English version on Wickliffe's authority. They have been proving immersion from the originals; we have been printing it in an English version of them. So that the ancient Baptists on the other continent, and of the modern Baptists on this, it may be said with equal truth: "By this sign ye conquer." The old Baptists ministers, for three hundred years in an unbroken band, have insisted that any version, in order to be a reproduction of the divine originals, instinct and aglow with the life and feeling of those holy men of God who "spake as they were moved by the Holy Spirit," must re-express, as nearly as possible, what has been expressed before by the inspired writers. This the most enlarged translators of this age have done in giving you this revised version. Our fathers, won Englishmen back to "dipping," not by proving that baptizing meant to "baptize," but that to baptize meant to *immerse;* and as Dr. Cone used to say: "If it is right to preach it, it is right to print it; and if it is not right to print it, it is not right to preach it." So say our translators, and so say we.

Not only may that knowledge which is not governed by justice be called cunning rather than wisdom, but that courage also which is ready to encounter every danger, when impelled by avarice and not the common good, may be called audacity rather than fortitude.—*Cicero.*

Digitized by Google

Dr. Christopher's Address on Instrumental Music in Worship.

We have received from our friend and brother, Dr. C., an address read by him before the congregation at Saint Louis, on the subject of Instrumental Music in Worship. It is proper to state that there was a special occasion that called forth this address. The congregation at St. Louis bought an Episcopal church building containing an elegant organ. The acquisition of this organ seemed to have not only *reconciled* many in the church to its presence there, and its use in worship, but even awakened a *desire* for it. Such are the strange ways in which we get accustomed and led to many things we would otherwise never have thought of. *Possession* in so many instances is a powerful argument to silence former, long-entertained, well-established convictions;—as in law, so in morals, it is indeed *half the battle.* The The acquisition of wealth, especially, as in the above case, in a fortuitous way, makes us do things, and be, what before that, all our lives, we have been praying and preaching against. We have very great respect for the church at Saint Louis, as we know and highly esteem many of its members; and with their permission we will here say, that to us, this accidental acquisition on their part of this organ, and the effect it has had, is a significant example that we may make use of hereafter to illustrate many cases in the history of churches and individuals. It is gratifying to see the manner and spirit in which Dr. C. has treated this question before the church. It is creditable to his Christian spirit and his good sense. In spite of his earnest and firm convictions against the use of instrumental music in the church, he has, nevertheless, treated the matter in a calm, dispassionate spirit,—free from violent, denunciatory language. This alone is justifiable. However clear the case may be to us, however fixed our own views may be, we should always remember that all respect is due to the convictions of those who honestly differ from us. Violent, dictatorial, dogmatical denunciation is extremely unjustifiable, is tyranny, and the persons who thus attempt to subdue opposition to *their* views, may rest assured that they will fail. It is indeed a very *foolish* thing for men to suppose that humanity is to be *schoolmastered* about in this inquisitorial way. *Convince* men, and they will respect you and thank you, and you will gain

Digitized by Google

a permanent victory for the right. This is a dictum of Socrates, and a golden one. It will show that you respect their judgment, as you would have men respect yours. This will give you power and influence in the right direction;—the other, opposite course, will drive men from you, shut up their minds and hearts against you, and lead them to despise, if not hate you. This latter course however, is unfortunately by far the more common; and many from an unhappy moral diposition, and often from a want of ability and patience to *convince* men, have *their* recourse only to denunciation. This is the purest tyrannical egotism. We have said this much on the subject of Dr. C's address because it deserves it, and because this spirit has unfortunately not always been illustrated among us in our controversies.

We will here add another reflection. It will not do to become impatient and fretful because such questions as this one or others of much greater moment, come upon us. Let every man once for all understand that these questions *will come*, at one time or another. To attempt in the midst of our world, as it is to-day, to shut our eyes and ignore the subjects that are everywhere pressing upon us as men and as Christians, is extreme folly.—The dictate and course of wisdom is to meet all such questions frankly and boldly: be *ready* to discuss them with all the possible light afforded us, calmly and reasonably, and *so* dispose of them; and such a disposition of them alone will be honorable and satisfactory. An enlightened, deeply-seated confidence in the power and final victory of truth, will lead us, and sustain in such a course. To be alarmed, impatient and fretful in the face of the controversies inevitably coming upon us, reveals an impatience of the labor needful to meet the conflict, and a distrust of the power of light and truth.

On the subject itself of instrumental music in churches, we have also a few things to say. In the first place, we do not hold it to be one of the *highest* importance in the life of the church. Our opponents must not charge this upon us. There is a difference in the relative value of the things of Christian doctrine and life, whether with the individual child of God, or with the church. This fact must not be overlooked. There were the weightier matters "of the law," and consequently also all things of less weight,—yet they *have* weight;—so also of the gospel. This we believe and freely grant;—yet this relative importance of things will not allow us to decide and declare that that which is

Digitized by Google

of *less* "weight," is of *no* weight at all, and may be treated with indifference. By no means. There are two points, then, we desire to make here. First, we insist that the real importance of even these *minor* matters, if you desire so to call them, shall not be overlooked. All matters that directly affect, for example, the *worship* of the church—that great and essential part and *act* of the spiritual life of the body of Christ, are and must ever be, of real moment to us. Any interference with, any obstruction or suppression of this great act of communion with God, is immediately, and may be fatally, injurious to the spiritual life of the Church. Let this be understood. For this weighty reason we do and shall meet with earnestness all things truly appertaining to and affecting congregational worship. But *secondly*,—it must also here be said, that it surely reveals a very serious neglect in the opposite direction, for us to be so earnest in the matters of relatively minor moment, and give so little of our zeal to the things that beyond all dispute are of the very highest concern. Far beyond all these questions, about which so many are so much alive, is the great question of the temporal and eternal salvation and elevation of the fallen millions of our race. This is, beyond all debate, the ever-present, and most momentous work of the church. Here let our highest earnestness and zeal be displayed. What a mockery, what an inversion of things, to show so large a zeal in so many things, certainly of minor concern, and yet be so wonderfully unmoved in matters of infinite moment! Where is the mighty stir and motion throughout the churches for the evangelization of the world far and near? and for the darkened millions at our door? How quick and earnest we can be about the one,—how slow and dull about the other! What is the reason of this?—what is the justification in the light of the Bible,—before the face of God and man?

We would like to make a number of extracts from Dr. Christopher's address,—but not only do our limits forbid, but we prefer also, that his whole address should be read. We recommend the brethren to get it and read it. A passage or two, however, as a specimen may be given.

"When sacred music becomes so highly artistic as to *suit* instruments and choirs, it degenerates into a mere musical entertainment; and such is really its character in churches where instruments and choirs exist. It resembles more the orchestra

Digitized by Google

music of theaters, which is designed to entertain the audience while the curtain is down, than spiritual worship welling up from the soul in gratitude and praise to the Great Fountain of life and blessing; and the congregation has no more to do with the singing of choirs than the audience of the theater has with the music of the orchestra. It is, therefore, just as reasonable to defend the withholding of the Bible from the people, or the performance of religious worship in a foreign tongue, as to advocate a measure that effectually takes from the congregation all participation in the worship of singing. Who can consistently defend the one and not the other?"

"The isolated state of instrumental choirs, their conspicuous position, and especially the expectations that are formed of them, and the requirements made of them, all tend to engender pride, vanity and worldly ambition, and to banish from the mind and to repress all religious feelings or sentiments in the hearts of the choristers. They are intent alone on executing their part well, that they may elicit the approbation of the audience and the praises of men. What *God* thinks of their performance does not once disturb their thoughts; the sentiment of worship is a stranger to their hearts; *they* do not think that *they* have been *praising God.*"

The experience of our own eyes and ears fully sustains the above passages. In judging of such things,—things admitted by their advocates themselves, to be but matters of liberty and expediency,—we must look, and have a right to look, at their *general* tendency; not at what they perhaps might be or ought to be, or even in some very rare cases, are; but at what, as a *general fact*, they actually *are*. This is the test before us now. And can it be doubted or denied that according to this test instrumental music in churches must be condemned? If we have a right to know anything about our own consciousness, we are sure of no narrow, un-free bias in this case; but every new experience in this matter strengthens the conviction that the *participation and edification of the congregation in the solemn and joyful service of praise to God, is hindered and often destroyed by instrumental music.* All the pleadings of the defenders of this practice seem to fail to cure the evil, and to convince men against the testimony of their own eyes and ears. So far as the *argument* is concerned, not the

Digitized by Google

persons nor the place, it is an exact parallel to the question of theaters. Strong pleadings are perpetually repeated of what they ought to be, can be, and might be made;—but unfortunately all the mean time they *are*, and continue uninterruptedly to be, bad. Don't wonder then, good brethren, that we fail to be convinced, when there is so much against and very little for it. It reminds us strongly of a case in court,—pardon the illustration,—where a man was tried for stealing a set of silver spoons. The eloquent counsel for the poor criminal made a powerful, touching plea to the jury that his client need not, would not, and therefore did not, steal the spoons. The jury, moved and convinced by the able counsel, brought in a verdict of "Not guilty," —whereupon the simple-minded client immediately went to his lawyer, and said, "Give me the spoons; I guess I can keep them now;"—for in spite of the probabilities and possibilities of the argument to the contrary, he *had stolen* the spoons, and his lawyer had them in his pocket.

It is often thought that the opposition among us to instrumental music, is peculiar to our churches, and narrow-minded.— This a mistake. To open the eyes of those who so think, we here subjoin a short, admirable article from a source surely not prejudiced against music. It is from *The Pacific Musical Gazette*, and reproduced in *The New York Observer*, that has for a good while been discussing the question of Church Music, and whose general tone is fully in harmony with our own views. We give it as it is quoted in the latter journal.

"The following, from the *Pacific Musical Gazette*, is peculiarly appropriate to the discussion of Church Music which has been going on in our columns:—

"There are many people who make no distinction between musical enjoyment and religious feeling, who seem to accept the awakening of their musical sensibilities as the working of a genuine religious experience. A writer in a secular paper, speaking recently of different concerts, made use of the following language:

" 'Morover, Oratorio is religiously welcome to our Sunday evenings, for it is the grandest form of sacred music, often the noblest utterances of Holy Writ. Who can preach more eloquently than Handel and Haydn? What sermon is so good as a chorus of the Messiah?

Digitized by Google

"This is, no doubt, but the reflection of a very general public opinion; but the position is a false one, and hurtful in its tendency. Who ever heard an audience, or any portion of an audience, on leaving a concert room where the Messiah had been performed, conversing about the Savior, as if their minds had been specially turned to Him or to His work, by the performance they had listened to? Who ever heard of a conversion resulting from the very finest possible rendering of any song or chorus in that wonderful Oratorio? No, the effect is musical, and that alone, and we cannot but feel that anything which confirms the opposite impression must be exceedingly injurious. It is not necessary for us to express our faith in the elevating, ennobling and purifying influence of music as an Art; but the existence of this conviction in the mind need not conflict with a sincere desire that the true position of the Art should be well understood.

"Music is the handmaid of religion, but it certainly is not religion itself in any sense. If it were so, then a Catholic Cathedral, where its performance is brought to the highest possible degree of perfection, in connection with sacred words, should contain the most worshipful assembly in the world. But that this is the case, no one will claim. Yet, although the minds of Christian people revolt from any such extreme conclusion, they still seem unable to rid themselves of the idea that if music be well performed, there must be some worship in it, merely on that account. But there certainly is no more religion in music itself than in any other art or science. And the use of sacred words does not interfere with the truth of this statement, unless the sentiment of the words is felt by the singer, and impressed upon the hearer. This test is a very simple and by no means a severe one; yet we fear its application would rule out a large proportion of the choir singing in our churches. The actual spirit of the words is not given or received by the choir or people. See how it is even where a choir have obtained a reputation for singing 'with expression.' The effect even then is musical rather than spiritual. This might be inferred from the very language by which the singing is frequently eulogized. As the congregation leave the church such remarks as these are heard: 'How beautiful our choir sang to-day! With what admirable expression.—How finely the sentiment of the last hymn was brought out!' Strange, indeed, it is that no one perceives how false is the basis of all this criticism! Strange that none should realize that they

Digitized by Google

have been merely gratified with a fine performance in which their religious feelings have not been awakened in the slightest degree. If this were not true their minds would be turned in an entirely different channel. Instead of thinking of the music and praising its fine adaptation, their thoughts would be occupied with the solemn truths contained in the hymn, and they would be filled with serious meditations upon such subjects as it had brought before the mind."

Surely, such testimony from such a source, is not to be despised. C. L. L.

MISSION TO THE FREEDMEN.

There is at present no missionary interest that should call more loudly upon the Christian brotherhood of the United States and Canada, than that of the evangelization and spiritual elevation of the freedmen. As yet, we feel justified in saying, no adequate activity is manifested on our part. We hope that this will not have to be said of us much longer. We are glad to say that a good move has already been made in this direction, and one that shows, moreover, what can be done, where there is a *heart*,—the most serious want generally,—and a ready activity. The question was brought before the young men attending the Hiram Lectures this summer,—primarily perhaps by the presentation of the case by Bro. Neely of Alabama. Special addresses by request were made on the subject by Bro. Errett and the writer of this,—all vigorously seconded by Bro. Milligan. These young men—all poor, ministers of the gospel, at once associated themselves together in a solemn pledge to sustain a mission among the fredmen, and several of their number offered to go. It has been determined by them to send at once one of their number, a brother by years and experience well fitted for this work,—Bro. Perrin Gates, one of our evangelists of Trumbull co. Ohio., who will soon go accompanied with his family, or some of them, to his field. The young brethren propose to consult with some of the proper brethren in the Lord, as to the best field to be occupied. By a simple effort at Hiram these brethren among themselves, aided by a few others, pledged 1300 dollars, a sum that will be soon increased. Remember these good brethren rely on the help of the brethren to *aid* them in well sustaining the mission.—Their treasurer is our well-known excellent Bro. A. B. Green, Ravenna, Ohio,—to whom any communications can be made or aid sent. C. L. L.

Digitized by Google

THE COMPETITION.

One day as Faith, and Hope, and Love were met,
  Before the dew was off the little flowers,
They fell a-talking with a purpose set,
  How they could best redeem the idle hours.

And which of them could please the Master best,
  And win a smile from that most loved face,
Was what they aimed at ere they took their rest,
  So, making there a tryst, they left the place.

Grave Faith went straight to where the Schoolmen dwelt,
  And when he heard their questions and their guile,
He took them all to task, so that he might
  Put arguing down, and every specious wile.

And up the lanes sweet Hope with shining eyes
  Went hurrying; and when the people heard
That he was in the land, their happy cries
  Gave thanks to God, that Hope was not deferred.

But where did Love go? Where the wretched weep,
  And where the old had long forgot their joy;
Where he could even gladden childhood's sleep,
  By happy whispers of to-morrow's toy.

And last, he lighted on a stricken man,
  With none to help him in his direst need,
And oh, what lavishment of Love began,
  To spend itself on him by word and deed!

And as he comforted the bruised heart,
  And tenderly sustained the aching head;
Full sweet the sick one smiled—Love gave a start—
  For lo! he found it was the Christ instead.

Then in the eventide Christ walked with Love,
  To tell the three how much their deeds were worth;
And streamlets at their feet, and birds above,
  Took note of that sweet fellowship on earth.

And on his children as they round him pressed
  Christ smiled, with glances of approval high,
But none, when wondering which of them was blessed
  With sweetest smile, could say, "'Twas I," or "I."

Blessing, He left them, and they watched Him rise,
  Brighter than evening Star, to God above;
But, ere he passed beyond the hiding skies,
  He bent, and gave a *second* smile to Love.

—F. E. M. TRAYMER.

Digitized by Google

THE ART OF CONSOLING.

It is a great and rare secret to know how to console the afflicted. How many occasions present themselves to us in this sorrowful world, for exercising the office of this touching ministry, and how badly for the most part do we succeed! And is not the reason of this partly because we are apt to regard this duty as one easy of performance? Whereas there is none perhaps which the Gospel imposes upon Christians that requires more love, prudence, tact, and delicacy.

Let us consider, for example, the conduct of Job's friends in that affecting scene described in the three last verses of the second chapter of the book of Job:—"Now when Job's three friends heard of all this evil that was come upon him, they came every one from his own place; Eliphaz the Temanite, and Bildad the Shuhite, and Zophar the Naamathite: for they had made an appointment together to come to mourn with him and to comfort him.—And when they lifted up their eyes afar off, and knew him not, they lifted up their voice and wept; and they rent every one his mantle, and sprinkled dust upon their heads towards heaven. So they sat down with him upon the ground seven days and seven nights, and none spake a word unto him: for they saw that his grief was very great." And though it is true that they did not always show themselves so wise as in the passage I have quoted, nor finish their part of comforters so skilfully as they began it, yet however imprudent and harsh was the language they afterwards employed, we cannot deny that their behavior upon first approaching their friend in his sorrow manifested the tenderest sympathy and the most profound knowledge of the human heart.

At the first tidings of his troubles—and what troubles were those of Job! deprived as he was within a very short time, by one heavy stroke after another, of all his worldly possessions and of all his children, and attacked himself by a painful and loathsome malady from which there was no hope of recovery—Eliphaz, Bildad and Zophar hastened to him, and crossing his threshold, presented themselves before him as he lay on the ground covered with ashes. But the losses he had sustained were so numerous

Digitized by Google

and so considerable, his wounds so recent and so keen, his grief so intense, that covering themselves with dust like himself, and throwing themselves upon the earth beside him, they were silent and unable to do aught but weep with him.

Let us separate from this mourning of Job's friends all that is Eastern in the manner of its expression, and, casting aside the form from the reality which it covers, consider only that which is human and Christian in the depth of this sorrow, and consequently true and applicable in all times and in all countries; and while seeking the cause of this sympathetic silence broken only by sobs, endeavor to draw some profit from it.

May it not be that at first sight of the suffering before them, Eliphaz, Bildad, and Zophar were penetrated by a feeling of religious awe? Affliction recalls the idea of chastisement; the idea of chastisement supposes that of justice; that of justice is accompanied by that of condemnation. There is no suffering whatever, physical or moral, whether it come to us direct from God, or be brought upon us through the medium of man—no suffering without sin, no sin without death, no death without the innumerable miseries which precede it for those struck down by it, and accompany it for those who survive. Such is the order of facts in the kingdom of truth. It is true that for the Christian there is no more chastisement, properly speaking; that is to say, no more punishment to receive, no more retributive justice to fear, no more condemnation to encounter, since, being reconciled perfectly and for ever with God through the blood of his merciful and mighty Redeemer, he knows that the chastisement which was destined for him has been borne by Jesus Christ—that the justice which should have reached him has struck the innocent and the just—and that the condemnation which should have fallen upon his head, has rested upon that of the man-God. Yet, notwithstanding, his state of grace alters nothing in those invariable laws which eternal justice has imposed on a world subject to sin; he is forced to submit to them in all things in the present life the same as other men; and when he suffers himself, or witnesses suffering in others, he cannot completely separate in his mind the idea of the inviolable justice which has made grief the punishment of sin—from the idea of infinite love, which under an economy of grace and salvation, has transformed grief into a means of sanctification for the elect. Hence, that indefinable

Digitized by Google

impression, solemn and tender at the same time, which he receives from those varied scenes of affliction he is called upon nearly every day to contemplate.

We often speak of the *consecration of suffering*—nothing can be more correct, if we fully understand its meaning when employing such language. Have you ever seen in the midst of a forest the remains of a majestic oak which the thunder has rent asunder and shattered to pieces? Or have you never come near an ancient tower whose summit the lightning has struck, and cast down its crown and ornament? The thought that it was the hand of God which struck that oak or that tower and left its trace so visibly there, has it not spoken to your soul and taught you what you ought to feel when not merely material, but spiritual things—not merely wood or stone, but men—not merely bodies, but hearts and souls, are smitten and cast down before your eyes! From thence learn to judge of the depth and truth of the religious sentiment in man. A terrible catastrophe has taken place in the town in which you reside or in the circle of your own immediate friends, and the rumor of it reaches you.—You hasten to the scene of desolation. Among those drawn thither like yourself, behold this Christian advancing thoughtfully with eyes cast down to the ground and a veil of solemn sadness on his brow. He utters no word; one might suppose that he had lost the power of speech; yet all about him speaks—his eyes, which are immovable and wet with tears; his grave attitude, in which there is more of mourning than in all the funereal crape in the world; his hands, which hang listlessly or only contract themselves to express that which his mouth is powerless to utter: yes, doubtlessly this man has reflected, has suffered, has experienced much.

See on the other side this man approaching with hurried steps, eager to bring succor to an equally distressing sorrow. He, too, is a Christian, and is animated by a great zeal. He is influenced by much good will, and desires to witness, to sympathise, to condole, fully confident in the efficacy of the consolation he is about to administer, because he measures its power by the sincerity of his desire and the purity of his intentions. Who would deny his faith and earnestness? But does he possess in the same degree that intimate comprehension of the realities of life, the same knowledge of evil and experience of the human heart

Digitized by Google

The silence of Job's friends may be explained, again, by the inability which they felt, and of which every one who has at all reflected must be conscious, to work any essential change in a great affliction. We have no doubt every day occasion to acknowledge the limits of our faculties, the weakness of our capacities, the fruitlessness for the most part of our endeavors. But when and where does the conviction of our powerlessness become more apparent than when we are charged with the grave mission of consoling, and find ourselves struggling as it were with the afflictions of others. You go, it may be, to a bed of suffering bathed with the poor patient's tears. You use every exertion to soothe his pain; you exhort, sympathise, pray with him; yet in spite of these tokens of affectionate interest, in spite of your skillful and assiduous cares, and of the inward tears of a feeling heart, which would sacrifice itself were it but to procure an hour's, a quarter of an hour's, relief from such intense anguish, the agony becomes more excruciating, the cries redouble, the symptoms of the malady grow more alarming, the groans of the invalid more acute!

Then come with me, and visit this sinner overwhelmed with the sense of his sins and bowed down by the weight of his transgessions. You offer him the pardon which God in the Gospel proclaims for penitent sinners, and he condemns himself; you bless him in the name of the Lord, and he curses himself; you collect and arm yourself with all the promises of grace and mercy contained in the Bible in order to attack and vanquish every conceivable resistance, and he seizes these promises, not as good tidings for his consolation, but as thunderbolts for his own destruction.

Let us proceed further. In this house a heavy mourning, a dark and inexpressible sorrow, reigns; the Gospel is believed, Christ is worshipped: you say all that you can, express all the sympathy you feel, do all that is possible to do; yet, notwithstanding, you carry away with you on leaving, the sad impression that the bereaved heart will henceforth remain sorrowful amid many occasions of joy, void in the possession of all that is good, desolate in spite of every token of sympathy; and since you cannot restore to him that which is irreparable in this world; and the loss of which has changed his whole existence here, you leave him in truth as miserable as you found him.

Digitized by Google

That which in the third case commands this charitable silence in presence of a severe affliction, which Job's friends believed themselves bound to preserve, is the experience, easily gained, that there is, in fact, very little to say to persons plunged in a heavy grief, whether they be Christians or not. For if it is to children of the world overtaken by adversity you are called upon to administer consolation, then, indeed, is the task a grave and difficult one. Before conversion there is in fact no consolation possible; I mean real or solid consolation; and is it at the moment when poor, wretched beings are writhing and groaning beneath the stroke which has fallen upon them that you can with any fruit, with any propriety even, represent to them their past sins, make them sensible of the idolatry in which they have been living, chastise them in effect with the sword of the Word? Is it in such a moment when, entirely given up to sorrow—beholding, hearing, feeling naught beside,—they are so absorbed that they are incapable of entertaining any other thought or feeling, that you could persuade them to admit those principles or receive those consolations which even in a calmer state they would find difficulty in understanding? They ask of you words of peace, and you ought rightly to speak to them of that justice which renders to every one according to his works, punishes man according to his sins, breaks to pieces those idols which he has made for himself, and thereby teaches him that there is but one God, whom he must love with all his heart and serve with all his strength—namely, the Sovereign Creator and Lord of Heaven and Earth. They seek for comfort, and, as a faithful minister, it is your place to begin by troubling their false peace, by undoing the bandage which has blinded their eyes, by telling them of the necessity of repentance, and of weeping not over their lost treasures or shattered idols, but, first and above all else, over their own iniquities and follies. Children of Earth, they desire to be treated as children of Heaven, and it is your part to show them that they abrogate to themselves titles which do not belong to them, privileges to which they have no claim. They quote to you promises in the Word of God which are made to the faithful alone, encouragements which are addressed only to the redeemed of Christ, to the elect of the Father; and you must disabuse them in this respect, convince them that they make a false appli-

Digitized by Google

cation, and declare to them that so long as they remain impenitent and unconverted, it is threats which concern them rather than promises; it is beneath the thunder-clouds of justice that they must take their place instead of under the cover of the wings of love. They beg you to assure them of the fate of those whom they have lost, and you have no assurance that those who are gone died as Christians. They require you in some way to quiet them concerning their state, and everything tells you that they are living in infidelity. House of affliction! where Christ is unknown, where God is unloved, where all is profound darkness, without a ray of light or hope; terrible and difficult indeed is the task to those who are called to minister therein! May such as are bidden to go and witness the truth on such a scene of desolation have God's Spirit with them, speaking by their mouth, and enabling them to be as faithful as charitable, as charitable as faithful!

But supposing the afflicted one whom you are called to console to be a Christian, and a sincere Christian, what can you repeat to him that he does not know and feel as well as yourself? Will you tell him that these trials are a proof of the paternal love of God, and that He sends them to all whom He loves? He believes and has never doubted it; nevertheless he weeps. Will you tell him that all things work together to good to those who love God, and that the affliction which he now endures will therefore work together with many others for that end? He is convinced of it; still he mourns. Will you tell him that one of the great ends which God purposes in the punishment of his children is to wean them from the world, to draw them to himself, and ripen them for heaven? He hopes by God's grace to realize this end of the trial; nevertheless he sighs. Will you tell him that the Lord in his goodness always proportions the help of his grace to the needs of his poor suffering children? He has this confidence and it is that which supports him; but this confidence, though it assuage his grief, does not remove it. Will you tell him, lastly, that life will soon be over, that time will very soon have given place to eternity, and that in the heaven to which in a few days we shall arrive, there will be neither suffering, nor mourning, nor weeping, nor toil? He has this hope, and without it he would already have sunk beneath his sorrow; but until the

Digitized by Google

moment when the eternal doors shall open before him he will moisten with his tears the road which leads to them. Ah! would you know something more efficacious than such language, however true, however eloquent it may be? Would you know that which will calm his distress and soften its bitterness better than all these truths which you are incapable of teaching him and God only can make him learn? Show him the tears in your own eyes, or, since these are not given to all, draw near to him with those tears of the heart always less equivocal and equally as consoling; and it may be that in beholding your sorrow his own tears will flow more gently and less copiously.

In short, that which may account for the silence of Job's friends at sight of his grief, is the observation which they had doubtlessly had many occasions to make, that an intense sorrow renders the sufferer singularly sensible, and communicates to the soul an extraordinary instinct, an exquisite tact, which makes it instantly distinguish both in the words of consolation and the tokens of affection offered to it that which is false from that which is real—that which is felt from that which is only affected—that which proceeds from the experience of the human heart from that which is light and superficial—and makes it at the same time feel, according to the fitness or unfitness of these consolations, either an unmistakable relief or redoubled suffering. Never, for example, repeat to a brother in tribulation this phrase, which should be banished for ever from the language of consolation:—"that you will avoid touching upon such or such subjects to open afresh his wounds"—when these wounds are yet bleeding, and are, he feels, far indeed from being healed. Do not speak to him, as of something past, of a grief which is still present to him—so present that he can see nothing else in the future before him.

Neither imagine, because you see him overcome by sorrow and giving free vent to his grief, that he despairs of God, and feels himself abandoned by Him; nor exert yourself to recall to his mind truths and consolations which he knows and feels perhaps as well as you do. In a word, if you have no confidence in yourself, use great prudence and circumspection in the comfort which you would administer to this suffering creature; and allow yourself to be instructed by example. Have you ever seen, in a ward of one of those large hospitals where all the miseries of human

Digitized by Google

nature seem congregated together, a man who has just been brought there dangerously wounded? People pass and repass continually before his bed; and among those who surround him some are skillful, experienced and learned men; others are those who have also acquired some skill but are yet studying and gaining further experience—the rest are novices, and only setting forth in their career. Have you remarked how the patient calms or agitates himself, remains silent, or utters sad groans according as the hand which is extended to assuage or simply to touch him is skilful or inexperienced, practised or awkward? See, then, in the stricken heart of this loving being this wound all bleeding, keen, and painful. Ah! if by faith you have not sounded the Gospel, and if you have not thoroughly searched the depths of your own heart, do not for one instant attempt to touch the inner wound of this afflicted one, or do so only with extreme caution; else will you only redouble his pain.

The conclusions, then, to be drawn from the moral facts which we have just been considering are:—First, that in order to administer real consolations, as also to receive them, it is necessary to be a Christian. For if you are not a Christian, what can you say to the man on whom God's hand is heavily laid? That he must resign himself to his fate: that it is useless to attempt to struggle against the will of the Almighty; that the dignity of man consists in not permitting himself to be overcome by misfortune, but in rising superior to it; and other hackneyed maxims of a philosophy falsely so called! Vain words, in whose efficacy even he who utters them has no faith! Poor consolations, which are of themselves causes of sorrow for which one has need of comfort!

And if you are not a Christian, how can you receive Christian consolations which suppose faith, hope, submission, and a spiritual condition without which they could neither penetrate nor fill the soul? Ah! if it be presumptive, unreasonable, and criminal to delay conversion until one's death-bed, is it not equally so to put off turning unto God until the days of affliction? And if those who are not altogether novices in the path of grace, who have already some knowledge of God, some love of Christ, and who live in the habit of prayer and of the meditation of holy things, find difficulty when the hour of temptation comes in collecting their fortitude and embracing the Gospel promises in order to remain firm and unshaken, what must it be for those overtaken unawares by affliction, without any preparation, unarmed, powerless?

Digitized by Google

How necessary is it, then, that we become Christians at once, without any delay, if we are not so already; not waiting until this work, at all times so difficult, becomes still more so by the nature of the obstacles to be overcome: how necessary that we become so as much for our own consolation as that we may be enabled to console others. Another instruction which we gather from what we have been considering is that, in exercising the high and delicate functions of the consoler, we should reckon much more on the efficacy of sympathy than on that of language; much more on the depth of love in our hearts than on the abundance of words on our lips. Yes, it is sympathy alone which will open to us hearts that otherwise would remain closed; it is that which will prompt us when to speak and when to remain silent; it is that which will inspire thoughts and feelings the most suited to soothe and calm, and which will clothe these thoughts and feelings with the expression most appropriate to such or such a state of mind; it is that which will impart to a tender look, to an affectionate word, to a grasp of the hand, a power of consolation of which we cannot doubt; it is that, in short, which will animate and sanctify even our silence, which, when the excess of severe misfortune forces from us the sad avowal that in presence of such a sorrow we have nothing to say, will render us more eloquent, more persuasive, more edifying than we could have been by means of the most admirable discourse.

Let us, then, love—love in Christ, love much, love even as the Savior has loved us. This is the great secret of not being false comforters. But our love is ever imperfect, and therefore powerless. We must, then, have recourse to prayer, which, being the respiration of the Christian soul, is also the spring and power of love. Let us pray, then, before entering the house of mourning, and that will be the means of gaining an easy entrance there and of obtaining from the Lord hearts disposed to hearken to us. Let us pray after we have entered the house of mourning and during the whole time we are there, in order that every word which issues from our mouth may be a word of truth, that every token which we may give of our sympathy may proceed from a feeling of love, and that, weeping, according to the Apostle's exhortation, with those that weep, we may lighten the burden of their sorrow by ourselves bearing a portion of it.

Let us pray, lastly, as we leave the house of mourning, that God's Spirit which has accompanied us may rest there and cause

Digitized by Google

his benign influence to be felt when we have left, and our voice and sighs and consolations and prayers may no longer be heard. Yes, I would that everything should be done by prayer—nothing undertaken nor finished without it. Then will the most difficult duties become easy, and happiness be found in doing God's will.—*Sunday Magazine.*

PROPHECY.

VIII.

ITS HERMENEUTICS AND APPLICATION.

Supremely important is it, if we would reap the full benefit of prophetic communications, to bear constantly in mind the now well-established principle that many prophecies, and especially those of the apocalypse, are susceptible of a kind of binary or two-fold application, or double fulfillment—a sort of mere adaptation or accommodation to more than one event, while, however, primarily applying to one remote event mainly, but not solely.—And most evident is it that they were expressly so designed by the Spirit:—the one fulfillment inchoate, partial, or secondary, the other complete; the one metaphorical, the other literal; the one general and merely adumbrative, the other real, exact and ultimate; the one extending through a period of years in most cases, the other occupying only a short time; the one appropriately called the year-day or historical, the other the day-day;—the degrees of the one scale being 360 times as extended as those of the other—a year for a day. This more extended scale applies in many instances also to the prophetic field of the whole world—though generally only to the territory of the old Roman Empire—the lesser merely to the Land of Israel.

This general or unspecific kind of fulfillment, or mere accommodation may be aptly illustrated by the divinely-given interpretation of the prophecy respecting the calling of the "Son" out of Egypt. In Hosea, (11. 1.) Israel is evidently intended by the "*Son*"—"out of Egypt have I called my Son";—but in Matthew (ii. 15), it is just as evidently applied to the Infant Messiah. The oldest of all prophecies might also be cited in attestation of the principle of double fulfillment; for, although intended mainly

Digitized by Google

to set forth the triumph of the Son of God, who condescended to be born of a woman, over "the old serpent who is the Devil," yet it is just as literally accomplished in the disposition which so universally prevails, that leads the literal seed of the woman to bruise the head of the literal serpent. Joel (2nd) is another instance: but this will be called up for special illustration hereafter. The instances of double fulfillment and application of prophecy, however, are innumerable.

Much of the language and imagery of prophecy being borrowed from the economy and apparatus of the Jewish Dispensation and founded on the principle of a two-fold application, is both natural and well-conceived; and it is this consideration alone that can render explicable many events both of history and prophecy. How often, e. g. do we find passages, especially in the Psalms, equally applicable to David and to the Messiah!—to the Messiah in one aspect, and to David in another—transitions from the one to the other occurring in the course of a few short paragraphs. The same may be said in relation to the language descriptive of the first and second advent of the Lord; so also in relation to many other events and matters. How many angry controversies, not only between the Preterists and Futurists, but amongst expositors in general, would be averted, and the differences satisfactorily reconciled and adjusted by a due consideration of this principle! Should any one be disposed to question the admissibility of this principle of double fulfillment, on account of its apparent latitudinarian tendency, still he cannot but be convinced on candid investigation, that not only are certain prophecies fairly susceptible of such construction and application, but that the adoption of such a principle is absolutely necessitated in order to the reconciliation of many difficulties amounting otherwise to absolute discrepancies, utterly irreconcilable in any other way. And not only are we constrained to regard the fulfillment of many prophecies as duplicate or two-fold, but occasionally many-fold, or rather successional.

This binary kind of fulfillment and double interpretation was recognized as far back as the days of Lord Bacon, who remarks that "prophecies are not fulfilled punctually, at once, but have springing and germinating points, accomplishment through many ages, though the height or fulness of them may refer to some one age."

Digitized by Google

The importance of examining the subject on all sides (prospectively and retrospectively), and viewing prophecy from a proper stand-point, cannot well be over-estimated, inasmuch as it is thus seen imperatively to require two-fold fulfillment. The subject may receive an apt illustration from a circumstance of which I have somewhere read or heard:—A traveller journeying from a certain village to the capital relates an event that occurred at the second mile-stone west of a certain tavern which he says is known as the "Lamb Tavern," from the sign of that animal painted upon the sign-board snspended from the arch overspanning the road. Another person traveling the opposite direction—from the capital to the village—witnessed the same event, but deposed that instead of a "lamb," the sign was a red *lion!* Now this disagreement, under oath, had well nigh destroyed their testimony, though so important to the correct settlement of the case; when the difficulty was unexpectedly removed by a third witness testifying that both were right; for that he lately passed that way, and though he would have called it the "Red Lion Tavern" had he not looked back, yet having turned and seen the opposite side, he discovered on it the White Lamb; and hence concluded that it was the tavern of the *Lion and the Lamb.*

Just so with the student of prophecy: he must look backward as well as forward if he would understand and realize all the benefits and bearings of prophecy. If any one is desirous of trying an experiment that will amusingly and obviously illustrate this subject, let him have three different subjects (such, for example, as the portraits of Washington, Jefferson, and Franklin, or even a lion, a lamb, and an eagle) suitably painted upon a ground perpendicularly interesected with slats resting upon it edgeways. Now let this tableau be submitted to the inspection of three of his friends from different points of view in a somewhat obscure light, and then to a fourth from every point of view —and see how very various will be their statements! All equally confident; but only one right: the former correct so far as they go, but each deficient by two thirds; while it is only the fourth, who views it from every point, that can state the whole truth.—There is no estimating how much is lost by servile adherence to hasty conclusions and preconceived notions, instead of an independent examination of the subject on all sides. "Prove all things, and hold fast that which is good" is a precept that im-

Digitized by Google

mediately follows one enjoining us to "despise, not prophesying." Let this be specially noted by the *Disciples of Christ.*

But although the tropico-literal principle of interpretation has been found so admirably to unfold the mysteries of the Apocalypse and other propetic scriptures, three other systems—to say nothing of divers other rather Apocryphal schools of prophecy—still number amongst their adherents several very able advocates.—These views are generally known as the "Preterist," the "Futurist" and the "Historical" schemes;—the first maintaining that, with the exception of the two or three last chapters, all predictions of the Apocalypse have long since been fulfilled—none of them later than the 6th century, and many of them in the 1st;—the second scheme, that all the Apocalypse, except the three introductory chapters, remains yet to be fulfilled, at the period of the second advent; and the third, that its fulfillment occupies the entire period from the close of the 1st century down to the final consummation at the second advent. Thus the first scheme leaves the world without prophetic notice from the 6th century onward to the grand consummation initiatory of the millenium; and the second even from the first century onward to the great finale of the present dispensation—a hyatus already exceeding a thousand years!

How very different these theories from that of the third—the *Historical* or generally received view—which maintains that the chain of apocalyptic prophecy spans continuously the entire segmentof the arch of time extending from the date of the Apocalypse down to the consummation;—being one complete section of the entire concatenation of prophetic events extending from the very gate of Paradise to the portals of the New Jerusalem, without the omission of a single link! But while thus advocating a general, figurative fulfillment on a large scale, it entirely ignores any more specific fulfillment at the close of the present dispensation—of which the general accomplishment is but a mere adumbration.

The Historical scheme is the system so ably elaborated by Mr. Elliott in his magnificent work entitled, "Horæ Apocalypticæ," and is styled by him "The Protestant, continuous, historic scheme of Interpretation." And it thus differs mainly from the views advocated in these essays by restricting the events predicated in the Apocalypse to a general historic fulfillment on a large scale from the first to the last century of the Christian era—en-

Digitized by Google

tirely disallowing any more exact and literal fulfillment on a small though more perfect scale (as herein maintained), during the last week of Daniel's seventy hebdomads, or during the seven closing years of the Christian era introductory of the millennium.

Thus much it has been deemed necessary to premise, however tedious, by way of preparation for profitably entering upon the investigation of a subject so much neglected, misunderstood, mystified, and undervalued, as that of propheey.

And there is yet another topic equally inappreciated, upon which a few preliminary remarks should also be submitted—the Hebrew Race, as connected with prophecy—the mission and destiny of Israel as prophetically delineated. For,—much as has been written about the Jews in connection with prophecy in the past, they have never yet been assigned that place in any system to which they are entitled by Divine prescription, as the very key-stone in the great arch of prophetic fabric. Indeed the restoration and resumption of this singular nation—a people of promise, of prophecy, and of prodigy—are the very alpha and omega of prophetic notation—without which the sure word of prophecy can never be enunciated fully.

That they are not only a specially elect and peculiar people, in the highest possible sense of the terms, but an evangelistic race in whom all the nations of the earth are yet to be blessed, is most incontrovertably taught in the scriptures:*

That the conversion of the whole Jewish race is to precede anything like the general conversion of the Gentile portion of the human family, and will not only be highly promotive of this glorious event, but is an indispensable prerequisite to its accomplishment, is also plainly taught:

That they are held in reservation for re-establishment in civil polity upon their own territory given them by irreversible decree of the Maker and Possessor of Heaven and of Earth, for an ever-

* In proof of this assertion, see Ex. 19: 5, 6; Deut. 4: 7, 8, 14; 26: 18, 19; 2 Sam. 7: 23; 1 Kings 3: 9; 5: 7; 1 Ch. 16: 13, 17, 21: 22; Ps. 45: 17; Is. 46: 13; &c., &c., &c.—"a peculiar people above all nations"—"elect"—"chosen ones"—"a peculiar treasure"—"high above all nations, in power and name, and honor and glory," &c. "For what nation is there so great, who hath God so nigh unto them," &c.

Digitized by Google

lasting possession, by an indefeasible and inalienable title—is equally evident:*

That they are predestined to ultimate and universal supremacy under a new regime, is taught with no less certainty:†

No less certain is it that so reciprocal and intimate is the relationship between the Holy Land and its rightful owners—that prosperity can be the portion of neither the one nor the other until they are again united.‡

And no less obvious and unquestionable is this significant fact of such priority attaching to restored Israel, that according to the counsels of Eternal Wisdom many predictions of the utmost moment to all the world are held in absolute abeyance, awaiting their restoration—as will abundantly appear in the further development of the subject.

Several very awkward misprints and omissions, in the last article as well as in several former numbers, have very much marred the sense of the passages in which they occurred; but it is hoped that the reader was enabled to supply the necessary corrections as they came under observation.

The next number will conclude what it is now deemed necessary to say upon the general theory of prophetic hermeneutics; after which specific subjects will engage our attention in illustration of the proper application of these general principles.

---

* That Israel is to be thus re instated in the Holy Land, see, in part, Is. 1: 26; Jer. 31: 31–40; 33: 9; Amos 9: 11–15; Acts 1: 6; 15: 16; Rom. 11: 23;—"Captivity returned"; "built up as at the first"; "settled after their old estates"; "Judges and counsellors restored as at the first"; "permanent as the heavens", "covenant of peace not removed"; "Tabernacle of David again built up"; The Son of the highest sitting upon the throne of his father David, and reigning over the house of Jacob forever, &c., &c. And that their title is divine and indefeasible, is also evident from the following citations:—Gen. 13: 14–18; 24: 7; Numbers 11: 12; Lev. 25: 23; Deut. 11: 21; &c., &c., &c.—"To thee and to thy seed will I give the land forever, for an everlasting possession." The land shall not be sold forever."

†See following references, amongst many others, in proof of this assertion;—Gen. 22: 17; 27: 29; Deut. 7: 6; 15: 6; 26; 19; Ps. 45; 16, &c; Is. 2: 2; Amos 9; 12; &c &c. "High above all nations"; "kingdom given into the hands of the *saints* of the Most High"; "princes in all the earth;" "possess all the heathen"; reign over many nations;" "Battle axe to destroy the nations"; "all nations serve Jerusalem"; "the first dominion;" "Abraham the heir of the world," &c., &c.

‡ Lev. 26: 32–34; Is. 4; 2–6; 30; 23; 62; 4, 5; Ez. 36;—&c. &c. The Land

Digitized by Google

SIX SYLLOGISMS ON BAPTISM.

In the debate at Browning Ill., held in July, 1867, between the Methodists and Christians, the following arguments were used by the writer on the action of Baptism:

It was stated to be true that God gave commandments to men in words, *always* using them in their ordinary meaning. This was not disputed. The thing to be proven was that the action is immersion. My opponent preferred to use the word mode instead of action, and asserted that baptism could be performed by either immersion, sprinkling or pouring. The meaning of the word used in the command, "be baptized," was then the matter in controversy. It was first shown that the great Lawgiver had used but ONE word in commanding baptism, viz: the classic Greek word Baptizo. It was then stated that the true meaning of any word in any language could be learned from the usage of the standard Authors and Lexicographers of that language.—This was readily acceded to.

Next an appeal was made to the classic Greek writers antecedent to; cotemporary with, and subsequent to the Apostolic age, showing the meaning of Baptizo to be immerse or its equivalent. It was also shown that Rantizo literally means to sprinkle, and was in common use, frequently used by the New Testament writers, but never once in connection with the institution of Christian baptism. Ekkeo and ekkuno were also shown to mean to pour or shed forth, occurring frequently in the Christian Scriptures, but not *once* in connection with Christian baptism. It was argued, that if Christ and the apostles had intended to authorize sprinkling they would have used Rantizo, a word that means it. Also, that if they had intended to give their sanction to pouring, they would have used ekkeo, or some word confessedly meaning it.

---

remembered when the covenant with Abraham and their ancestors is remembered—on restoration;" "The fields yield fruit to the people nigh at hand"; "then shall he give rain"; "in that day the fruit excellent", "So the Holy Land shall be the substance thereof," See also scores of passages announcing the accompaniments and consequents of their Restoration, in which the prosperity of the Holy Land and the Jews are inseparably connected, and made dependent upon their re-union.

Digitized by Google

Next the Lexicographers were consulted. They were found, of course, to define Baptizo immerse, or something involving immersion. The best Pedo-baptist writers were then introduced, proving even by them, that the meaning of the word is immerse.

The resistance to all this was feeble indeed. The whole matter was then syllogistically summed up as follows:

The uniform use of any classic word by the Classics shows its true meaning.
The uniform use of the classic word Baptizo is immerse;
Therefore, The true meaning of Baptizo is immerse.

The Lexicographers give the true meaning of classic words;
The Lexicographers uniformly give immerse as the meaning of the classic word Baptizo;
Therefore, The true meaning of Baptizo is immerse.

Distinguished Pedo-baptist authors give the true meaning of words;
Distinguished Pedo-baptist Authors uniformly give immerse as the meaning of Baptizo;
Therefore, The true meaning of Baptizo is immerse.

God always expresses his commands in the true meaning of the words employed;
God always expresses his command, "be baptized," in the word Baptizo;
Therefore God's command, "be baptized," *always is* immerse.

God always expresses his commands in the true meaning of the words employed;
God never expresses his command, "be baptized," in Rantizo or *any other word* meaning sprinkle;
Thererore, God's command, "be baptized," *never is sprinkling.*

God always expresses his commands in the true meaning of the words employed;
God *never* expresses his command, "be baptized," in Ekkeo or any other word meaning pour;
Therefore, God's command, "be baptized," *never is pouring.*

At this point the advocate of sprinkling and pouring declared that the "mode" was of no consequence. That either sprink-

Digitized by Google

ling, pouring or immersion would do. Proposed to drop the discussion of the "mode of Baptism," and proceed to debate the *design*. It was not dropped yet, however. John's baptism "in Jordan," likewise the Savior's, the eunuch's, as also Rom. vi. 4; Col. ii. 12, were all canvassed. J. C. REYNOLDS.

WHAT SHALL WE BE CALLED?

It seems, at first sight, curious that this question could at this late day *be* a question with any one; yet it is so;—and as we are seeking, not only to restore apostolic order, but also to call Bible things by Bible names, it is not impertinent to ask or to seek an answer to the inquiry, What shall we be called? That there is no one designation uniformly and exclusively used by us, will be at once admitted. Is this right? This question must be answered in the light of the Scriptures. Did the primitive church call the members by only one name, or did they use several? The answer to this question is easy. *Four* different designations are common in the Scriptures. 1. The Disciples,—2. The Saints,—3. The Believers,—4. The Brethren. Can we repudiate any one of these? Surely not. They each and all have divine sanction and must be admitted into the vocabulary of pure Scriptural speech. We may—it is right for us to speak of ourselves as, The Disciples, The Saints, The Believers, The Brethren. This cannot be gainsayed. Let no one, therefore, presume to repudiate or exclude from our Bible-language these Bible designations of the people of God.

But can we, with propriety, regard any of these as properly *names*. Is any one of them strictly suitable to designate the members of the Church of Christ, as a distinct and peculiar people? A Disciple is a scholar, a pupil, a follower of some Teacher—and of course is altogether indefinite when used alone. A Disciple of *Christ* is intelligible and specific—but the term by itself is too vague and indefinite to anwer the demands of a significant and definite name. If we were to call ourselves "The Disciples," the questions would perpetually arise, "Disciples of whom?" "What Disciples?" &c. The term expresses simply a relation to a teacher, it may be to any teacher according to the circumstances. Hence we cannot concede that it should be adopted by us as the specific name by which we would be called.

Digitized by Google

"The Saints," is liable to similar objections. It means consecrated persons, and is used both in the Old and New Testament Scriptures in the same general sense. "Precious to the Lord is the death of his saints" was sung by David before the Church of Christ was founded. As a *specific and adequate name* for the present people of God it must be rejected as unfit.

"The Believers" is also too general. It comprehends too much. Unless limited by the connection in which it is used, it expresses no particular class of believers. It may mean a Jew or a Turk. It is relative, but does not express its relation. That is left indefinite. One may be a believer with reference to any system either of truth or of falsehood that may be presented to him, but before we can understand his true position, we must be told what it is that he believes. This the word Believer does not of itself and alone reveal to us. It does not, therefore, answer for a name.

So with "The Brethren." This was a common term of address with the Jews. "Men and Brethren," opened nearly every public speech. It is in fact the common term of affiliation for all sorts of Societies. Free Masons, Odd Fellows, and boon companions of a Social or Literary Club, all salute one another as brethren—and "The Brethren" with each, means the members of his own Society. It is an expression, therefore, which serves very well when we are speaking among ourselves and of one another, and recalls very suggestively the near relation in which we stand, as members of the same great family of God, of whom all, both in heaven and on earth, are named—but it is not suitable, as the common designation of the people of God now on earth.

In rejecting each of these designations, as our proper name, let it not be thought that we would drop their use, as most expressive and suggestive terms by which we may speak of, and address one another. On the contrary, we rather fear that they do not sufficiently adorn and enrich the style of modern Christian writers. If we realized more strongly, the authority of the great Teacher, the term "*Disciple*" would be more common on our lips; if our lives were more purely consecrated to Christ, we should more habitually think of one another as "*Saints*"; if we were more constantly leaning in trust upon the sustaining and guiding hand of the Savior, we would be more used to the conception that we are a class of "*Believers*"; and did we more reverently and filially "bow our knees to the Father of our

Digitized by Google

Lord Jesus Christ, from whom the whole family in heaven and on earth is named," we would be more affectionately bound to one another, as a common brotherhood, and delight in the appellation of "*Brethren.*" But while all this is true, no one of these terms is at once sufficiently definite and comprehensive for a significant and adequate name. Do the Scriptures furnish no other? We think they do,—and hesitate not to say, that it is the name—"*Christian.*"

This term occurs but three times in the Scriptures. That we may have the whole scope of Scripture authority on the subject fully before us, we shall quote these passages. We quote from the common version. Acts xi. 26—"And the disciples were first called Christians at Antioch;" xxvi. 28—"Agrippa says to Paul, "Almost thou persuadest me to become a Christian;" 1 Pet. iv. 16—"Yet if *any man suffer* as a Christian, let him not be ashamed, but let him glorify God on this behalf." From these Scriptures we learn, first, the origin or first application of the name (A. D. 44); second, that it was so familiarly known at the time of Paul's defense before Herod Agrippa II, as the popular designation of the Disciples, that this king used it in his reply, as their recognized name. This occurred about A. D. 60—or 14 years after the name had been first given at Antioch. Third, that at the time of Peter's 1st Epistle (A. D. 60), the disciples were punished for bearing this name, and exhorted by the apostle not to be ashamed of it, but rather to glorify God on account of it. These are instructive facts. Let us consider them more fully.

The first application of this name was at Antioch, about the year of our Lord 44, or 11 years after the first sermon of Peter, on Pentecost. How did it originate? We understand on this wise. At first, the proclamation of the gospel was confined to the Jews. It was also mostly in Jewish Synagogues, that the first preachers presented its claims and offered its salvation. But about *two* years before this event at Antioch, Peter had had the celebrated vision at Joppa—the blessings of the kingdom had been divinely extended to the Gentiles, and under this divine warrant, zealous men had begun to exhort such also to obedience. Some of these, who had been driven from Jerusalem upon the persecution that arose about Stephen, men of Cyprus and Cyrene, came to Antioch. Hitherto, they had "preached the word to none but the Jews only, but now they speak to the Greeks likewise, preaching the Lord Jesus. And the hand of the Lord was with

Digitized by Google

them: and a great number believed and turned unto the Lord." Up to this time, it seems that the Disciples of Christ had been confounded with the Jews. It was a movement in the synagogues and strictly among the Jewish people, and in no very definite sense distinguishable by the world. But now it oversteps these limitations —it bursts the narrow bonds of Judaism, and gathers into its ample folds the Gentiles also. It is salvation for all the world. The Jew repudiates it—casts it out of the Synagogue, and lo! it turns to the Gentiles. The first great and public outbreak in this new direction occurred at the Seleucian Antioch. It could but create the wildest excitement. News of it soon reached the mother church at Jerusalem, and true to her parental solicitude, she sends forth a chosen messenger to guide and encourage the movement. Barnabas, "the son of consolation," a Levite and citizen of Cyprus, is selected for this important mission, and when he saw "the grace of God, he was glad and exhorted them all, that with purpose of heart, they would cleave unto the Lord."

It was this Barnabas, who, some time before, had introduced Paul favorably to the apostles at Jerusalem, when as yet they were afraid of him, and he it is who is now first to perceive that the door is opened for him as the apostle to the Gentiles, and to call him to enter upon the peculiar mission for which he was chosen. Paul is in temporary retirement at his native Tarsus.—Thither Barnabas goes to seek him, that he may bring him to Antioch. Paul could not have forgotten the heavenly commission, which made him a witness and a minister to all men, especially the Gentiles, and would spring with joy to meet this opening call for his appointed work. Hitherto Jerusalem, the Jewish metropolis, has been the great center of evangelical labor and influence—and the Jewish people the special objects of the gospel mercy: henceforth another city—the Seleucian Antioch, a great Gentile metropolis—is to become also a center, from which the apostle to the Gentiles is to go forth on mightier labors than even Peter's, and in which the wider philanthropy of the gospel is to exhibit first its power to save the Greek as well as the Jew. For a whole year Paul and Barnabas met with this new and peculiar church at Antioch, and taught much people. And it came to pass that the disciples were here first called Christians. This is the historical statement.

Who gave this name? There are *three* answers. 1, Paul and

Digitized by Google

Barnabas gave it; 2, the disciples themselves assumed it; 3, the people without gave it.

Those who contend that Paul and Barnabas gave the name, claim that there was a prophetic promise, which was fulfilled on this occasion. In Is. lxii. 2, it is written, "And the Gentiles shall see thy righteousness and all kings thy glory, and thou shalt be called by a new name, which the mouth of the Lord shall name." This prophecy, it is affirmed, clearly points to this signal introduction of the Gentiles. Moreover, it is argued, that the Greek verb *chrematisai*, translated *were called*, is in the active voice, and should be translated *they called*. A few, indeed, go so far as to claim, that the verb contains the idea of *calling by divine authority* —and see in this alleged fact, a fulfillment of that part of the prophecy which promises that the "new name" shall be one "which the mouth of the Lord shall name." But all this is exceedingly fanciful. The new name, which is promised in Is. lxii. 2, is expressly stated in the 4th verse of that chapter to be *Hephzibah*, that is, "My Delight," and not, as is fancifully assumed, this name, Christian;—and the interpretation put upon the Greek *chrematisai*, is not warranted by any authority of acknowledged repute among scholars. It is true that *chrematisai* is the 1 aorist, infinitive, active; but in the first place, it is not in construction with *autous*, "they," that is, Paul and Barnabas. Whatever *chrematisai* may mean, it expresses no action of these persons. *Sunachthenai*, "they assembled with," and *didaxai*, "taught," are both in agreement with *autous*, "they," meaning Paul and Barnabas, as is shown by their close connection by the conjunction *kai*, "and;" but the *kai* is not repeated before chrematisai:—on the contrary, chrematisai is followed by the enclitic *te*, which introduces an additional clause, and refers it back to *egeneto*, "it came to pass." So that the verse means literally, not only that it came to pass that they (Paul and Barnabas) met with the church and taught much people, but that it came to pass, in addition to this (*te*), that the disciples were called, &c. It is clear, therefore, that Paul and Barnabas did not impose this name.

Did the disciples give it to themselves? Evidently not, in the strict sense of imposing on themselves a name. If the evangelist had intended to say this, he would have used quite a different expression and a different word. This word chrematisai, is not the common Greek word for *calling*, in the sense of giving or impo

Digitized by Google

sing a name. *Lego, kaleo, onomadzo*—these are the common words of the New Testament to express this action. Hence we do not find respectable scholars contending that Luke represents the disciples as calling themselves Christians.

Yet there is a sense in which they gave themselves this name, and it is on this account that we find this very peculiar and unusual word employed by Luke. Chrematisai does not mean primarily to call or name at all. It means *to carry on or transact a business.* But a business is a *calling*, and by pursuing a certain *calling*, one gets to be called by the name of the calling.* So if we devote ourselves prominently and zealously to the cause or interest of a particular leader or reformer we get to be called by his name.—This was precisely the case here. These disciples did not call themselves Christians, but because they were distinguished by their faith in Christ, and persecuted by the Jews for preaching Christ,—they by their conduct in these respects, got to be called, by the outside beholders, by the name of the person whom they followed and whose cause they espoused. It is remarkable how literally we now imitate this style of speaking in our common and we may say almost vulgar expressions in similar cases. Let one act in any extraordinary manner, so as that his conduct forms a characteristic—and we say of him, "he carries on so that he will get to be called this, that or the other name," whatever it may be that expresses his habit. This is precisely the force of *chrematisai*, here. It is used in but one other place in the New Testament in this sense. In Rom. vii. 3 the common version reads, "So then, if while her husband liveth, she be married to another man, she shall be called an adulteress." Here the word is *chrematisai*, future, indicative, active—but rightly translated here as in our passage in Acts, passively. The sense is precisely the same in both cases; the parties got the names by their conduct.

---

* Kuinoel, on this word in this place, says, "*Chrematisai*, 1 aorist, infinitive, active, 'nominati sunt'; chrematidzein Atticis erat *res agere*, apud recentiores, *res ita agere, ut nomen adipiscaris*, hinc significatione intransitiva dici, nominari, etc." Chrematisai, 1 aorist, active, infinitive—"were called"; chrematidzein, with the Attic writers, was to carry on a business; later—*so to carry on a business, as to get a name from it*; hence in the intransitive signification of "to be called," "to be named," &c.

Digitized by Google

The question next arises, did the Christians consent to this name and wear it as an honor? We think they did. This seems to be implied in the language of Peter already quoted. He says "If any one among you suffer as a Christian let him not be ashamed, but let him glorify God in this behalf"—or as the version of the Bible Union has it, "in this *name*"—following another and well-supported reading of the original. That the name was generally given by their opponents and those even who perhaps felt no particular hostility to them of any sort, is abundantly evident. It took its rise, as the distinctive appellation of the first public organization of Gentile converts. It marked a most important step in the progress of the church, when it first stood out distinctly before the world as separate from Judaism, and avowedly upon Christ, as at once its founder and ever living head. It described definitely and comprehensively precisely what they were. If disciples—it explained—of Christ; if saints—because Christ was made of God unto them *sanctification*; if Believers—because "through Christ is the forgiveness of sins, and by him all that believe are justified from all things," (Acts xiii. 39); and if brethren,—because they were all of one family—having received the adoption of sons, through the redemption which is in Christ Jesus. So that, in this name they could say, "Let no man glory in men, for all things are ours; whether Paul, or Apollos, or Cephas or the world, or life, or death, or things present or things to come; all are ours; and we are Christ's and Christ is God's," 1 Cor. iii. 22, 23. Whilst, then, we think it clear, that the first Gentile disciples received this name from the pagans, we have no doubt that they willingly wore it and rejoiced to be thought worthy of it—and that very soon it became the universally adopted designation of the followers of Christ. That it was by many given in derision is no doubt true—but equally true, we do not question is it, that by the greater number, it was used merely as a distinctive appellative, just as Gallilean, Herodian, Pharisee, or Sadducee, without any special feeling either of partiality or prejudice. It was the publicly recognized name of the primitive disciples, known and used of all men and gloried in by the true followers of Christ. Let us also recognize it and glorify God in honoring it.

One more question, and we will bring this article to a close.—Since the public name of the disciples is Christians,—are we warranted in calling the church, which is composed of Christians,

Digitized by Google

"the Christian Church"? We judge not. Such an expression is no where found in the language of the New Testament. We have "The Church of God," "The Churches of God" and "The Churches of Christ," but nowhere, Christian Church or Churches. The reason of this style is obvious. Christ calls the church his: "upon this rock will I build my church": he is the head of the church:—the church is his body. The church is not named of its members, but of its head. *Christian* expresses a quality of the church, as does Macedonia, or any other qualifying adjective; but not its name;—the name of the church is given by its head, who is Christ. Whilst, then, we take to ourselves the name Christian, let us adopt the style of Scripture, and call our congregations "churches of Christ," or "of God." We prefer the latter, in this day of trinitarian distinctions, because it is more specific and definite. Both are scriptural, and either will do.—But let us at once drop the style growing so common, of calling the church of Christ, the Christian church. It is not uncommon to see this error engraved in marble, and built into the front walls of our houses of worship, Here, perhaps, there is a double ambiguity, but our space will not allow us to speak of it now.—Meantime let us aim to establish the scripture style in reference to our name—and when asked who we are religiously, answer, *Christians;* and to what church we belong congregationally, answer, the *church of Christ.* Let us refrain from the use of the expression Christian church—first, because it is unscriptural; and second, because it names the church from the members rather than from its founder and head. W. K. P.

EDITORIAL CORRESPONDENCE.

CUCKOO, LOUISA COUNTY, VA., July 25th, 1867.

MY DEAR BROTHER LOOS:—You see I am here again in the old home. We had a grand day of it yesterday, all among the majestic gorges of the wild Alleghenies. The Baltimore and Ohio Rail Road is like no other. It is tortuous as a river, and as graceful, in its endless windings. It is one of the grandest triumphs of applied science. To see "the lightning train" coming around the steep sides of opposing mountains, plunging headlong into their rock-ribbed bowels, dashing out again, and mounting the slender spire of some prostrate spur of the adamantine chain

Digitized by Google

and hear it everywhere screaming its warning and defiance, you cannot but grow in sympathy with its power, and feel like shouting—*terrible and resistless!* What a contrast is this work of man, with these works of God! The swift and snorting engine of commerce, and the stately and silent hills of nature! The placid peaks looking down upon the passing train, seem to say, *Sic transit—hic stamus*:—"Thus it passes—here we stand." Such is the dignity of the "everlasting hills."

But this solitude is broken by more than the roar and rattle of the swift-wheeled engine. All along the way, the train is dropping the restless emigrant, and hut and hamlet, meadow and hill, are sending up the graceful smoke-curl of the hearthstone, and blending the noise of human industry with the gentle hum of man's fellow-settler—the busy, honey-loving bee. You cannot repress the desire to stop at some of these deep-delled mountain homes, and share the imagined sweetness of their wild seclusion. What is it, dear friend, that makes us fancy, there must be peace in such retirement? Do we unconsciously say, These mountain solitudes are the metropolitan Temple of God—these deep vales, the fretted aisles along which angel foot-falls invite the pilgrims to the altar;—these rippling streams and dashing torrents, the symphony and the chorus of heavenly music? How deep and intimate is the sympathy of man with these sublime creations of the great author! Truly, as the mind rises from the cloudless and quiet vale to the storm-clad and roaring mountain summit, and up still into the fathomless hights of the boundless heavens, do we feel, that here is a Jacob's ladder to the fancy, helping us to climb "through nature up to nature's God."

We descended the eastern slopes, with the slanting beams of the setting sun following us, and the smoking furnaces of Piedmont darkening the heavens before us. The scene was one to inspire a poet: for me, I was content to draw upon the sweet mountain Bard, and murmur to myself—

> Et jam summa procul villarum culmina fumant,
> Majoresque cadunt altis de montibus umbræ.

Is not the exqusisite music of these sweet Hexameters lost in the heavy step of Wrangham's translation? You remember he gives it,

> "Curling from distant roofs the smokes rise slow,
> And the tall hills their lengthening shadows throw."

Digitized by Google

Looking upon the very picture of the *poet*, I seemed to feel the inadequacy of the translation, and catch the inspiration to improve it. I submit to your classic ear the impromptu of the moment:—

> Now fumes the distant village from her chimneys tall,
> And from the lofty mountains lengthening shadows fall.

How true to nature are these old poets! What a treasury of beauty is his, who, with loving heart, has learned to hold sweet converse with them in the tender years of his innocent life! Methinks many a Bethanian will bless you in after years for your firm but gentle guidance in leading him to these Castalian springs.

We had a glorious run along the North Branch of the Potomac, till we reached Cumberland, where, just at the close of day, we paused for supper. Some of our company had never passed over this road before, and they kept awake to see the world-renowned Harper's Ferry, if it must be even by starlight. But the chief watchers were more than rewarded. We were dashing over the roaring water, and in the dark, frowning peaks, like the ancient mariner "looking sideways up," when lo!

> "———— above the eastern *hill*
> The horned moon, with one bright star
> Within the nether tip,"

and fiery red, looked through the opening gorge, and spread its glory over river and mountain, a revelation of beauty and light. It was a midnight's wonder; and soon we were all forgetful of our motion, in the arms of sleep.

The rising dawn found us nearing Washington. We passed in front of the capitol, and across Pennsylvania Avenue, stretching down to the White House, over to the Long Bridge, so memorable during the late civil convulsion, as the great thoroughfare of men and munitions of war. Here there is a fine view of Arlington Heights and the former residence of Gen. Lee in the distance, and with the light of the fresh morning sun full upon it, it looked bright and cheerful, as when it echoed with the large hospitality of its former owner. All around it, the grounds were glistening with morning dew gathered upon the luxuriant surface of life, with which nature was carefully covering the death and decay that lay interred beneath. How soon she repairs the ravages of man! Far as the eye can see, a few years ago the country was one vast military camp. Barren and glistening white sands

Digitized by Google

dazzled and wearied the eye. Now, the hoof-trodden plain is carpeted with verdure, and the place of death, decorated with the verdure and bloom of life.

Over the the Long Bridge, which spans the Potomac, and we were in the Old Dominion. At Alexandria, we paused for breakfast. Soon, again, we were dashing along the Alexandria and Gordonsville Rail Road, through the bloody conflicts of Bull Run and other battle fields, that must ever live in the dark pages of human history. For many miles, the country is yet a waste.—The fences are gone, the houses are gone, the people are gone.—The fields are growing up in under-brush, and soon it will be wilder than the primitive forest. This is the rule. There are occasional and humble exceptions. The clay about the great encampments and bloody battle fields is of a bright red, and the long lines of fortifications yet streak the green fields with their ridges, like waves of blood. At intervals we yet see the remains of block-houses, stockades, breast-works, and other barriers to bullets; wherever there was a station to guard or a bridge to defend, there is to be seen the skill of the engineer and the labor of the poor soldier—to protect from the deadly rage of his fellow man the little lease of life that the mercy of God has left us for a nobler use.

The cars soon swept us by these sad mementoes of our country's suffering. As we advanced, the aspect grew more cheerful. Happy-looking homes overlooked fertile and cultivated fields, and the stir and bustle of industrious human life greeted us at every station.

On to Gordonsville, and down the Virginia Central about twenty miles to Tolersville, and we reached our last station. Here we were met by our friends and taken some five miles to Cuckoo, our old family home, and now the residence of my youngest brother, Dr. Philip B. Pendleton. When I was last here my venerated mother yet held her seat by the old fireside, with her benign greeting to every guest. But it is vacant now. We are here to listen to her funeral sermon. On next Lord's day the friends will meet in old Gilboa to pay her this last public respect.

But I must for the present bid you adieu. May God keep you in his love, and multiply unto you blessings and years.

Ever and truly your friend and brother,

W. K. PENDLETON.

Digitized by Google

Acknowledgements from the South.

GREENVILLE, ALA., August 6th, 1867.

PRES'T. W. K. PENDLETON—*Dear Brother*:—Yours of July 22nd, with a check for one hundred dollars, was received several days ago, and should have been answered immediately, but I have been quite unwell, and I trust you will bear with me for the delay. I have turned the money over to brethren by whom I am satisfied it will be appropriated to the good of the disciples and the glory of God. I have acted as you requested according to my best judgment. All the donations I receive, I turn over to the churches immediately. Preachers should not handle money long at a time or much of it, if they would be like Cæsar's wife, "above suspicion." It came in good time. Some of the brethren at this place have had no meat for weeks. I thought if they were furnsished with corn, they should be very thankful. Bro. S. L. Payne has this morning purchased meat for them. Bro. Metcalf sent me two hundred dollars, which came at the same time that sent by you did. Accept, Bro. Pendleton, and all others who have interested themselves, the thanks of a grateful brotherhood, and to God be all the praise and the glory forever, through Jesus Christ our Lord. Amen.

By referring to the last number of the Harbinger, I notice my last to you was from my home, May 24th. At that time, nine only had been added, since the spring campaign opened. I do not mean by this expression that the Lord, periodically or occasionally, annually or biennially, comes down and "moves his work of grace," just as the angel, at certain seasons, went down and troubled the pool of Bethesda. I simply mean that the weather has been better and I have been working more industriously, and these concurring and the labor directed in the Lord's appointed way, always revives the Lord's work. Since my last, and including the nine then reported, seventy-two have been added.—Thirty-five at Fair Prospect, twenty-six at Greenville, eleven at Cross Roads.

Thre is great demand for preaching in this country now.—I have done the most of the labor above by myself. Brothers Kirkpatrick and Adams have been with me some—but little. I trust I shall be able to report success soon again. Opposition runs high.

Digitized by Google

I tender you my sympathy for the loss of your venerable mother. She has died full of years, and having like the Apostle to the Gentiles, finished the course, with a bright prospect for a crown of righteousness, and the joys above, you weep not as those who have no hope. Yours in hope, J. M. BARNES.

JONESBORO, Ga., July 29, 1867.

DEAR BRO. PENDLETON:—I am to-day in receipt of yours of the 22nd inst., containing a check for seventy-five dollars for the needy poor. Such repeated evidences of love on the part of our brotherhood who have been more favored than we, call for the sincerest gratitude to our heavenly Father and our dear benevolent brethren who have fed us and clothed us while in our deep distress and poverty. May my Heavenly Father make all grace abound, for he is not unrighteous to forget their work and labor of love in that they have and do minister to the saints. I have been the humble agent of the brethren in distributing money, corn, bacon and clothing, and I have scattered it far and wide in our State for hundreds of miles—knowing as I do, the condition and localities of our brethren in Ga. as well or better than any other brother in our State. I rejoice to have the honor and privilege thus to engage. I could once, in a small way, do something with my own means. But that day is past, and by a cruel war, which I had no hand in bringing on, I am reduced to poverty and want—myself and family. The Lord be praised that it is as well with us as it is.

Yours in the hope of Heaven, NATHAN W. SMITH.

GARNER, Miss., August 15, 1867.

DEAR BRO. PENDLETON:—Yesterday I closed a meeting of five days with the church at Tillaloba, six miles from this place, which resulted in the confession and immersion of five and the restoration of four who had wandered from the fold.

During the meeting I preached eleven times to good audiences, and never had a more earnest and attentive hearing. The brethren were edified and cheered, and good seed, I trust, was scattered broadcast into good ground, that will speedily spring up and produce fruit to the glory of God.

The truth is, my dear brother, that there has been, and yet is, a famine of the Word of God in this State, and the people are

Digitized by Google

hungry for the gospel of Christ. How shall they be fed? We have among us a sufficient number of good, able and earnest preachers—men who have been with us through all our trials, and have the confidence and sympathy of the people. But we are not able to set them to work and support them. Can you not devise some plan by which this may be done? We do not need men yet; we are not ready to receive them; but we want means to keep the men we have at work.

May God bless you. Yours in the unity of the Gospel,

S. R. JONES.

CARROLLTON Miss., Aug. 7th, 1867.

DEAR BRO. PENDLETON:—Yours of the 22nd ult., containing a check for seventy-five dollars, has been received. I will distribute your generous contribution to the best of my judgment, and may God reward you a hundred fold. I am most happy to inform you that our crops of corn are very promising, and in a short time we trust that we will have an abundance of "the staff of life" at home. From this time forward most of the people in this section of country, and I suppose, generally throughout the the South, will be able to support themselves by means of the assistance that they can get from our merchants on the faith of their crops now so nearly mature.

We trust, however, our brethren North and West who have shown so much Christian liberality in supplying our temporal wants, will not discontinue their contributions, but if possible, largely increase them, and direct them to the accomplishment of a still more important object—the supply of our spiritual wants.

However large the present crop may prove to be, I am satisfied that it can not do more than pay the expense of its own making, and supply the people generally with the means necessary to make a crop next year. It will simply lift us out of a state of starvation, place us on our feet again and enable us to begin life anew. There will be but little, if any, means left with which to settle old debts, much less to establish and carry forward those great educational and religious enterprises so essential to our usefulness and future happiness.

The entire South is one vast missionary field, the most promising, in my humble judgment, that the world affords.

There are many devoted Disciples, it is true, in the South, but they are in a scattered condition, like sheep without a shepherd. We have comparatively few congregations, and still fewer preachers, and these almost without exception are compelled to pursue some secular avocation for a livelihood.

Then there are the freedmen—a child-race—devotional in a high degree by nature, liable to fall into grossest superstition, easily misled, but, when properly taught, receiving the truth with all the faith and humility of children. With proper efforts I believe this whole race can soon be evangelized.

Last Lord's, day after a single discourse, 24 came forward and confessed the Savior; Lord's day before, 6; a few Lord's days previous, after a colored brother had preached one discourse to them,

Digitized by Google

15; and a short time before that, after a discourse from myself, and an exhortation by the same colored brother, 10 submitted to the Lord's anointed, making in all 55 additions to one congregation within the last three months, and this as the immediate result of only four discourses, delivered at intervals of from one to four weeks. But as we are not able to supply our own wants, it is but little that we can do for this helpless race.

We send up, then, dear brethren, the Macedonian cry, *Come down and help us.*

The field is inviting, the harvest is plenteous; help us to put all our laborers into the field, and send us others that they may thrust in the sickle of truth and gather a rich harvest of souls to the Lord.

I truly sympathize with you, Bro. Pendleton, in the loss of your aged and venerable mother. But "blessed are the dead, who die in the Lord." "They rest from their labors, and their works follow them."

My dear brother, pray for us, plead for us, and labor for us in this our day of trial, and may God bless you on earth and save you in Heaven. Yours in Christ,

B. F. MANIRE.

GOOD WORDS FROM OUR CORRESPONDENTS.

SAN FRANCISCO, Cal., June 29th, 1867.

PRES'T W. K. PENDLETON, BETHANY, W. VA.,

My Dear Brother:—I find that California is not so crazy a country as we at the East are accustomed to regard it. After nearly three months spent among the people, I ought to know something of the State; and I am increasingly delighted with it.

Our Christian and Baptist brethren are just what you know them to be at the East, in all their good qualities They are not yet ONE people. But I obse ve a disposition and a longing desire for unity, yet a purpose in both to compromise no Bible truth. The Baptists and Disciples each have a weekly newspaper, both growing in favor and power, as pleaders for the pure word and ordinances of God.

My visit here has awakened a deep interest in behalf of the *principles of the Bible Union*, in all our churches. Among the Pedobaptists there is an equal interest. But their leaders are in terrible earnest against any corrections of King James's Bible. Despite this opposition, I have attentive hearers among the masses, and occasionally an open Pulpit of the Methodist, Congregational or Presbyterian faith, where the truth is listened to with candor, and I hope with good results.

As a missionary field, there is no other place in America so inviting as this. California is larger than all New England, New York, New Jersey, Pennsylvania, Delaware and Maryland taken together. It has many cities of thousands, many entire counties, where no preacher's voice is heard directing penitent believers to "arise and be immersed." Good, working preachers here are gladly welcomed, and in a few months will find themselves surrounded by strong churches.

The State is becoming rapidly settled by a permanent population.—The refinement, culture and hospitality of New York, Virginia and Ken-

Digitized by Google

tucky are here. Homes which remind you of the Old Dominion; school houses that take you back to New England; vast prairies and farm lands covered with wheat, like those of Illinois; orchards and vineyards, outrivaling anything you ever saw in the Atlantic States, greet you everywhere. Old friends are here from Maine to Texas, from New York and Kansas. The railway is almost here. In two or three years, the last rail will be laid connecting New York, Boston and Portland with San Francisco. Now is the time for good men, earnest preachers, lovers of God and his pure word, to take their stations, plant the standard of Christ, and unfurl the banner of a pure, living Christianity. Hoping for a warm place in your affections, and with a brother's love to your dear family, and the Bethany friends,

I am faithfully and truly yours, C. A. BUCKBEE.

SCOTTSVILLE, Va., Aug. 3rd, 1867.

DEAR BRO. PENDLETON:—I am just returning home from a tour to South-western Virginia, of some weeks. During this trip I have seen about 199 declare themselves upon the side of the Lord.

I met with, and had the kind co-operation of brethren Hawley, Shilor, Show, Walters, Gipson, Bullard and son William, of Bethany College, Dr. Lipscomb and Huffman.

In expressing my gratitude to many brethren and sisters, for numerous favors shown me in this town, I would not forget to express my deep feelings of obligations to numerous brethren and sisters, during my visit to Kentucky, last spring, from my especial friends and brethren, brothers (and sisters) Bishop, of Cincinnati, and Gano of Centreville, Ky., to the humblest hand of charity, that presented me with a cup of cold water. May heaven's choicest blessing rest upon them all! I should have been pleased to have made this acknowledgment by private correspondence in many cases, had not affliction in my sight prevented.

In justice to my own feelings and convictions, as well as a sense of duty, I would here state in regard to reporting additions, that while the glory is all due to God and his Word, to Christ and his Gospel, for every soul that is converted, the credit which is often attributed to the principal speaker on the occasion, is more properly due to some humble co-laborer or private disciple, whose name is scarcely known to the world, and who is satisfied with the approbation of God in all he does. May God grant us all the proper spirit—the spirit of Christ.

Yours fraternally and affectionately, G. W. ABELL.

PARIS, Monroe co., Mo., July 17, 1867.

DEAR BRO. PENDLETON:—On the 5th inst. I started from home and the evening of the same day reached this place, and took lodging with Bro. Alfred Wilson and his pleasant family. The first Lord's day I went with him to Union Meeting house, 7 miles west of Paris, where there was a large congregation, that I addressed in the forenoon, and Bro. Wm. J. Mason in the afternoon,—Bro. Wilson exhorted. We had an old fashioned *basket dinner*, which gave an opportunity of exchanging salutations and mingling with many old friends and brethren, that we had not seen for years—a number of whom knew me from the beginning in Ky. It was truly a delightful and pleasant interview. Monday we met again, and Bro. Mason and I each spoke to large audiences. There were three additions by commendation. As the the brethren and citizens generally were very much engaged in harvesting their wheat and grass, and ploughing corn, it was deemed best to close the

Digitized by Google

meeting on Monday evening. Bro. Wilson preaches regularly for this congregation, and it is in a prosperous and good condition.

On the 12th I left Paris, with Bro. and Sister Wilson, in their carriage, and the next day commenced meeting at Lick Creek, Ralls county, and continued until Tuesday evening, having a "Basket dinner" and two discourses each day. As Bro. Wilson preaches regularly here, I done all the preaching, he doing good service in exhortation. Although it was a very busy season with farmers, yet the brethren and friends stood up nobly to the meeting, and proved themselves worthy of the good cause The audiences were large throughout the meeting, and 6 "heard, believed and were immersed"—two of whom were intelligent and amiable ladies, who had long been members of the Methodist church—and one reclaimed. This is a large and prosperous congregation, with an excellent and valuable membership, in the heart of a rich country and very good society. They have a large and handsome house well finished,—in fact, one of the very best houses I have met with in the State. This was my first meeting at Lick Creek, and long will I remember the hospitality, kindness and generosity of the brethren and friends. To-day we got back to Paris, and to-morrow Brother Wilson and I expect to go to Shelbina, to commence a meeting.

Affectionately your Bro. in the glorious hope, T. M. ALLEN.

BRO. PENDLETON:—The following is a brief abstract of the work, &c., in the First Missionary District of Ky., during the past year, as reported at our Annual Meeting, held at Poplar Plains, Aug. 15–17th, 1867:

No. of churches reported, 30; Amount of money contributed for home missions in the district, about $1300; No. of confessions and immersions during the year, 611. Of these, 250 were effected through the labors of our missionaries—brethren Pangburn and Hall.

The meeting was the best ever held. Addresses by brethren McGarvey, Munnell, Willoughby and others. Bethany had there eight sons, all in the work of the Master. The leading thought in the speeches and spirit of the meeting, was, to make renewed efforts for higher spirituality among the congregations. Bro. McGarvey's address upon the office and work of the Elders, will be published in tract form for general distribution. H. B TAYLOR.

MAYSVILLE, Ky., Aug 28, 1867.

Bro. N. W. Smith, Jonesboro, Ga., reports 8 additions, recently, by confession and immersion.

In Memory of Bro. John Rogers.

During the session of the First Missionary District of Kentucky, meeting at Poplar Plains, August 15th, 16th and 17th, the following preamble and resolutions were reported and adopted;

WHEREAS, In the providence of God, our venerable and beloved brother John Rogers has been called to his reward, therefore be it

Resolved, That the brethren assembled in this meeting feel deeply sensible of the loss thus sustained; and that they fully appreciate his work in the cause of the primitive Gospel, and rejoice to know that he died in the full assurance of faith, with the whole armor on.

Resolved, That we tender our sympathies to the family and relatives of the deceased in their great bereavement.

That a copy of these resolutions be sent to the family, and also to the Harbinger, Review and Standard for publication.

Digitized by Google

BETHANY COLLEGE.

THE TWENTY-SEVENTH SESSION of this well known seat of learning will commence on MONDAY, 30th SEPTEMBER, 1867, and terminate on the 19th June, 1868. It is romantically situated in the midst of the beautiful and healthy hill country of the "Pan Handle" of West Virginia, and easily accessible by Rail Road or River, and surrounded with the most favorable influences for student life.

AMPLE ACCOMMODATIONS are provided both for PUBLIC and PRIVATE BOARDING, and unfurnished rooms will be let to Students who wish to board themselves.

An experienced and able corps of Professors is engaged, and every facility for a complete and thorough course of instruction will be furnished to the student.

FACULTY.

W. K. PENDLETON, President, and Prof. of Mental, Moral and Political Philosophy and Belles Lettres.
C. L. LOOS, Prof. of Ancient Languages and Literatures.
H. W. HARDING, Prof. of Mathematics and Astronomy.
J. T. BARCLAY, Prof. of Natural Sciences.
B. T. JONES, Tutor.

BIBLICAL INSTITUTE.

Lecturers:—W. K. PENDLETON, C. L. LOOS, R. RICHARDSON, J. T. BARCLAY.

The course of Biblical Lectures commences the last Monday in March and continues 8 weeks. FREE OF CHARGE TO ALL.

TERMS.

Tuition $50 per session. Boarding from $3 to $5 per week.
Unfurnished rooms $5 per session to each student.
Free tuition to sons of Ministers of the Gospel of all denominations.
For particulars, apply for catalogue to Prof. C. L. Loos, Secretary, or to W. K. PENDLETON, President.

THE MOUNT AUBURN

YOUNG LADIES' INSTITUTE, Situated on that beautiful eminence north of the City of Cincinnati from which it derives its name, has just closed its Twenty-Second Session.

The past year has been one of unusual prosperity, there having been in attendance two hundred and thirty-five young ladies, gathered from all parts of the United States. *No case of sickness requiring a physician has occurred.*

Its healthful location and its country position, while yet so near the city, gives it advantages over either city or country schools.

Its character as a first-rate Seminary of Learning is too well known to need further comments.

The LIBRARY, CABINET AND APPARATUS, already very extensive, are receiving yearly additions.

For Catalogues or information, address
I. H. WHITE, 25 West Fourth St., Cincinnati, O.
Or H. THANE MILLER, PRES'T.

Digitized by Google

NEW BOOK-STORE IN WHEELING, W. V.

CAMPBELL & MCDERMOT have recently commenced business in the city of Wheeling, and will supply at the usual rates, Books and Stationery; including all the works published by our brethren. The facilities for shipping from this point to all parts of the country are unsurpassed. We solicit orders, and will endeavor to fill them promptly.

The following works are furnished at prices annexed:

CHRISTIAN HYMN-BOOK—NEW EDITION.

	retail.	*per doz.*		*retail.*	*per doz.*
Sheep Binding,	$ .90	$9.00	Turkey Super,	$2.50	$24-00
Arabesque,	1.10	10.50	" " gilt clasp	3.00	27.00
" gilt back	1.25	12.00	" " Antique	3.00	27.00
English Turkey,	1 75	17.00			

Sent by mail PREPAID at the retail price. By the dozen, remit for postage, $1.50.

The Christian Hymn Book—Old Edition. A few copies still on hand in the following styles of binding. English Turkey, $1.25; Turkey Super, $1.50; Turkey, clasp, $1.75; Velvet, clasp, $5.00. Sent by mail prepaid at these prices. By the dozen, *one third off*,—and by mail $1.20 for postage.

CHRISTIAN BAPTISM—With its Antecedents and Consequents. $1.25, *mailed postage free.* This is regarded as one of brother Campbell's best works. It unfolds the plan of salvation in all its fullness and completeness. We will dispose of this work by the quantity at unusually low rates.

CHRISTIAN SYSTEM, - - -	$1.40	OWEN DEBATE, - - - -	$1.75
LIFE THOS. CAMPBELL by A. C.	1.40	CHRISTIAN BAPTIST, muslin,	3.00
PURCELL DEBATE, - - - -	1.40	" " Arabesque,	3.50
D. S. BURNET'S ADDRESS on A. C.	.10	ROTHERHAM on the GREEK ART.	.40

PRINCIPLES and OBJECTS OF THE RELIGIOUS REFORMATION, urged by A. Campbell and others, by R. Richardson. Paper, 10 cents; Flexible Muslin, 25 cts; Arabesque, 50 cts; English Turkey, $1.00; Turkey Super, $1.25. By the dozen, *one-fourth off.* Remit for postage—from 15 to 50 cts per doz.

THE ORGANON OF SCRIPTURE; or the Inductive Method of Biblical Interpretation. $1.25.

Address all orders CAMPBELL & McDERMOT,
134 MAIN-ST., WHEELING, W. Va.

☞ We confidently commend the above firm to the confidence of the public everywhere. Bro. J. A. Campbell was for many years the business manager of Father Campbell's publications, and has earned, as he deserves, the fullest confidence of a large circle of customers, in his fidelity and fairness, as a seller of books. Purchasers may order from him with the fullest assurance that they will be honorably and faithfully accommodated. All orders for the publications the firm advertize should be addressed to them at Wheeling, W. V., instead of Bethany, as heretofore. W. K. P.

Digitized by Google

THE

MILLENNIAL HARIBNGER.

DEVOTED TO PRIMITIVE CHRISTIANITY.

VOL. 38.] BETHANY, W. V., *OCTOBER*, 1867. [No. X.

Ritualism: the Conflict in the Anglican Church.

All Christendom has by this time become aware of the great ritualistic controversy that is agitating the Church of England at home and abroad; but while the fact of this controversy is generally known, there are perhaps but few of the general body of the people, especially outside of England, who well understand what the precise points of this controversy are. Were it a mere matter of curiosity, we would have no inclination to take any notice of it here: but it is more than simply an object of curiosity. It is a great religious manifestation in one of the most prominent of the Protestant churches, the study of which in its character, causes and effects, is not without interest to us, in acquainting ourselves with, and in comprehending the current history of Christianity generally, and in the discussion and illustration of the great question of the restoration of Primitive Christianity, as plead by us, especially. For the sake of our readers we will give here a brief but clear statement of the *Theory of Ritualism*, from a well written essay with this title in an English *Review*, reproduced in a condensed form in the *Theological Eclectic*:

"Before I proceed to examine the doctrine of that party, I must give my reason for attempting to do so in popular language.—

Digitized by Google

One obstacle to an understanding of the questions now disputed in the Church of England is the nature of the terms which are used by controversialists. They are often so professional that they fail to convey a meaning to those who are accustomed to common English.

"I make no apology for this little tribute to current theology, for we must feel, in our most honest and earnest moods, that though any strife has its painful phase, none is worse than that which is carried on in the dark. The strife has arisen now. It cannot be smothered or dismissed. And if this essay helps but two or three to realize what is going on in the English Church, I shall feel that I have not written it altogether without some useful end.

"The general view of the 'Holy Catholic Church' taken by those of whom I speak, agrees with that held by many who profess a dislike of extreme ritualism. They believe it to be a body put into spiritual union with Christ by baptism, and that the new life thus created is supported by spiritual food, conveyed to the soul through the Holy Communion. Then, seeing that baptism and the Lord's supper are the two foci round which the Church, as a body witnessing to the unseen, revolves, they proceed to shape this fact into a system which shall present it logically to the people. In pursuing this object, they reject every view which interferes with its symmetry and compactness, until at last their chief regard is bestowed upon the Holy Communion. That is the central point towards which all the lines upon which the soul travels converge, and from which supplies diverge to sustain the army of the faithful. While they lay vital stress upon the necessity of baptism, that is after all but the entrance into a community which is kept alive by the food supplied through the Holy Communion. Then, having put a lower value upon all other means of contact with God, or assigned them a position which shall assist a right reception of the Holy Communion, they bring their desires for a compact system into a focus upon this sacrament.

"The ritualistic party have now reached a point at which they are compelled to give an explanation of the machinery by which reciprocal relations are established between God and man in the Holy Communion. Committed to the construction of a compact

Digitized by Google

theory of worship, this top-stone must be carefully shaped. It is said that in order that the recipient may communicate with intelligence, it is necessary for him to know precisely what he is about. He is going to receive religious food. He is not merely the subject of religious emotion excited by the thought that he is humbly straining himself to realize his near relation to God. He is not refreshing his historical belief in the atoning death of Christ by a ceremony which recalls the last meal which Jesus took with his disciples. He is 'verily and indeed' to eat the flesh and drink the blood of Christ. Professing to reject the dogma of the Romanist, which gets over all difficulty by asserting that the bread and wine, when consecrated, becomes literally and actually flesh and blood, which conveys spiritual strength, the ritualist adopts the alternative that, at the moment of consecration, Christ descends into the bread and wine; that, though intangible, He is really there; that, though invisible, He has come from a distance into the visible elements; that He restricts his presence to that portion of the bread and wine upon which the priest has laid his hand, and that the least crumb and drop of this contains Christ so literally, that in eating and drinking it the communicant eats His flesh and blood, which, without any more of the recipient's faith than a belief that he is eating it, coupled with a fervent desire to receive the benefit conveyed, nourishes his soul as truly as bread and wine nourishes the body. It cannot be said that I have exaggerated or misrepresented the theory which he holds. The printed details in the "Directorium," which professes to instruct him in the right conduct of the ceremony, and which he has not repudiated, bear out all I have stated.

"But two chief things flow from this theory of the ritualist.—If Christ be there in person, within the elements of bread and wine, He may be adored as truly as if He were present, in human form, upon the altar. The congregation are as near him as the multitude were who sat upon the shore while he taught them out of the boat. The attendant priests and deacons were as near Him as the apostles were at the Last Supper.

"We must allow that there is an apparent distinctiveness in this theory, which utterly pales any other conception of the Holy Communion to those who can hold it. It gives a freshness and a force to the act of communication which makes the celebration

Digitized by Google

of the Eucharist more than the crown and flower of the service. It is thrilling, awful. Up to the moment of consecration, Christ is not unmindful of his people's prayers, but he is far off. But then, directly the mystic words have passed the celebrant's lips, with an unseen flash from heaven the Son of God alights upon the altar and enters the bread and wine. Who can believe this without feeling a reality in the Holy Communion such as he never conceived before? No wonder the ritualist loves to express his sense of respect by accumulating around the altar every act of ceremonious reverence which shall distinguish the hour of communion from the other periods of divine service. No wonder that enthusiasts, who yearn for something definite, some objective act which shall transmute Christian sentiment into reality, hail this development of doctrine with delight. They had long fretted at the sense of incompleteness which marked the difference between the Church of England and that of Rome. This, they think, is now removed. They have found the key-stone to their system, and, lo! strength and symmetry is spread throughout the fabric. They feel that other points of difference between them and Roman Catholics are dwarfed in the common possession of the "real presence." They dream of a larger catholicism, a union between the churches. They look out over the whole Anglican fold and think, 'These thousands of priests and people though they have not yet appreciated the pearl of great price which is found in the doctrine of the 'real presence,' have it yet. Christ comes to every altar, however sad the blindness of the recipient, however dull and slovenly the priest may be.'

"Meanwhile, the Romanist smiles and thinks, 'Poor people! you have made a great mistake. Your acts would be valid if you had a true succession in your ministers. But as it is, this celebration, of which you make so much, is no more a celebration than a battle on the stage is a real battle. You act the thing aptly, but it is a drama, not real life. Your so-called primate, with all his bishops about him, cannot do what the poorest missionary monk does when he sets up his portable altar under a tree in a heathen village. He cannot call down God. Your grandest celebration is a magnificent sham. If you wish to be effective, come to us for ordination.'

"This is bitterly felt, at times, by the ritualist. Though occa-

Digitized by Google

sionally carried away by his consciousness of the respect he feels for much that is radically characteristic of Romanists, every now and then he has a glimpse of the enormous gulf between him and them, a gulf so serious that he would have to admit the invalidity of all his priestly acts before he could cross it.

"Thence comes the second great claim involved in his theory of divine communion. He demands that the people should accept his ordination as precisely analagous to that of the Romanist.—'You are,' says he, 'a true branch of the one Catholic and Apostolic Church. My priestly power is equal to that of the Romanist. We differ in the definition of the process by which the flesh and blood of Christ is conveyed to the communicant, but it is virtually the same, only we give you more than he, since he denies the cup to the laity.'

"And in his struggles to convince the people that his spiritual pedigree is as unbroken as that of the Romish priest, he forms his priestly character upon the Romish pattern. He protests against the connection between Church and State, straining every nerve to get the settlement and custody of doctrines into ecclesiastical hands. He pleads for a closer professional training. In some instances he urges the celibacy of the clergy, and dresses as the Romish priest. He creates as close an imitation as he can of the order of nuns. He has tried the revival of monasteries.—Above all, he claims the office of individual directorship, and his ideal of a well-governed parish is that the people should resort to him for confession at stated times, especially in preparation for the reception of the Holy Communion.

"And there is a charm in all this which gives delight and energy to large numbers of persons, especially among the young.—This is hightened by the fact that the ritualist labors with extreme self-denial. No one is more constant and earnest in parochial visitation. He comforts the sick and teaches the young with tenderness and energy. He gives himself heartily to his work, and provides, so far, some of the most prominent examples of pastoral devotion to be found among the clergy of the English Church.

"And his disciples catch his spirit. It would not, I think, be an over statement of the fact if I were to say that he influences and conducts a very considerable part of the missionary energy at present exhibited by the Church at home."

Digitized by Google

Upon the question, so much mooted by the ritualists, of a union with Rome, our writer remarks:

"The difficulties in the way of a corporate union of any Anglican Church with Rome increase the more they are looked at.—Rome will not yield an inch. She demands re-ordination and re-baptism from every one who would be a priest and layman in her communion. She sets down as a delusion the whole fabric of the ritualists. They must be content to make the bitter admission that they are and have been radically in the wrong before she could approach an acceptance of their proposals to join her. Their whole past must be wiped out, and their spiritual life begun again, or rather begun for the first time. They are not even in the case of one who has lived in spiritual concubinage with another which could be set right by a marriage. The two parties have had no intercourse, illicit or admitted. They are strangers. The most the Romanist could admit to the Anglican is that he has affected a forbidden distasteful identitity of interests which did not exist."

* * * * * * * * *

"Thus the very strength and confidence of the ritualistic party is at present its greatest hinderance to this junction with Rome. It is learning to depend upon itself. It feels or fancies itself in a position from which it can open proposals for reconciliation: but the very basis upon which it stands is that which Rome would require to be surrendered before it could be admitted. As a party, the ritualists could not treat with Rome. If it goes, it must go after dissolution, or in driblets. Rome would receive ten thousand souls to-morrow, but though they go in a crowd they must go as individuals. There can be no connection between the two churches. *The Pope has his hierarchy here already.* The whole land is divided into Popish dioceses and parishes. He would say, "If you join us, well; but you are only more flesh on my bones. The only body I can recognize is already in your country; I will eat you and grow fatter thereby, but I will not make friends with you." The Pope is not in the position of a general addressed by a division of volunteers, which might be attached to his army and yet retain a distinctive existence. He would rather reply, "You call yourself a division, and presume to say that you are willing to act in concert with me; but let me tell

Digitized by Google

you that you are all virtually bound to serve under me already, and there are depots in the place you come from. If you want to join me, disband and enlist. I have skeleton regiments there which want filling up. Enter them. At present you are no better than a mob of deserters, and I would punish every one of you if I could. Talk of a parcel of renegades treating with me, their proper commander! Nonsense. The proposal is an insult. If you want to return to your colors, do so; but all you have to do is to return. I have nothing to say to you. Go to the depot nearest your own home; my officers there in command will take down your names, and know what to do with you. Union between the Churches!—Pooh!"

Now, in brief to what, as the direct causes, is all this trouble in the Anglican Church to be attributed? That the original cause is to be found, as Whately has well said, in a corrupt human nature*, is beyond all doubt, and in all our inquiries into religious errors we must never lose this out of sight. But there are also more *immediate causes* that we must consider and weigh in the decision of such questions. We have room here only for a few reflections.

Had the English reformation been a thorough Biblical one, a thorough reform of the apostasy, and an entire return to apostolical Christianity, such controversies would not have been likely to arise. But it was not so; it was a mere *modification* of Popery, a reform in a few things, for the better certainly, but after all a sad compromise with Romanism, retaining many of its most fatal errors in government, forms and doctrine. Its entire ecclesiasticism, with its primates, archbishops, archdeacons, &c. &c., with the scandalous climax of the sovereign, king or queen, as the *head* of the church, is most outrageously antiscriptural;—a very mockery of the idea of New Testament Christianity. So in very many of its church practices and its doctrines. Now finally, as to this matter of ritualism, the case is about this:—the ritualists have the canons, the tradition and the doctrine of the church on their side, and are simply laboring to restore,—in extreme form perhaps, primitive *Anglicanism*, that has fallen into disuse; while the *evangelicals* or anti-ritualists are endeavoring, con-

*Errors of Romanism having their Origin in Human Nature. This is one of the admirable series of Dr. Whatley's essays on Romanism, and deserves to be thoughtfully read and studied. C. L. L.

Digitized by Google

trary to the tradition of the church, as to forms and doctrine, to maintain a purer Christianity than the church of Henry the eighth had. As to which of the two contending parties that founder of Anglicanism would have sided with, can be of no doubt with any one who is familiar with the history of the early church of England. The Ritualists in the church of England have the *logical* ecclesiastical basis to stand on, the strict historical, traditional interpretation of the canons and doctrines of the church; anti-ritualists have a better Christianity, are aiming at a freer, more evangelical interpretation of the canons and doctrines, but an interpretation not sustained by the legitimate, primary, ancient meaning. Such is the work of creeds, and of all human legislation in the church of God.

The case is similar to the one that is now exciting trouble in the Episcopal church in America,—that of Episcopal rectors preaching in the churches of the *sects*, as in the present case of Dr. Tyng, Jr., who has been charged by the Rev. Mr. Stubbs, another Episcopal minister, with having violated the canons of the church which he has sworn to support, by preaching in a Methodist church in New Brunswick, New Jersey. Now such a remonstrance from Mr. Stubbs may look, and may be, very narrow, illiberal and unevangelical,—but is it not *consistent*? There is scarcely a doubt about that. If Mr. Tyng and the Low Church evangelicals, do not want to be in the trammels of these *canons* of their church, let them repudiate them. Nor is it very candid to *force* an interpretation on these canons that is not historical, that is *not* the meaning designed by the canon-makers, and accepted by the old Anglican Church. But such is always the work of human creeds. C. L. L.

PROPHECY.

IX.

So important is the position assigned to that heaven-favored and heaven-chastened race, "of whom is salvation, and of whom as concerning the flesh, Christ came who is over all, God blessed forever," that the current of prophecy stands almost arrested, like Jordan of old, till Israel again moves on the chess-board of time. And indeed, nothing is hazared in affirming—with the bible *wide*

Digitized by Google

open—that no great prophetic event beyond the mere preliminary plotting of the frog-spirits of Rev. 16th., now in their polliwog state, can occur according to the divine programme (except the resurrection and translation of the saints) till Israel be at least partially restored. Such being the case it is obvious that, in no ordinary degree, the destiny of the rest of the world is bound up in the welfare of Israel. "For if the fall of them be the riches of the world, and the diminishing of them the riches of the gentiles, how much more their fullness, when they are again graffed into their own olive tree!" And let the Sultan but succeed in his policy of keeping Israel away from Palestine, and *he* postpones the millennium indefinitely. True, the Lord could, of course, should he see fit, forcibly make use of any of the nations or all of them as instruments for this purpose, or by the mere fiat of his will, restore the Jews, and introduce the millennium forthwith, and that too absolutely independent of any human agency whatever; but it has not seemed good in his sight so to ordain. The restoration of the Jews, at least in its ealier stages will be accomplished by voluntary human agency as the result of ordinary motives.

It is stated in general terms by the prophet Daniel 12: 3; (see also Deut. 32: 36) that "when the Lord shall have accomplished to scatter the power of the Holy people (the Jews) all these things (amongst which most conspicuously ranks the deliverance of his people) shall be accomplished." Now who, in view of the unexpected enlargement which the Jews have every where enjoyed within the last few years, can doubt that the Lord has at last fully accomplished the *scattering* of their power, and is already giving them favor in the sight of the nations.

This omen is altogether significant and auspicious. Having fully endured the assigned punishment of the *Dispersion*—and the land having fully undergone the "desolations determined," they already enjoy "a little reviving in their bondage," and shall soon begin to realize the divinely promised blessing, of the *Restoration*. We learn from the same great prophet (8: 13, 14), in response to the query "how long shall be the vision concerning the daily, and the transgression of desolation to give both the sanctuary (or holy land) and the Host (or Jewish people) to be trodden under foot?" that "two thousand and thee hundred days" or

Digitized by Google

years* in prophetic computation, on the large scale) are the assigned period, and "then shall the sanctuary be cleansed."—Now dating the commencement of this vision of the "He-goat with the notable horn" and his successors out of whom sprang the "Little Horn" of the East, from the invasions of Greece by Xerxes, it is not a little singular that the 2300 years terminated in 1820, the very year in which the incipient act leading to the ultimate cleansing of the sanctuary, by curtailing the power of Turkey, the great Mohammedan power, or Little Horn, commenced by the insurrections resulting in the independence of Greece. And this was rapidly followed by the loss of Algeria and Egypt, and the damaging results of the Crimean war, to which may now be added those of the Cretan struggle, as well as other kindred circumstances, leading on doubtless to the dismemberment of the Ottoman Empire. Or if the 2300 days did not till the commence passage of the decree investing Nehemiah (as more generally believed) with power to re-establish the Jewish polity, it is not the less singular that they terminated in 1856—the very year in which the celebrated Hati Hamaioun was granted by the Sultan, putting it in the power of both Jew and Christian to commence the cleansing of the sanctuary! In consequence of these various judgments the Ottoman Empire has become so completely humbled and crippled, that its prosperity as well as its persecuting power has entirely passed away; and its very existence is maintained solely by sufferance of a coalition of nations once its bitter foes. This vision of the prophet cannot but be regarded as highly indicative of the fact that the hour of Israel's national deliverance is near at hand.

Allowing also—as many contend—that the "forty and two months" (or 1260 years) during which the Holy City was to be trodden under foot, has a literal application, to Jerusalem as well as to the church—and supposing this "*treading down*" to have commenced as is now the prevalent opinion, on the promulgation of the edict of Phocas confirming the temporal power of the Pope, they terminated in 1866; but if according to the views of others, they date from the publication of the Justinian code 532—86,

*They are probably both literal and symbolic—according to the theory of double fulfillment—having a primary fulfillment in years, and a secondary accomplishment, at the end of that period, in *days*.

Digitized by Google

the period has long since expired—having terminated as far back as 1793—97,—the era of the French Revolution.

Another fact may also be mentioned, as highly significant, and well entitled to the attention of all who would observe the signs of the times. It would seem that although the Emperor of the French may not have yet actually entered as once or twice reported, into a special league and covenant with the Jews in the capacity of the Prince that shall come (Dan. 9: 6)—having as one of its special objects their restoration to Heaven-given territory—he has, at least, in pursuance of the example and policy of his uncle, been making certain overtures to some of the chief men, well calculated to lead on to such a result.

The position we occupy on the prophetic chart—now so generally conceded by all who have bestowed any attention upon the subject—also shows that the restoration of Israel is just at hand (Rev. 16: 12—16). That we are now living under the fearfully admonitory vial when the demonical "frog-spirits are going forth unto the kings of the earth and of the whole world, with all deceivableness of infernal diplomacy (to which, not "lying wonders," but *real* miracles will soon be added) plotting and counter plotting, maneuvering to gather them together unto the battle of the great day of God Almighty," surely none can question who will be at the pains of comparing the signs of the times with the sure word of prophecy.

Equally certain is it that the exhausting judgments already poured out on the dominion of the Little Horn of the East (here symbolized by the Euphrates) drying up its resources, result in "preparing the way of the kings of the East,* the elect descendants of Abraham the "Heir of the world," to come over and take possession of their long desolated land.

That we are thus near the end of the present dispensation and the opening of the future age is also fairly enough to be inferred from the declaration of our Savior—"behold I come as a thief

*The Hebrew race is called "kingdom of Priests—a peculiar people, high above all nations—Israel my glory—unto whom the word of the Lord came, saying *Israel* shall be thy name—Israel—Prince of God. Such expressions as these would seem to justify the high figurative language here applied to this eminent race—"kings from the sunrising!" The ten lost tribes, are now well known to be still settled in the regions beyond the Euphrates, whither they were deported by Shalmaneser—due East from the Holy Land.

Digitized by Google

in the night," for surely there never was a time when the Son of Man was less expected than at present. Even scepticism itself must admit that if the Bible speak truth at all, the signs of the times clearly show that the present order of things is rapidly tending to its destined consummation. And hourly developing providences are unerringly tolling the knell of departing dispensations, and heralding the advent of the "age to come." Most evidently therefore is the figtree budding! That we are thus near the confines of the *age to come* is not a mere surmise of the Rabbins, as some allege, based merely upon the fact that we are so nigh the close of the 6th millenary, but is the assured conviction of some of the ablest Biblical scholars, living or dead. And if the "time of Jacob's trouble" and that great political convulsion—so mighty an earthquake and so great as never was, since man was upon the earth"—are to occur, as is generally supposed by students of prophecy, immediately on the expiration of certain prophetic periods, then verily are we standing upon the rending crater of that awful volcano that shall soon delnge the earth with the fearful visitations of its terrific throes and desolating overflowings. J. T. B.

[Conclusion of No. IX next month.]

LIFE.

"The time of life is short;
To spend that shortness basely, were too long,
If life did ride upon a dial's point,
Still ending at the arrival of an hour."—*Shakspeare.*

The problem of human existence is involved in such sublime subtilties that the most eminent philosophic minds have always failed to apprehend it in the fullness of its import.

This subject, like death, eternity and God, are profound mysteries of infinite conception and require the all-grasping comprehension of the Infinite One.

Still the overpowering vastness—the superhuman range of our theme, have not been sufficient to subdue the efforts of men, from time immemorial, to discover what is life.

When Adam realized that he had lost it in its vigor and purity, and that henceforth he would lose it day by day substantially, until he would ultimately see death; from that moment, the

Digitized by Google

great desire of his heart to regain it. To Adam, our theme, in its ineffable amplitude, was a mystery, which even *his* powers with all their pristine freshness and strength could not solve.

The glories of Eden—the paradise-sweets of earth's early dawn, and all the essential parts of Adam's life in the garden of God, gave him no key to unlock the casket, which in its essence has remained sealed to all his posterity.

"Life," says Colton, "is the jailer of the soul in this filthy prison, and its only deliverer is death: what we call life is a journey to Death, and what we call Death, is a passport to Life. True wisdom thanks death for what he takes, and still more for what he brings. Let us then, like sentinels, be ready because we are uncertain, and calm because we are prepared. There is nothing formidable about death but the consequences of it, and these we ourselves can regulate and control. The shortest life is long enough if it lead to a better, and the longest life is too short if it do not."

If we consider life as a state of pleasure, as a field for the pursuit of enjoyment, where man can chase the luxuries of existence in the hope of reaching its true inspirations, we are forced to the conclusion, that under such an aspect, life is an illusion.

The history of every devotee to pleasure rankles with the acme of disappointment and remorse; and the gloomy conviction of his soul is, that he has sought the shadow instead of the substance, standing directly opposite.

Pleasure, as commonly understood, is not the grand object of life, still as a base counterfeit of its nobler ultimatum, it is ever alluring and deceiving its millions of votaries. So the wise among the ancients declared, and to-day it still holds a charm of undiminished attraction for the mass of the people. Through its almost endless reign, new generations arise who start with the first rather than the last calculations of their predecessors.

Every human soul that has tasted the current of life, has felt, more or less ponderously, the movings of the question, What is life?

The abstruse interpretations of sages and the vague sentimentality of poets give us no clear and tangible elucidation.

Digitized by Google

Prior, by numerous similes, attempts to set forth the comparative brevity of life:

"A flower that does with opening morn arise,
And, flourishing the day, at evening dies;
A winged eastern blast, just skimming o'er
The ocean's brow, and sinking on the shore;
A fire, whose flames through crackling stubble fly,
A meteor shooting from the summer sky;
A bowl adown the bending mountain roll'd;
A bubble breaking, and a fable told;
A noontide shadow, and a midnight dream;
Are emblems which, with semblance apt, proclaim
Our earthly course.

The various stages of the development of life are thus described by the learned French Author, La Bruyere:

"There is a time, which precedes reason, when, like other animals, we live by instinct alone; of which the memory retains no vestiges. There is a second term, when reason discovers itself, when it is , and might act, if it were not hoodwinked as it were, and manacled by vices of the constitution, and a chain of passions, which succeed one another, till the third and last age. Reason then being in its full force, naturally should assert its dignity, and control the appetites; but it is impaired and benumbed by years, sickness, and pains, and shattered by the disorders of the declining machine; yet these years, with their several imperfections constitute the Life of man."

And Byron, a competent authority, thus concludes the drama:

"We wither from our youth, we gasp away—
Sick—sick; unfound the boon—unslaked the thirst,
Though to the last, in verge of our decay,
Some phantom lures, such as we thought at first—
But all too late—so we are doubly curst.
Love, Fame, Ambition, Avarice—'tis the same,
Each idle—and all ill—and none the worst—
For all are meteors with a different name,
And death the sable smoke where vanishes the flame."

When we consider, "that wake whene'r he may, man wakes to care and toil," and that the grave only holds for him a store of undisturbed repose, we instinctively venerate the decrepid and tottering form wending its way, where not a wave of trouble rolls across its peaceful breast.

Digitized by Google

And when we consider, a soul steeped in all that is voluptuous and criminal, a blot on the escutcheon of its species, when we view a man, in whom, the grand objects of life have not only rusted, but utterly decayed and mortified, in whom a spirit abides that grows in desperation, vice and damnation; year by year, without a ray of reform visible, we shudder at the eternal penalty to come, yet we hail the going out of his life as a deliverance from the most unearthly prison possible to human experience.

'Tis well for the weary and heavy laden, for the hopelessly afflicted and brokenhearted, that life is but a span.

Tis well for the poverty stricken and persecuted Christian that life is but a vapor and like a weaver's shuttle.

But for the souls irredeemably wedded to Satan, it is incomparably merciful that Death is permitted to swallow up their existence, and release the world from the spectacle of their servitude to their task master.

Possibly the most horrible destiny, which can be apportioned to the incorrigibly vicious, is that which tradition assigns to Salathiel—to behold centuries come and go and still to live. To consign him from one degree of a devil's life to another, until every curtain is lifted—every chain broken—every door opened —every partition wall thrown down—every fire stirred to a white heat, and all the furies filled with the fullness of hell, is the severest and most awful penalty possible to unrelenting justice.

But the mercy of God has drawn in the thread of life—the flaming sword effectually excludes human hands from the tree of life, and demons are snatched away ere they are able to establish hell on earth.

What is life? a careful study of this question in the light which God, in His revelation, has thrown upon it, will lead the simplest mind to the answer, which is *all*-important and saving to the soul.

I have regarded it as the nursery and school for immortality.—But as from the literal nursery and school, a numberless throng come forth every generation to shame and ruin in life, so a host, which no man can number, go out every generation to abide in the grim shadows rather than in the effulgent light of immortality.

God has predetermined, that the worthy members of the human family, shall be His heirs and joint heirs with His adorable

Digitized by Google

son; and He has organized this state of existence, as an institution of induction and training, through which, if a member passes consistently with the lessons and work in the great text book, he gains the highest honors contemplated in life, yea he reaches the fond design, aim and end of life—the inheritance for which he was born—the estate of a son of God.

As the life, death, resurrection, ascension, priesthood and kingship of Christ are not simply solid and sublime facts in themselves, but obtain their grander glories from their connection with the redemption and glorification of millions otherwise lost; and as the Bible—God's book—is not merely a wonderful expression of divine intelligence and wisdom, but rather that it was dictated to manifest the true purpose—the wisdom—the business and the goal of life,—to reveal it as the vestibule of immortality and Christ as its great expounder—guide and Savior;—so human life as an entity—with its small ending and still smaller beginning, though a substantiated and profound reality, gathers all its mysterious value, significance and solemnity from the higher, deeper, richer and fuller conceptions which attach to its endless duration.

Life in its primeval character, is the grandest and most glorious thought in the universe. Its station, is on the highest pinnacle of heaven, and the glory of it, floods the vast domain of God.

By it, all things, even the hidden things of God, are distinctly revealed, and from it all things emanate.

God is life, and he who abides in God, knows the true experience of life, and will ascend to its full realization, when its regal Author leads him to the clear, bright and expansive river.

Louisville Ky., Sept. 5, 1867. Thomas D. Butler.

BROTHERLY KINDNESS.

DISCIPLINE,—NUMBER III.

In my exposition of our Lord's teaching, recorded in the 18th chapter of Matthew under the above heading, I have considered it as addressed to the apostles as disciples and Christians, prospectively associated together with others in church relation; and as alike applicable to all other disciples of Christ so associated, in all places and for all time. As our Lord here, in saying, "If thy

Digitized by Google

brother shall sin against thee," specified no particular sin, I have understood him to mean, any of all the pardonable that are disciplinable: or, in other words, any of all these that are of sufficient magnitude, when committed by a disciple and publicly known, to wound the cause of Christ; or so to wound the feelings of a brother, as to alienate or interrupt between him and the trespasser, Christian fellowship and communion. If he did not mean this—any of all these sins, what one or more of them did he mean? Who can tell, and how?

Sins personal, private or public, too trivial to be disciplinable, "seven" of which might be committed and be pardoned in a day, and extended to the number of "seventy times seven," our Lord in this teaching, recorded by Matthew, 18th chapter, could not mean. Nor the sin of blasphemy against the Holy Spirit, which is unpardonable. *What one or more*, therefore, of the pardonable sins—if not *any of all of them*—I repeat, *did he mean?* Who can tell, and how?

This sin of "blasphemy," spoken of by our Lord, we understand the Apostle John had in mind when he said: "There is a sin to death. If any one sees his brother committing it, "I do not say he shall pray"—pray "for it" or him, that it may be forgiven. For all other sins and sinners we may pray. "If any man see his brother sin a sin not to death, he shall ask of God, and he shall give him life for them that sin not to death." (Jno. v. 16). "Life"—how, and on what conditions?

To the alien sinner, out of Christ and the church, we are taught: He must believe in Christ; must repent; must confess his sins, and be immersed for the remission of them. But how, and on what conditions, is the sinner in the church to be pardoned? I answer: By repentance and confession. This is required for sins the most trivial. "If he shall turn and say I repent," said our Lord, "thou shalt forgve him." Is anything more required for great sins of great sinners? Nothing more.—They are only to "turn and say I repent"—so turning and saying as to satisfy us that they are truly penitent, and that we ought to forgive them. This is all that God, our Heavenly Father, requires; or we read of nothing more in the New Testament.

The question now comes: How long shall it take for any one, who is a Christian brother in the church—a citizen of the kingdom of heaven, to do this? How long did it take for him, when

Digitized by Google

alien, hearing the gospel preached, to believe it—to believe in Christ—to repent and be immersed? It took Saul of Tarsus, "the chief of sinners," three days. We no where read of its taking any other so long a time as this. It took the first converts, made under the first proclamation of the gospel, on the day of Pentecost, only a few hours. "Then they that gladly received Peter's words," says the sacred record, "were immersed, and the same day there were added" (to the other disciples), "about three thousand souls." "And the Lord added to the church daily the saved." There was no month's previous propounding; no long experience asked to be had, or required to be related.—But, faith, repentance and baptism; and they "were washed, they were sanctified; they were justified in the name of the Lord Jesus and by the Spirit of our God." (1 Cor. vi. 11).

As every brother in the church has believed, repented, and been immersed, and immersion is not to be repeated; can he not when overtaken in a fault, repent of it, confess it and be forgiven at once? If he can, before his sin is known to others—before a labor is commenced with for his reformation; may he not, during or at the close of the step or second steps of that labor? Or at once after being faithfully and kindly admonished to do so by the church? If he can, and if he does; no matter what that fault or sin may be, he has complied with the conditions of pardon. He has heard the brother, the brethren, or the church; and is therefore to be forgiven. God and our Lord Jesus Christ have forgiven him, and so should we. If a penitent and pardoned sinner; his place is in the church, not in the world. And there is nothing gained or to be gained, by him or by the church, in now putting him out of it. Only the impenitent and unpardoned—he who, by all the labors enjoined by our Lord, is not reclaimed, and remains, incorrigible—is to be considered and treated "as a heathen and a publican."

I am aware, that we are commanded to "withdraw from every brother who walks disorderly; and not according to the tradition of the Apostles." And "disorderly walking" is declared by an apostle to be, "not walking at all," and being a "busy-body." (2 Thess. iii, 6, 11). I am aware, that this same apostle, in his Letters to the Corinthian Christians, speaks of other sins. He specifies one, and commands: "concerning him who has so done this; in the name of our Lord Jesus Christ, ye being gathered together, and my spirit powerthe with of our Lord Jesus Christ,

Digitized by Google

deliver such a one to Satan for the destruction of the flesh that the spirit may be saved in the day of the Lord Jesus." And concerning him, who has been guilty of any of some half a dozen others, here named, he says "Put away that wicked man from among you," (Cor. v. 3, 4, 5, 13). But mark, He says; Do this "in the name of our Lord Jesus Christ." That is, *by his authority*. If so done; it must be *when*, *where*, and *how*, according to —not ignoring and setting aside His teaching. ADELPHOS.

LETTER FROM NEW YORK.

DEAR BRO. PENDLETON:—Allow me to present a few thoughts through the *Harbinger* upon what I regard the greatest barrier to the success of the gospel in some localities in the state of N.Y. In the Aug. No. I see some very plain and timely statements from the pen of Bro. W. W. Hayden which it might be well to have read in other Meridians of N. Y. I call attention to these statements because they so exactly accord with what I believe to be the great hindrance to the spread and success of the "Gospel of the grace of God." While we could not one moment admit it to be proper to hold in fellowship any one guilty of tipling, swearing frequenting drinking and gambling saloons, or riding, and letting horses and buggies for pleasure riding on Lord's day, yet I deem any of those habits less criminal, under the influence of poor religious culture, than I do *hypocrisy*, lying, and revenge on the part of the leaders of a congregation, especially when such persons have means of knowing the truth, and wilfully persist in the wrong—and any evangelist or local preacher having knowledge of such a state of things, and then co-operating with them for a support, deserves the disapprobation of all good men—a party thus corrupt deserves to be exposed to the public and our Brotherhood redeemed from the imputation of holding such men in fellowship. What if some uninformed worldly minded persons should be prevailed upon to join the ranks of such a party is that any evidence of success in Christian labor?

The church at Laodicea in some of her characteristics resembled some in our time, and country—she boasted of riches, and asked no favors from any, yet lacked the true riches; she was miserably poor, blind and naked—and some of the features of the church at Pergamus stand out full to public view, which

Digitized by Google

things the Lord says "*I hate.*" The same practice was condemned in the church at Ephesus—and should be condemned by every good citizen of the kingdom of Christ. Such things are barriers in the way of the spread of the truth. It is not the want of knowledge, nor money to support the gospel; no, by no means:—the difficulty is suggested in your reply, to Bro. Hayden. "The neglect of the "morality of Christianity," what we ought to be, and do in the midst of a wicked, and perverse nation;—the gospel of our Lord teaches the "denying ungodliness, and worldly lust." In a congregation where the eldership is efficient, devoted and pious men, the ends refered to will not be permitted to exist—any church properly guided, and disciplined, will hold no "fellowship with the unfaithful works of darkness, but will rather reprove them." The reported labors of some men, I fear, if they increase the numbers, will be but building on the hay, wood and stubble refered to by the Apostle Paul. "Like priest like people," seems to be sadly true in many parts of the land. Until the church takes a higher stand in morals this sad state of things will continue to exist. Those who name the name of Christ should depart from iniquity. Brethren shall we not seek a "closer walk with God?" Thus show to the world that Christianity with us is a life of obedience to Christ, and not a mere theory. "Ye are dead, and your life is hid with Christ in God" said the apostle to the faithful in Christ Jesus—"and when Christ who is our life shall appear, we shall appear with him in glory." Then let us, dearly beloved, "perfect holiness in the fear of the Lord" "adding to our faith courage and knowledge, above all, Chrislian *love*, "keeping the unity of the Spirit in the bond of peace."

C. L. S.

TONAWANDA, Aug. 20th, 1867.

DR. A. M. POINDEXTER ON THE DESIGN OF CHRISTIAN BAPTISM.

BRO. PENDLETON:—In the June number of the *Millennial Harbinger*, (1867), I find an article from the pen of Dr. A. M. Poindexter, on "The Connection between Baptism and the Remission of Sin," with strictures upon it by yourself. It reminds me of a letter written by Dr. Poindexter, dated Barksdale, Halifax co.,

Digitized by Google

Va., March 6th, 1843, addressed to Eld. S. G. Mason, and published in the *Religious Herald*, Richmond, Va., on the same subject, the principal part of which I re-published in the *Bible Advocate*, which I was then editing, at Paris, Tennessee. I have concluded to copy off a large part of the letter for the Harbinger, that your readers may see what were the sentiments of a popular Baptist preacher and writer, in Virginia, on the *design* of Christian baptism twenty-four years ago, as compared with them *now*. Dr. Poindexter then said:

"It will be unnecessary in this review to notice those numerous promises of salvation to the exercise of faith, repentance and other *moral* acts. They are too numerous and explicit to admit of a doubt but that the humble penitent, the confiding believer, is pardoned, justified, saved. The only point of inquiry relates to such texts as *seem* to teach a connection between baptism and these blessings. Of such texts, Acts ii. 38, occupies at this time the most prominent position: 'Repent and be baptized every one of you, for the remission of sins; and you shall receive the gift of the Holy Ghost.'

"Now let us suppose ourselves to be in the condition of Peter's hearers on this occasion, the most of whom knew nothing about the gospel but what they that day heard, but were, nevertheless, well acquainted with the Old Testament:—What, under such circumstances, would we judge to be his meaning? We are not at liberty to go to the subsequent instruction of the apostles to learn the meaning of this address, for it was doubtless understood by those to whom it was addressed, *and they had not those subsequent* expositions. What then, as Jews, thus situated, would we understand Peter to mean? A previous inquiry arises,—What had he already taught them? Let me state the topics of his discourse:

"1st. An exposition of the prophecy of Joel, showing that in the miraculous powers with which they, (the apostles), were endowed, was partly fulfilled that prophecy, and calling their attention, emphatically, to the promise of salvation contained in it, to all that called upon the name of the Lord.

"2nd. In connection with this promise of salvation he discourses concerning the life, death, resurrection and ascension of Jesus Christ, and appeals to their own prophets and to the miraculous powers which the apostles possessed, in proof of his doc-

Digitized by Google

trine. This testimony they could not now doubt. They are filled with dismay. 'What! have we rejected the Christ? Have we refused to hear that prophet? What shall we do?' 'Repent,' &c.

"Awakened as was now their attention, they would easily, in the light of their own Scriptures, come to look upon Jesus as 'the Lamb of God that taketh away the sin of the world,' and they would be able to understand how this sacrifice must accomplish all that they did, in order to its acceptance of God. But still they feel their guilt; its onerous weight crushes them.—'What shall we do?' they inquire. 'Repent and pe baptized,' &c. 'Turn in heart and life from your sins, and be baptized in the name of Jesus Christ, that ye may, in connection with the performance of these duties, recieve the remission of sins.' Is not this the obvious construction? Is it not that construction which the Jews, familiar with the doctrine of sacrifices, (or of imputed righteousness,) as taught in the Old Testament, would naturally form?

"We have, then, this as the order, or connection, in which Peter presents the truth before their minds: 1. Faith in Christ, (or reliance upon him as their atoning sacrifice); 2. operating to produce repentance and obedience; and, 3. The acceptance, for his sake, of their repentance and obedience; so as that, 4. In connection therewith they should receive forgiveness of sins—and, 5. A distinct promise, (founded on Joel's prophecy, &c.,) that thus doing they should receive the 'gift of the Holy Ghost.'

"It will be asked, 'Does this construction connect baptism with remission?' It does. But what then? Is it not the obvious and natural construction? Shall we give it up because we have views which it appears to thwart? This were to make a preconceived opinion, (the analogy of faith, it is sometimes called), the standard of interpretation. Let us attend to the arguments used to disconnect them in this passage.

"1. The preposition *(eis)* should be rendered, 'because of,' or, 'on account of.' That the preposition may be so rendered, if the context requires, is admitted; but that rendering will not do in this case, for, 1. Had these Jews received remission of sins, that *then* should be the reason of their baptism? Nay, verily, for they are now inquiring how they shall obtain it. 2. The preposition is in the same relation to repentance, as to baptism; but

Digitized by Google

are sinners commanded to repent 'because' they are forgiven, or that they may be forgiven? How would this read, 'Repent because your sins are forgiven!?'

"2. The preposition should be rendered *into*. Then Peter would have said, 'Repent and be baptized into the remission of sins;'—i. e., into a profession of the doctrine of remission. But in avowing that doctrine the grand point is baptism? John baptized into repentance, not a profession of the doctrine, but of the thing; but the apostles were to baptize into the name of the Father, &c. Again, do men repent *into* remission of sins?

"3. I may here notice the novel interpretation of Bro. Stringfellow. He contends for a literal construction of the passage.—Nay more, according to him, the blessing, in this case was bestowed in the act of baptism and in immediate connection with the gift of the Holy Ghost. That then, and not till then, their faith in the blood of Christ was called into exercise, although they were believers before! Well, here is a believer without reliance upon the blood of Christ! a believer unforgiven! If there is nothing 'absurd' in saying that these were baptized for the remission of sins, surely there is in this position of Bro. S. And it militates against 'what is written' elsewhere in the Scriptures, for they uniformly connect faith with remission, and moreover, the faith of the New Testament is uniformly 'a reliance upon the blood of Christ.' And it 'militates against' what is written in the narrative itself. The narrative discriminates between what is miraculous and what ordinary; and no intimation is given of any miracle, except the gift, present and promised, of the Holy Ghost.

"4. Admit that the design of the miracle on this occasion was to furnish proof that 'Jesus was exalted to forgive sins,' yet what enhancement of this proof would be gained by a miraculous inversion of the gospel order, in the bestowment of the gift? The only proofs aside from the declaration of the apostles and themselves, that others could have of the remission of the sins of the baptized, was the miraculous gift of the Holy Ghost. But this proof would be equally conclusive, whether this blessing was enjoyed by them before, or in their baptism. The sins of the palsied man, whom our Lord restored to demonstrate to others his power to forgive sins, were forgiven before the miracle. Jesus had told him so. All then that is said by way of insisting upon

Digitized by Google

the design of connecting remission of sins with baptism, on this occasion, in order to show that it is a peculiar case, is of no force.

"5. But bro. S. says the commission did not require Peter to command these persons to be baptized for the remission of sins. If by this he means, that it did not require these words to be used as a part of the formula in their baptism, we are agreed. But is it equally certain that it did not require him to insist upon their baptism, in order to their forgiveness? Let us see: "Go ye into all the world, and preach the gospel to every creature. He that believeth and is baptized shall be saved; but he that believeth not shall be damned." Let us make this Peter's text. He has spoken of the giver of this commission, His person and offices, his power and grace—of the guilt and misery of his hearers. They are "pricked in their heart" and say, "what shall we do?"—What! Believe and be baptized that your sins may be forgiven, for "He that believeth and is baptized shall be saved." Or, substituting the word *saved, for remission of sins*, in his address: "Repent and be baptized every one of you in the the name of Jesus Christ, (for salvation or) that ye may be saved, for he that believeth, &c. Is not this in perfect accordance with the commission? Does not that directly require this answer? "But what! the commission teach that there is a connection between baptism and remission? I never can believe it." Well, perhaps not; for my part, I will believe it, if I find it so. Look at the matter. Forgiveness of sins is a part, an important part of salvation. Is not the *promise* of salvation in this noble charter of Christian blessedness, connected with baptism? In the record as given by Matthew it reads: "Go ye therefore, and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost; teaching them to observe all things whatsoever I have commanded you." Here the duty of the Apostle is specified with great exactness, but *no promise* of salvation is made. Such promise is implied, I admit; but in what connection let the language in Mark decide. So again in Luke 24: 46; 7; 8, where the authority by which the apostles acted, is brought to view, though the commission is not formally recorded, although we learn that repentance and remission is to be preached in the name of Christ, yet there is nothing which militates against the construction I have given of Peter's address, and of the language of our Lord as recorded by Mark. We come then

Digitized by Google

to this conclusion, *that in the only place in the commission, in which a promise of salvation is made, it is connected with baptism.* Here then are two important texts which connect remission of sins with baptism.

"Another passage upon which we might insist, is the language of our Lord to Nicodemus, (John iii. 5,) "Except a man be born of water and of the Spirit, he cannot enter into the kingdom of God." The Jewish ruler doubtless came to Jesus to inquire concerning the new dispensation; and the object of his discourse is, to instruct him in regard to it. He is first taught the *necessity* of a *spiritual birth*, in order to any right understanding and proper appreciation of the nature of this "kingdom of God."—And next he is informed that this *Spiritual* birth must be accompanied by a birth *of water*, in order to *entering into* it. The remission of sins is a blessing of the "kingdom of God."—a blessing in *one sense, peculiar* to that kingdom. It was not so enjoyed by the Jews, as under the gospel dispensation. (See Heb. x. *et alia.*) Individuals were forgiven, but the blessing did not originate from, nor pertain to, their economy. I understand the "born of water" in this text to be equivalent to "be baptized;" and the doctrine taught to be, that without *baptism* no man can enter into or become a citizen of the gospel kingdom. But do those enjoy the blessings of Messiah's kingdom, who are not his subjects?

"The address of Ananias to Saul,—"And now why tarriest thou? arise, and be baptized, and wash away thy sins, calling on the name of the Lord," admits, upon the same principle of a clear and satisfactory solution. But, let me ask, does it upon any other? Have you been able to rest upon the interpretations of this passage, by those who disconnect baptism and remission? I have not. The expression is figurative—all admit this. But some make it the *figure of a figure,* the "shadow of a shade." So bro. Stringfellow, "washing is the figure, cleansing that which is defiled is the effect produced. Here it means that in a *figurative sense,* Saul's baptism was to have this effect upon him. But after all, the effect is not a *figurative one;* for Saul's baptism actually "washed off" his previously "fixed character" in the sight of men, "especially of the saints, and identified him with the new character of a disciple and a brother." And yet this is done *figuratively;* for, "as a figure, baptism from its known import, was appropriate to set forth to the church, that Saul's

Digitized by Google

sins as a persecutor were washed away." Surely bro. S. was nodding!

"Let us suppose, that in the gospel economy remission of sins is connected with faith, (or repentance,) and baptism, and the address of Ananias is easily understood. "Bro. Saul," he would say, "Jesus, who appeared to thee in the way, bestows remission of sins upon all who believe on and obey him. He has commanded believers to be baptized; arise, and obey him, that you may enjoy this blessing." *The washing away of sin*, was a figure familiar to the minds of the Jews. Paul would not therefore, be at any loss for the application of this figure, if the enjoyment of God's pardoning mercy were connected with the act; but it does seem to me, that in any other light, he would have been as much perplexed as to its application, as are those now, who neglect this interpretation.

"I call your attention to the language of Paul, (Eph. v. 25, 26; Tit. iii. 5.)—Christ gave himself for the church, "that he might sanctify and cleanse it with the washing of water by the word." We are saved not by works of righteousness which we have done, but by "God our Savior," according to his mercy "by the washing of regeneration, and the renewing of the Holy Ghost."—Now, I ask, what is meant by the "washing of water" and the "washing of regeneration," in these passages? If they do not mean *baptism*, I know not to what they refer. The interpretation which would make them to express, figuratively, the "renewing of the Holy Ghost," appears to my mind exceedingly forced and unnatural. I have not space to argue the point. If they do refer to baptism, then the church is sanctified and cleansed by "baptism, by the word," and Christians are saved by "baptism and the renewing of the Holy Ghost." But does the church enjoy the forgiveness of sins in an unsanctified and unclean state? Are persons in the enjoyment of pardon, and yet unsaved?

"To the same purpose is that of Peter, (1 Pet. iii. 20, 21.) Turn to the passage and read it; I shall give a paraphrase: "While the ark was preparing in which few, that is, only eight persons, were saved by the water of the flood, the antitype to which water, that is, baptism, doth also now save us, by the resurrection of Jesus Christ: save us, I say, not as a ceremonial purification from outward defilement, but as the answer of a good conscience towards God." Is this *figurative* salvation? Peter does not say so. He

Digitized by Google

says that the water of baptism is the *antitype* of the water of the flood; but that the salvation is substantial; the answer of a good conscience; a conscience purified through the blood of a risen Savior, testifying its love in this act of obedience.

"I have now produced seven texts which seem to me to harmonize with the literal construction of the language of Peter on Pentecost. I might mention others, but it is unnecessary. I come then to the conclusion, that the *New Testament establishes a connection between baptism and the remission of sins.* Shall I, because I find in other places, promises of salvation made to believers, &c., and because we are said to be justified by faith, &c., discard this conclusion, and *twist* and *contort* these scriptures, and at last come to no stable conclusion as to their meaning? Why might I not, with the followers of Campbell, just as well attempt to pervert and wrest those which speak of the believer as saved, &c.? The effect might not be as disastrous, but is not the principle the same?

"Let us rather take an impartial and dispassionate view of the whole matter, and then we shall see that so far from conflicting, these statements beautifully harmonize, and go to make up a full and complete representation of the kingdom of God."

This lucid exposition of Dr. Poindexter is marred by but one thing, and that is, his invidious and unjust allusion to those whom he denominates "the followers of Campbell," thrown in, we suppose, at the conclusion of his statement, to preserve his character for "orthodoxy," and to save him from the charge of "Campbellism." But now, it seems, he regards baptism as "a declaration of the *consciousness of pardon*." on the part of the baptized," and, "an assurance, establishing and confirming the *previously existing* consciousness of pardon." In these attempts to reconcile the teaching of the New Testament on the subject, with the Baptist theory of remission of sins, he reminds us of a remark we once heard, in reference to a man who had a very difficult and round about way of expressing his ideas—that he "could get hold of the legs and wings of an idea, but could never grasp the body of it." Twenty-four years ago Dr. Poindexter had no difficulty in grasping the "body" of the scriptural idea of pardon, but some how or other he has let it slip away from him, and is now holding on to it by the "legs and wings!" Certainly he must have been

Digitized by Google

"napping" during this long period; and has just "waked up" again! J. R. H.

NEW SOUTH PASS, Ills, July 15th. 1867.

REMARKS.

We give the above, because it is suggestive of two thoughts of practical value to good and fair minds. 1st, That on points deemed by some demonstrably plain, the same scholar may have two opinions at different periods of his life, and 2nd, That he may hold these different opinions without the loss of fellowship with his denomination. Dr. Poindexter has changed in his views of the connection between baptism and the remission of sins.—Twenty-four years ago he was an inductive reasoner and followed the plain guidance of the Scriptures. Now he is a theologian and "twists and contorts" the Scriptures to make them harmonize with his "analogy of the faith." Then he was faithful and right, now he is philosophic and wrong. But in the second place Dr. Poindexter has developed the important practical fact, that he could in 1843 hold to the same views which we hold on the connection between baptism and the remission of sins, and yet hold his fellowship in the Baptist church. That is, hold the heresy which makes us heretics, and yet be himself orthodox.—We ask him to explain this. "How these views can be harmless in him, and damning in us?" How it comes that he can publish and defend the connection between baptism and remission of sins which he establishes so clearly from Scripture, and find place for for them in the Herald, too, and yet go unwhipped of orthodoxy, whilst we are held up, as denying the faith and worse than infidels, for doing the same thing, on the same subject, and very much in the same way? This needs explanation. Dr. P. has a right to change, you say. Perhaps not,—if we agree that our rights of thought on these subjects are limited by the teaching of Scripture,—but we waive this point for the present,—to press this question, "What right has he to proscribe us for the very sentiments and explanations, which he himself publicly avows and defends?" Perhaps he will enlighten us. W. K. P.

Wisdom is the principal thing; therefore get wisdom: and with all thy getting get understanding.—PROVERBS.

Digitized by Google

THOUGHTS FOR A MOURNER.

Autumn is fairly with us again, and time is whispering softly to the hurrying year, his earliest prophecy of doom. It is written in crimson and gold on the shining leaves of the changing forest, and proclaimed in blight and decay on the delicate bloom of the sensitive flowers. Nature is beautiful with a gorgeous beauty, covering the death that is hid in her throbbing bosom. Each brilliant hue the painter creates upon his palette, is glorious on the hills; every note of music on the scale of harmony, some feathered throat flings out upon this sunny morning, or brooklet warbling in a sylvan shadow, sends forth in liquid murmurs. A sigh is on the lip as we look forth upon this ripening glory that precedes the year's departure, but the heart is sad, not sorrowful. Nature is not failing with any broken hope; her work is done, and experience leads us by faith to look beyond the gloom of her transition season, to the resurrection that shall bring again its grace and beauty to the face of earth. And thus we think when the old die from amongst us, ripe in years and honors, and we look back upon their deeds and sufferings, and say calmly, "it is well." It is not so hard then for the mourner to be consoled:—their harvest has been reaped in all the fullness of which their youth gave promise. Loss is not made bitter by regret for incompleteness, and even while we look our last upon the clay that we abandon to its kindred earth, on the silver-crowned summit of the temple so long dedicated to the service of heaven, do we seem to discern the light of its immortal glories. Three score years and ten have passed over them, and could Love itself have asked the boon of four score, when it remembers how their strength is but labor and sorrow?

"But if the year should fail in spring time?" weeps the mother, as she bends above her darling, cold ere the bud had opened to disclose what hue the flower would wear; "if the hopes that hail the first awakening of the sunlit earth, should be crushed in storm and darkness, ere yet the summer bloomed, or autumn ripened one cheering promise into golden fruit?"

"It was only a baby, I wonder that she mourns for it so bitterly," you say, who have never lost one, you to whom even love, as you have known it, could not teach the sublime secret of grief. Only a baby, but with its little form what hopes are buried! What

Digitized by Google

great man ever lived to maturity, and died having realized in the fullness of his years, one half the mother dreamed and promised as she watched the first dawning intelligence, in the face of that little child? All of what our rich humanity is capable when we use it best and noblest, crowned the future that she saw him fall and he has been taken from her! Do not intrude upon her woe with your trite forms of consolation. If you have tears, weep with her, if you have lost what she has, tell her so as you mingle your silent sympathy, with her intolerable anguish; but if she is young, and this is her first great sorrow, do not seek to make her rejoice while her heart is breaking; she is not ready to be told that even while she mourns so inconsolably for him, her little one is bright before the throne of God, his hosannas rising clear in heaven above the echo of her musing, drowning the fall of tears, lest it should make him sorrowful. She still thinks too regretfully on all he might have been, to her and to the world, and whether, even though suffering had awaited him on earth, his crown might not have been the brighter for a soldier's victory won.—By and by she will have found the comfort that you know, but not just yet. But there is a grandeur in the present of her loss, to which even now she may be brought to listen. Has it all been passive, the little life so short that it has been of no avail, and she just treasured it with boundless love, but no sense of her own strength under heaven, no realization of what it was and is, to her? Did God just give and take it, bidding her to be reconciled with folded hands? Nay: a mother's work and hope are greater than this simple story. The great father of our spirits, permits it to be so.

> "We may not see her crown of honor,
> But all the angels flitting to and fro
> Pause smiling as they pass,—they look upon her
> As mother of an angel whom they know."

And realizing slowly and most sorrowfully, but at last with triumph too, the dignity of her bereavement, she must come to bear it worthily, and soon will grow the peaceful knowledge of all that little life, so short as it once seemed, was really and grandly worth. Was there accomplished nothing, by its tiny lease of days or months, when she feels her own heart so much larger and fuller, her sympathies so much broader and deeper, her aspirations heavenward reaching with a so much firmer,

Digitized by Google

stronger grasp, the fountain of her tears springing so much nearer the touch of human sorrow all about her? If the hourly lesson of the care it claimed was patience, shall not the living presence of its loss be resignation? If to note its pure glance, follow every footstep, its tiny hand ever reaching for her as she passed to feel the tender claim its helpless infancy put forth toward her, were the dearest joy and pride this earth seemed capable of yielding, what must it be to feel these links still binding, though to-day its home be heaven, and its love immortal and infinite? How often in very ignorance and blind complaining do we call some blessing but the saddest of earth's changes, and mourn as lost, the treasures that are only nearer to our hearts?

"Learn the mystery of progression duly,
Do not call each glorious change decay;
But know, we only hold our treasures truly,
When it seems as if they passed away."

C. P. M.

A SHORT SERMON.

"For I say, through the grace given unto me, to every one that is among you, not to think of himself more highly than he ought to think, but to think soberly (—to entertain of himself such thoughts as beget, or *tend to*, modesty);—according as God imparted to every man the measure of faith."—Rom. xii: 3.

Comment on this passage: "'*To every one among you.*' As Erasmus observes, its drift is, that no one, on account of his rank or nation, &c., is justified in excepting himself from this exhortation of the Apostle. '*To think soberly*',—'to have such sentiments as beget modesty',—1 Tim. ii. 9; "—with shamefacedness and *sobriety.*" The *faith*, as shown by the context, is here put for the *gifts*, and so, properly speaking, is cause for effect. . . . . When Paul, however, admonishes every man to estimate himself according to the measure of the faith vouchsafed to him, he means not to say, that the higher that is, so much the more highly are we to think of ourselves. What he wants is, that *none should compare himself with another*, but that every man having made himself acquainted with his particular gift, should look to nothing farther than its application in such a way as to please God. Gal. vi. 4."—*Tholuck.*

Digitized by Google

It is our purpose, in harmony with the language and spirit of the above passage, to note some of the manifestations of the high-mindedness, (Rom. xi: 20; 1 Tim. vi: 17; 2 Tim. iii: 4), Paul here and elsewhere condemns.

The origin of all forms of vain pride is in *selfishness*, one of the first fruits of *sin*. The apostle, as is evident from the language of the passage, regards all these forms of high-mindedness as sinful *follies;* for he opposes to it "sobriety," a term in the original denoting that high degree of *prudence* and *wisdom*, that enables every man to appreciate at its true value and within its true limits, every gift,—everything, that belongs to a man. Vain pride is a *foolishness*, for it does *not* know and does not appreciate what belongs to us at its true value, but as Paul here says, estimates it *beyond what it is really worth.*

1. Perhaps the lowest and most repulsive form of this vain high-mindedness, is that which is based merely upon rank, wealth, or family name. Surely it requires but a very limited knowledge of the law of Christ to understand how carnal and utterly empty in itself, and especially how vain and sinful before God, and finally how full of iniquity against man, all such foolish "boasting" is. In the New Testament all the mere accidents of life, riches, inherited or acquired, and all social distinctions, are entirely overlooked as objects of merit and regard in God's judgment of men.—"Judge not according to appearance"—the mere outward and accidental, "but judge righteous judgment,"—according to essential, the real. This law of God is based on truth. Moral and spiritual excellency alone is real, and therefore alone esteemed of God; and this is the work of God's grace. "By the grace of God I am what I am," says Paul.

These

> ——— "Glories of our earthly state,
> Are shadows, not substantial things."

True greatness is declared by Jesus, to consist not in the amount of the proceeds of human toil and service a man draws to himself and consumes on himself,—"on his lusts,"—be this wealth or honor;—on the contrary, it consists in the amount of service he gives to others; and the chief greatness is to be "the servant of all,"—to do the most for men, and to ask the least of them, in earthly rewards. What a sublime law of human greatness is announced here!—how pure, how true, how benevolent, how

Digitized by Google

divine! But this boasting in preeminence of wealth or rank, in the Christian relation especially, is a contradiction of all this!

He that would for a moment distinguish himself above his brethren because of this empty shadow of worldly estimation, sins against God, whose are the "poor of this world rich in faith;" whose "elect" they are, "for whom Christ died;" and the treatment and estimation of whom Christ in the great day will take to himself; Mat. 25: 40,—45. How dwelleth the love of God in such men! Such men "glory in their shame!"

Moreover, they that are thus filled with the love and admiration of self, making false distinctions among men that are based on the merest accidents of life, cannot and will not love men, *because they are men*, made in God's image, with immortal souls, for whom Christ died, and that are to be saved;—therefore they cannot and will not, thus minded, receive the Spirit of Christ that led him,—because "God so loved the world," to sacrifice himself freely for their sakes on the cross. To such men the meaning of the cross is an unknown mystery; they know not and feel not the glorious inspiration of Jesus' life and death; the inspiration that sustained in their evangelical mission the holy apostles and evangelists of old, and the true missionaries of the cross in every age. Such men never feel the mighty *debt* the church owes to Jew and Greek, to bond and free, to the wise and the unwise, to them that are far, and them that are near,—to preach, as much as in them lies, the gospel to all these. Thus also the power of the cross on our own hearts, for our own selves, is destroyed. With such a feeling of the heart, the spirit of humility arising from a consciousness of our sinfulness and our weakness, the spirit of piety, of love to God and man, "of a sound mind," is altogether irreconcilable.

Yet, how this evil spirit has ruled and rioted in its proud arrogance and tyranny in the very bosom of the Church, to the wounding of the hearts of God's children, to the pollution of the sacred stream of love and piety, of purity and self devotion that should gladden the city of God,—to the great offense of the work of the cross among men, and to the ruin of many souls!—What untold wealth of treasures it has caused to be consumed on man's lusts! what wealth of heart its hot fires have consumed,—that all might have been holily consecrated to the great work of God among men in bearing the victories of the cross from continent to continent, from ocean to ocean!

Digitized by Google

Then there is *pride of knowledge*. With arrogant, lofty head, we lift ourselves before men and before God in this foolish pride and conceit of a "little knowledge," entirely forgetful of the extreme, poverty and weakness of our very best attainments of intellect, and of the word of the apostle that "knowledge but puffeth up," that "he that thinks he knows anything, knows as yet nothing as he ought to know," and "let such a one become a fool that he may be wise." Aristocracy of intellect receives no countenance in the New Testament, as it not only overestimates altogether the little we have learned, but violates in the most direct way the law of Christ, in leading us to despise the ignorant, the "*poor*" in opportunities and knowledge, to whom the gospel was sent; whom Christ, imitated by his true servants in every age, esteemed, taught and blessed; who are the unfortunate of the earth and as such in a special manner need Christian regard and sympathy. As ministers of the gospel, it inspires in us the false passion for "appreciative audiences,"—that is for the cultured, the intelligent, the select few, to the unrighteous neglect of the uncultured, despised, *many*. It cultivates the foolish, sinful vanity of abandoning the simplicity of the gospel in its words and thoughts, substituting for it the extravagance of high-wrought language and ideas aiming far beyond the ordinary comprehension of common humanity; in all this proudly trampling the simplicity, and thereby the efficiency, of the Gospel under foot, and keeping the bread of life from the hungering souls of men. Great has been the sin thus committed against God, against his truth, and against humanity. This sinful "robbing of the poor" will not remain unpunished by the most High.—How the ugliness of this pride of knowledge is rebuked by the entire language and spirit of the New Testament, in the conduct of Christ and his apostles!

Pride of knowledge, moreover, leads to dogmatism and tyranny in the church as elsewhere,—a passion so destructive of its peace and ruinous to the soul of its victim. What a marvelous and glorious fact it is, that the wisest, the purest, the most pious of men,—they that have accomplished the most in the gospel for men, have always been the humblest and least pretentious, the most prompt to recognize their own weakness and ignorance, and the worth and merits of others. Let us ever rebuke in the church, especially in high places, this proud arrogance of knowledge, whose perpetual concomitant is the spirit of despising men, and of tyrannizing over them.

Digitized by Google

But the most refined, treacherous, and injurious of these forms of selfish, "carnal boasting," is *spiritual pride*. How can a man that is truly conscious in himself, of how deeply man is fallen; of the terrible dominion of sin over the human soul; of its perpetual approaches, and its victories over us; of our own poor attainments in godliness at the best; and of the infinite distance we are yet removed from the ineffable holiness of God;—how can he who has learned and pondered the awful denunciations of Jesus of the self-righteous *Pharisees*,—let this same pride of spiritual attainments have a dominion over him!

The self-righteous boasting of Judaism insinuating itself so easily into the Christian church, is placed by Paul in direct opposition to the true idea of the Cross. The transcendent greatness and glory of the doctrine of the Cross is, that our justification before God is not of ourselves, of our own working out, "lest any man should boast;" but is altogether the gift of the grace of God. Herein lies the very essence of the religion of Jesus Christ, the fountain of its joy, and of its power over the souls of men; that which really makes it the glory of heaven and earth, for which the song of the redeemed on earth and in heaven will ever be, "unto him that loved us, and *washed us from our sins in his own blood*, and has made us kings and priests unto God and his father;—*to him be glory* and dominion forever and ever; Amen!" Rev. 1: 5. This is the very soul and spirit, the very crown of glory, of the doctrine of the Cross as expounded by Paul, and as so powerfully felt in himself. His whole aim was that he might win Christ, and be found in him, not having *his own* righteousness which is of the law, but that which is through the faith of Christ;—the righteousness which is of God by faith; Phil. iii: 9. It is this entire abandonment of salvation by personal merit, of rising to holiness "by works of righteousness which we have done;" this glorious truth of redemption, justification, salvation, and final acception at the throne of God, by the merits of the sacrifice of Christ on the Cross,—as a precious gift, that has made the gospel indeed "the power of God unto salvation to every one that believes." It is this that constitutes the essential difference between Judaism and the Gospel, and that makes the latter so transcendently superior to the former!

Finally, all these forms of *highmindedness*, of selfish "carnal boasting", keep Christ evermore shut out, in the ineffable perfection of his holiness and love, from our hearts. They hide from

Digitized by Google

us our own great wants and weaknesses,—our errors and sins and thus suffer us, and lead us, to fall into the snares of the devil to our own eternal ruin. They shut out from our hearts also the sweet influences of the love and mercy and peace of God in the tender, Christ-like charity and sympathies that ever go out from truly regenerated, humble, loving souls towards all our brethren and all our fellow-men.

How earnest are the words of the Apostle, "Let no man think more highly of himself than he ought to think!"; and how gloriously did he realize and manifest in himself this entire absence of all self-sufficiency and self-righteousness, of all carnal pride and boasting! Nation, rank, intellectual power, spiritual attainments,—all that he was and had done, that men esteemed, to him passed out of sight and was lost and forgotten, in the worth and dignity, in the righteousness and glory which he had alone in Christ the Lord! C. L. L.

[From the American Christian Review.]

THE TRUE ISSUE DEFINED.

We find an article in the *Millennial Harbinger*, for August, from our esteemed Brother Geo. W. Elley, in the truest kindness and a good spirit. It is followed by a "reply" of six pages from President Pendleton. The caption of these articles is "Necessity for Missionary Work." Our name is used quite freely in these articles, and not always in the most favorable light. We do not, however, propose a reply or review of these articles, as we are trying to narrow down what we have to say, touching the society question. We only aim to prevent a false issue from being made, even by implication, or, it may be, unintentionally. From the heading of these articles, and sundry expressions in them, the reader would be led to conclude that we did not realize the "necessity for missionary work," or the work of evangelizing; that we were opposed to the co-operation of individuals and churches, in evangelizing; that we were in some way opposed to the most liberal, extended and effective evangelizing. This is making a false issue by implication, no matter whether intended or not. We have again and again explained this matter to our

Digitized by Google

readers, but then, it is to be presumed that the *Harbinger* has some readers that we have not, and, we hold that the *Harbinger*, before he used our name so freely, and spoke of our "unreasonable change," should have permitted his readers to have seen our position, as defined by our own hand. This he has never done. Nor has any other paper that has opposed us on the society question given our position in our own words. We have kept our columns open for the other side all the time. The papers on the other side have given but *one side*. What can not be sustained when both sides are given, should go down. What then, *is*, and what *is not*, the issue?

I. There is no issue between us about the "necessity of missionary work," or evangelizing. We are as fully sensible of the *necessity* for spreading the gospel, or evangelizing, as they are, and claim to be *saying* and *doing* as much for it as they are, according to our ability. They need preach no sermons to us on the necessity for this great work. We are as fully alive to it as they can be, and we are not only not *aiming* to impede this great work, but we are moving it onward by every means in our power, and opening the way for more in that work than has ever been done. We are not only *aiming* in the right direction, but *are going* in the right direction, and the brethren are *going with us*, not in failing to feel the necessity of evangelizing, but in a *full sense of the necessity for it, and the determination to do it.*

II. These articles, and much that has been written on the other side, would constantly lead brethren to think that we are opposed to individual and church co-operation, in evangelizing. This is wholly incorrect. We have never uttered one word, in any way, against individual and church co-operation, in spreading the gospel, but have favored it all the time, and are now for it, in the most effective and telling manner in which it can be done. There is no issue between us about the necessity for individual and church co-operation.

III. Our "unreasonable change," is not from a missionary to an anti-missionary man, but from a society to an anti-society man; not from a co-operation to an anti-co-operation man, but from a *society scheme*, formed after a sectarian model, which we have tried for twenty years and completely demonstrated to be a failure, having no effective co-operating in it, for evangelising, to

Digitized by Google

the simplest method of co-operating ever practiced, as well as the most effective—the method practiced by the first Christians, and practiced again in our own time, by which we have pushed the gospel half round the world in fifty years, in opposition to the combined power of the most formidable human confederations and creeds ever schemed by mortal man. For twenty years we have been trying these ineffective societies, which have achieved almost nothing, only to demonstrate their unwieldiness, ineffectiveness and inefficiency, while the work of the Lord has been going on triumphantly, victoriously and grandly all round us, without them, by the simple method of co-operating practiced by the first Christians. Our grand and noble colleges, dotting over the land, owe their existence to this simple method of operating and not to missionary societies. The "unreasonable change" we have made, is simply from these societies to something that we can defend, and in accordance with our grand plea for a complete return in all things to original ground. This ground can be defended in defiance of all opposition. On this ground we have made up our mind to stand. The simplicity of the primitive method of evangelizing, the freedom from all cumbrous machinery and the security of it, from all concentrations of power in a human head, must be maintained against all schemes of general consolidation and confederation, culminating in a human head.

IV. But now, brethren, if you have it in your hearts to have more harmony and unanimity in this great work, we are ready and willing. But we must have it on *safe* ground; ground that can be defended, in harmony with our principles. The brethren, with one heart and one soul, desire to evangelize the world, and we desire to do this. How can this be done? Are you willing to simplify the method of operating, so as to meet the wishes of the brethren? If you are, it can easily be done.

1. There is no misunderstanding among us about the work of a church, operating in its own community. Touching this, we are all agreed.

2. There is no difference among us about churches in a given district, co-operating in raising funds and sending out evangelists into destitute places, or even on a foreign mission. For this they need no written constitution and by-law. There is no society.—It is simply a work of the churches. No officers nor society are

Digitized by Google

created above the churches. The churches, through their proper officers, do the work.

3. Beyond this, if brethren please and think it profitable, we have no objection to an annual State meeting, to which individuals and churches may contribute for evangelizing purposes, beyond sections that would be reached by districts, these State meetings appointing a board to serve for the space of one year, to employ preachers, and expend the funds contributed for their special work.

4. Again, if, beyond this, brethren think it expedient to have one general meeting, in Cincinnati, or some other central point, to which the churches throughout the country may contribute for foreign missions, and which may appoint a board to act for one year, we can work with them.

5. These State and general meetings, can appoint messengers to visit the churches and solicit funds for their work, but not to *instruct* or *educate* the churches. The regular preachers and overseers of the churches will attend to this. These meetings will then receive donations from the churches in proportion as they give satisfaction, and prove that the money expended in that way, does good service for the cause. The churches are not *auxiliaries* of the meetings, but the meetings are *dependent* on the churches. The churches of the Lord are divine institutions, and must be honored as such.

6. It is understood that all constitutions, by-laws, memberships, life-memberships, life-directorships, presidents and vice-presidents, will be wiped out. There will be no society. The reports will not show what the *society* has done, but what the *churches* of the Lord and *individual Christians* have done in a certain work, or through a certain channel. When the meeting is convened, it can select some one to preside for the occasion, and another to serve as clerk. The churches then, can give to their co-operation, the State meeting or the general meeting, what they think proper, or as they dispose in their hearts.

Something of this kind would harmonize the brethren generally, and open the way for all to go to work. The main thing wanting, is to inspire zeal in the hearts of all the preachers, and move their souls up to the importance of rousing the brethren on the subject of spreading the gospel. They are the men to *in*

Digitized by Google

struct the churches and *educate* them on this subject, and every other, and not some agent from abroad. We can soon end all controversy and get to work. Let every man that *means work* push into the field and work.

We mean work, noble, manly and glorious work in evangelizing, and the brotherhood mean this. We mean for every man to stand on his own merit, as he may have earned it, and have his own proper influence, which he has fairly gained; but we do not mean a human confederation, containing a list of officers unknown to the New Testament, to which men may be promoted in a single hour, placing them over the officers in the church.—We mean missionary work, evangelizing, more of it than we have ever had, on a broader and more extended scale, and not the creation of great offices and high places for ambitious men; we mean the evangelization of the world, but not any scheme of confederating the disciples of the Lord into some human organization, culminating in a human head. We mean following implicitly the example and teaching of Jesus and the apostles, and not honoring schemes borrowed from sectarians. They have no wisdom for us. The very circumstance that brethren refer to it as such a serious matter, that we have turned our back on these societies; that they regard it an "unreasonable change;" that they imply that there must be something fundamentally wrong in us, on account of the change, etc., etc.; only impresses us the more of the dangerous tendency of these societies. When they were first formed, they were mild and innocent as lambs. It was entirely a voluntary thing whether brethren and churches went into them or not. But already it is becoming a serious thing for a man to go against them. We had better take our necks out of the halter while we can get them out without our heads coming off.

We could give our reasons for our change on the society question, in two columns of the *Review*, or about four pages of the *Harbinger*, but we prefer not to do it, in hope that a satisfactory modification of the plan will be made, without bringing up and stating some things that would be unpleasant.

REMARKS.

We are sorry that brother Franklin should have even a seeming

Digitized by Google

reason to think that we have not done him, in his new position to the Missionary Society, the fullest justice on our pages. We published in full, last year, his proposed scheme for changing our present organization, and thought that his whole position was generally well understood. We certainly did not intend to involve him in any false position before the brotherhood. We give brother Franklin the fullest credit for his large liberality in publishing both sides. Personally, we are under many obligations to him for his uniformly fair and liberal spirit towards us in the columns of the Review, and we take pleasure in thus publicly acknowledging his courtesy and kindness, not only in opening his columns to our friends freely and generously, but for the many encouraging words which he has been pleased to speak in his own name.

If there has been any misunderstanding as to Bro. Franklin's new position, I hope the above article from him, will correct it.—There is no difficulty in understanding what he says, however much there may be in reconciling it with some other things, that we respect. It is evident,

1. That Bro. Franklin is opposed to a "Society," but in favor of the "*co-opperation of churches and individuals.*"

2. That this co-operation shall meet once a year—a body without members and with only a temporary head.

3. The object of this meeting shall be to appoint a Board for one year, to carry out its missionary purposes,—and messengers to collect funds.

4. This Board is not to be *over the churches*, and these messengers are not to "*educate*" *the churches.*

This seems to us to be the whole matter. It is certainly vague enough. It is a nondescript—unless we call it, "*A-not-Society.*" It is *headless*—except for a few days in a year; and *memberless* at all times. Still it is not *representativeless.* It has a "Board."—This is left;—and in place of *Secretaries*, it has *Messengers.* I think the brethren can understand this. It is our present Society without the permanent President Head and Corresponding Secretary, and stript of its members. A body without a head, mouth,—or other members,—with a "Board of Messengers." We leave it to be admired of all those who are afraid of the monster in its present form. Decapitated, mouthless and member-

Digitized by Google

less, surely it can hurt nobody, and so the peril will be removed and we can all work wondrously for missions! W. K. P.

EVANGELICAL.

Dear Bro. Pendleton:—I am here for a few days holding a meeting with fair prospects, and have had three immersions up to this date. Last week I attended the Annual Meeting of the Pennsylvania State Missionary Society, in Allegheny City, and although the meeting was not as largely attended as it was last season, yet I feel certain that the prospect for good work there in spreading the gospel has not been better since the organization of this co-operative Missionary Society of the brethren in the old Keystone State.

Bro. Joseph King, the pastor in the Allegheny church, who labors in word and doctrine, was appointed President, and Elder James Darsie of Somerset, Corresponding Secretary. These mens' lives thus far have been devoted to the work of the ministry, and by their united effort and hearty co-operation one with another, and with the whole church in the State, we hope they may be able to accomplish a noble work for humanity and the Master's cause the coming year.

Bro. Darsie, from his age, acquaintance with the brethren, and many years of labor has become *the* man of the State. It is to be hoped that all the disciples of Christ, in this extended field, will heartily co-operate with this eminent and faithful servant of God, in his efforts to evangelize this great commonwealth. God demands at the hands of every disciple some fruit that may abound in this good work. Let no one think that he can be idle in this divine work and be unobserved by the Great Head of the church.

Embracing the third Lord's day of August we had the Annual Meeting of the sixteenth district of Ohio, at Bellair. It was one of the finest and most largely attended meetings ever held in the district, and the reports from the various congregations show commendable zeal on the part of the most of them. There are some exceptions, and some congregations also in the district that never have been represented in our annual meetings. All such are very weakly and sickly, and are gradually declining, not hav-

Digitized by Google

any regular preaching of the word or pastoral labor among them worthy of note. It is a notorious fact that those congregations which are doing most at home for themselves, their families and neighbors, in having the regular preaching and teaching of Christ, are doing the most to sound out the gospel in the regions beyond; and that those who are doing least at home, are doing the least abroad. Thus we still see it verified, that the Lord loveth a cheerful giver, that the liberal soul waxes fat, and that he who waters shall be watered again; while on the other hand, there is a withholding more than is meet, and he who shuts up the bowels of compassion does not have the love of God in him.

We had a goodly number of ministering brethren with us during the occasion, who did good service for the Master, and everything passed off quite pleasantly and profitably to the brethren, unless we should except some effusions of a brother from the "Smoky City," whose stomach seemed a little bilious at the time. Still, we hope that even these will do us good.

The brethren there continued the meeting under the labors of their pastor, Bro. H. D. Carlton, and Bro. Atwater of Indiana, and as I returned past there the latter part of last week the meeting was still in progress and twenty-five souls had been added to the congregation.

Bros. Dunn and Atherton, preaching brethren in this district, have just closed a meeting at Nottingham, in Harrison county, with twenty-two additions. These are workmen who should be kept constantly in the field.

During the war some brethren and congregations fell into some irregularities, and we have been endeavoring to correct these, and get everything into good working order. Time and Christian effort will do the work—everything looks hopeful through this region. Let patience have her perfect work, and we shall come out of all these burning furnaces better,—purified and made fit, meet for the Master's use.

I have just read in the August No. of the M. H., Bro. Elley's letter, and your remarks upon it, touching missionary work, societies, &c.

I am much pleased with both the spirit and wisdom exhibited in each. We are admonished to be wise as serpents and harmless as doves. No one, I presume, who has advocated the cause of missions, or the present society plans, is so wedded to a plan, as

Digitized by Google

not to be ready to adopt anything that is better adapted to the end sought—the union of the church in spreading the gospel.—I am bound, in this great work of missions to the world, for spreading the gospel of God's grace, by no society's plans. I feel free to work for the Master in any way that I can, and often I alone have to be the judge both of the plan and the place, of the time and the means;—at other times I have the counsel and advice of others—this is a society plan, that an individual plan. But who thinks of adhering to either of these constantly—always? No one. Then why have trouble about the plan. Let us modify or change any plan for raising money therefore for this great work, that meets the wishes of the church, or any of the machinery connected with our present plans to which there are serious, or reasonable or scriptural objections.

Until this is done let us not abate aught of our labors in this holy work in connection with the best plans we have. The workmen and the work we need—the work must be done. If the whole church was alive to her duty, we should need no life members nor life directors; and it may be that she is sufficiently aroused to her duty to drop this part of the societie's plans.—If so, for one, I would say, let it be so done immediately. The world is to be converted, and either the church must do it, or the world must do it. Does any one say that the world must do this work? No! Then the church must do it. But shall every member of the church remain quiet until every other member is ready for the work. Every lover of the Savior, in view of the apostolic custom, will say, No! Let every one, as he has opportunity, do good. But if one may arrange his own plans of operation in preaching the gospel, may not two, or ten, or ten hundred? Is not the principle the same? All reasonable men must say, yes!

Yours in Christ, A. E. Myers.

Millwood, Ohio, Sept. 6th 1867.

[From the Religious Herald]

PREPOSITIONS USED WITH BAPTIZE.

In considering the changes made by the revisers in rendering the prepositions used with baptize, the following passages remain, which it is convenient to put together.

Matt. iii. 11, "I indeed baptize you with water (revised ver-

Digitized by Google

sion, 'in water') unto repentance.' Mark i. 4, 'John did baptize in the wilderness, and preach the baptism of repentance for the remission of sins.' Revised version, 'unto remission of sins.'—(Likewise Luke iii. 3.) Acts ii. 38, 'Repent, and be baptized every one of you in the name of Jesus Christ, for the remission of sins.' Revised version, 'Repent, and be each of you immersed, upon the name of Jesus Christ, unto remission of sins.'

It is certainly an improvement that the preposition *(eis)* should be in all these passages translated by the same word, 'unto. And this word comes nearer than any other to expressing the various senses which the Greek preposition (with its case) may in such phrases convey. The preposition, strictly speaking, has the same force in these expressions that it has everywhere, viz. that an object comes, or is brought, to be 'in,' 'within,' some other object or state. In Greek, the accusative case helps to express this. In English, having lost the case, we help ourselves by saying 'to in,' or 'into.' When used with some noun which does not denote a locality, but is figurative, expressing an ideal state, relation, &c., still *eis* has the same force, signifying that a person, or an action, is as it were brought and put within the limits of this noun, restricted to this state, relation or object. From the very nature of the idea thus denoted, this form of expression will be most commonly applied to nouns expressing aim, design, result, and the like. But it is not always so. Thus in Acts xxv. 20, Festus says, 'And I, being perplexed *in regard to (eis)* the dispute about these things,' &c. His perplexity is described as (so to speak) brought and put within the limits of the dispute about these matters, an idea which we express by such phrases as 'with reference to,' 'regarding,' &c. In Matt. xii, 41, Jesus says of the Ninevites that 'they repented at *(eis)* the preaching of Jonah.' Their repenting is (as it were) put within the limits of the preaching of Jonah, especially referring to that. But in what more precise sense? From the natural relations between repenting and preaching, it would be almost impossible to suppose that some persons repented in order that another man might preach. We could hardly imagine it to mean anything else than that they repented with reference to his preaching as the occasion, very well expressed in English by 'at.' And when we look to the known facts of history, it becomes certain that such was the case, and such must be the meaning.

How then are we to decide, in any such use of *eis* with some

Digitized by Google

noun expressing a figurative state, relation &c., what is the more precise idea intended to be conveyed? In three ways. First, from the natural relations existing between the person or action in question and the something to which it is thus restricted.—Second, from the connection in which the statement stands, or the facts of the case as known from other sources. Third when the subject matter is theological, we must of course look also to the general teaching of Scripture, and ask which of the possible relations between this person or action and this noun, is in accordance with the general teachings of Scripture on the subject involved. This last is but one application of the well-known rule that the meaning of doubtful or indefinite passages is to be determined by a regard to the general teaching of the Bible.

Now take the passage, 'I indeed baptize you in water unto *(eis)* repentance.' As to the natural relation between the things, it is altogether possible, to a mind inclined to ritualism, to suppose that baptism should be performed in order that men might repent, as a means of inducing them, or pledging them, to repent. But the facts of the case are here conclusive. John required men to repent, required a profession that they did repent, before he would baptize them. And it is more according to the general teachings of Scripture, as evangelical Christians understand it, to think that a ceremony was to be the method of avowing repentance than the means of securing it. When this is met by translating *metanoia* not 'repentance,' but 'reformation,' we have only to say that such is not its meaning. Dr. Geo. Campbell wished to get away from the common error that repentance is merely sorrow, and he went into the opposite extreme. This could be easily proven, but it is supposed that no man well acquainted with Greek would now question it. So when John speaks of his baptizing as performed *eis*, that is, within the limits of repentance, the most common use of the preposition would lead us, at first sight, to suspect that repentance was presented as the end in view, the design, of baptism; the natural relations between the two would admit of this as possible; but the facts of the case as gathered from the connection, and the general teaching of Scripture on the subject, lead us strongly to prefer the other possible relation, viz., that the baptizing referred to their repentance as its ground or reason.

Again, take the phrase, 'baptism . . unto remission of sins,' (as above in Mark, Luke, Acts.) The baptizing is described as

Digitized by Google

(so to speak) brought and put within the limits of the remission of sins, specially confined to remission of sins. In what more precise sense? We should at first expect, because that is the more common use of *eis* with figurative nouns, that it would be in the sense of design or aim, in order to remission of sins. As to the natural relations between baptizing and remisson of sins, such a thing is possible, and indeed very much in accordance with the general disposition of man, in every age, to make the spiritual depend on the external. Looking to the connection in which the statements are found, we find nothing to settle the question. We notice, to be sure, that it is not simply 'baptize....unto remission,' but in every case repentance is mentioned also, 'the baptism of repentance....unto remission,' 'repent and be baptized....unto remission;' yet this is not conclusive against the interpretation stated, because the grammatical construction more naturally connects 'unto remission' with baptism or baptize, than with that and repentance or repent also. When we turn to our remaining means of determning, viz., the general teachings of Scripture, we find these decidedly and positively opposed to the idea that baptism should be the means of securing remission of sins, cutting at the root, as that idea would, of Paul's great and favorite doctrine that justification (which includes remission) proceeds from faith apart from works of law.

Grant, then, that to understand 'unto remission' as in order to remission would be following the most common use of the preposition; grant that it gives a perfectly possible sense, and one which mankind will readily adopt, yet if such a view would bring us into direct conflict with the general teachings of Scripture on the subject, we must abandon it, if, there be any other possible and natural relation between baptism and remission which is not liable to this fatal objection. Two such explanations are possible and appropriate. *First*, we may understand as in repented *eis* the preaching of Jonah,' baptize *eis* repentance,' that 'baptize *eis* remission of sins' presents this as the ground or reason of the baptism. This is a less common sense of *eis* and accusative, but it is an actual one, absolutely necessary in the first of the passages just quoted, and greatly the most appropriate in the other, and sustained by additional usage, as intimated above. *Second*, we may understand 'unto remission' as connected in the construction with repentance as well as bap-

Digitized by Google

tism, and that remission of sins is the aim or design, not strictly of the baptism, but of repentance, which it is commanded and expected shall be indicated and avowed by baptism. This view would correspond to the natural and common explanation of 'He that believeth and is baptized shall be saved." The second interpretation has the advantage of retaining the more common use of *eis*, and the disadvantage of connecting 'repentance' and 'repent' with 'unto remission,' which is perfectly possible, but (as already remarked) less natural to the grammatical construction—also of explaining that the baptism itself oniy reprenents or declares what it is really the repentance that secures; this, however, in a way parallel to the meaning of the commission.

As to the choice between the first and second interpretations, Baptists are divided, and are likely to be, seeing that eech view has advantages and disadvantages. A similar divergence of opinion exists with regard 'born of water and the Spirit,' where, setting aside as unscriptural the ritualistic view which makes baptism absolutely indispensable to salvation, some of us hold that there is a passage no reference to baptism at all, while others underatand 'born of water' as meaning baptism, but at once proceed to show that this does not make baptism an invariable and indispensible condition of salvation. Upon the choice between two methods of interpretation we may consent to disgree, when the practical conclusion reached is the same.

When speaking to truly devout persons who hold that in the above passages 'unto' remission' signifies 'in order to remission,' and who infer that there in no remission of sins until one is baptized, I should beg them to consider whether it is not dangerous and wrong to build a huge inverted pyramid of doctrine upon the merely prefered interpretation of two or three passages, while in direct conflict with the general tenor of Scripture. The whole fabric of Campbellism rests upon these passages; and it must be shown, not merely that they *may* mean what is claimed by its advocates, but that they *must* have that meaning, or the structure has no solid foundation. That this cannot possibly be shown be shown is certain to my own convictions, and I trust has has been made tolerably plain by the above imperfect statement.

I repeat that the adoption by the revisers of 'unto' throughout these passages, is a decided improvement. Unto is probably derived from on to, and in Anglo-Saxon, was frequently inter-

Digitized by Google

charged with it. At any rate 'unto' is now quite commonly a better rendering of *eis* than 'into,' where the noun has not a local, but a figurative sense. Other instances of it occurred in the article of last week. J. A. B

Greenville, S. C.

REPLY.

We presume we run no risk of misrepresentation, when we say, that J. A. B., the author of the foregoing article, is Dr. J. A. Broaddus, Prof. of Exegesis, &c., in the Baptist Theological College at Greenville S. C. He is, unquestionably, a fine scholar, and as the foregoing article demonstrates, a very ingenious critic. Our readers can scarcely fail to be reminded by this article, of the discussion of the same points by us in the Harbinger for April and May of this year, in a reply to articles taken from the Religious Herald, written by Dr. Poindexter. To these articles, Dr. Poindexter has never replied, though his attention has been personally called to them. We do not say, that the foregoing from Dr Broaddus is specially designed to make up for Dr. Poindexter's shortcomings, nor indeed that Dr. Broaddus knew anything of his brother P.'s failure to meet our fair and courteous criticism; but we feel assured that he has made for Dr. P., the most plausible defense that keen and scholarly ingenuity can devise. A great man used to say, "Always suspect an argument that is very ingenious, because the truth is plain and the proof of it generally direct." So in this case,—The great ingenuity of the argument proves the difficulty of the case. It is evident, that no little pains were required in constructing the chain to supply the cunning links of sophistry, which were necessary to hold the parts together. We do not charge Dr. B. with being conscious of sophistry. But the case demanded it, and what it demanded has been welcomed and used, without, perhaps, the careful examination, that the interests of candid criticism demanded. This we expect to show before we are done.

With much that Dr. B. says about *eis* we fully concur. He evidently understands the strict and proper force of this preposition very well. He correctly states it, when he says that,—This *preposition strictly speaking everywhere has the same force, viz. That an object comes or is brought to be 'in' 'within,' some other object or state.*" This will do; but we prefer the fuller statement

Digitized by Google

of Dr. Harrison, because it guards against an ambiguity into which Dr. Broaddus afterwards falls, in the application of the rule. "When *eis* is added to the action or motion of the verb, or to any substantive idea that may imply these, and regard is had to the accusative case following, there arises from the conjunction of the preposition with its sense of 'in' or 'within,' of the action of the verb with its now defined derivation, and of the accusative case with its power of marking the limits within which the action or motion is confined, the sense of 'into'* and the effect is to represent the subject of the action or motion as brought within the circumscribed space, class or category, state or circumstances, named by the noun in the accusative."† This is precisely the case presented in all the passages now before us. Let us see if Dr. B. does not forget the precise letter of the rule in his application. He writes, "Jesus says of the Ninevites that they repented at *(eis)* the preaching of Jonah! The repenting is (as it were) put within the limits of the preaching of Jonah, especially referring to that." So Dr. B.; but the rule says, the *subject* of the action or motion, not the *action or motion* itself, is brought within the state or circumstances &c.". It is not *repenting* or the *action*, that is brought within the state or condition described in the preaching of Jonah, but it is *they*, the Ninevites, who are so affected. If Dr. B. had used the precise expression, subject of the action &c" instead of the indefinite term, object, as he did, he would not perhaps have fallen into this most patent blunder in the application of the rule, by which he has confounded the *action* with the *subject*.

Let us see how this mistake vitiates his explanation of this passage. And it is the more important to be particular here, because Dr. B. says that this sense of *eis* in this passage is *absolutely necessary*. What is this sense of *eis*? Why that, *it presents the preaching of Jonah as the ground or reason of the repentance of the Ninevites*. He admits that "this is a less common sense of *eis* and the accusative." We take the broad and universal ground that it is never the sense of *eis*. How does he arrive at the conclusion, that this is the sense of *eis*? Why he,

* Dr. Harrison discards '*into*' altogether, but we will not turn aside to this issue, *now*.

† Greek Prep. &c., p. 221.

Digitized by Google

says, "we could hardly imagine it to mean any thing else than they repented with reference to his preaching, as the occasion very well expresses in English by 'at.' And when we look to the known facts of history, it becomes certain that such was the case, and such must be the meaning."

It is certainly a new principle of interpretation, to settle the meaning of a Greek preposition by the imagination! We accept rather the grammarian's criterion, and shall try the passage by it. Let us take the passage, term by term, and apply the rule of our author. In the sentence, They repented, the repenting is described by *eis* as having a relative position or direction, or, let us say, as it is a mental act, *tendency*, of 'in' or 'within', the accusative case; 'the preaching of Jonah' denotes the object with regard to which it has this relative tendency; and the effect is to represent the Ninevites who are the subjects of the repentings as brought into or within the conditions or circumstances required or described in the preaching of Jonah.* Thus, without any aid of imagination and by the student's application of a pure principle of grammar,—I reach this interpretation of this passage, viz. That the Ninevites, through their repentance were brought within the conditions or requirements of Jonah's preaching. Is not this an imaginable state of facts? What known facts of history are there to controvert it? Will Dr. B. tell us? We most respectfully invite him to do so. Is it not in fact precisely in harmony with the known facts? Jonah's preaching required certain things, and with a view to these they repented. Besides, the interpretation which we give, preserves the universal sense of *eis*—and makes the preaching of Jonah the *terminus ad quem*, with a view to which the Nenevites repented. They did not it is true do the ridiculous thing of repenting in order that Jonah might preach, but they did repent, not that their *repentance* might be brought 'within' the preaching, but that they themselves might be brought within its terms and conditions and thus escape the wrath which he denounced against them.

When we threw out the broad challenge to any one to find a solitary example in Greek, in which *eis* is ever used to express the ground or reason of an action, we anticipated that some one

* In this application of Dr. H's rule the scholar will observe that I have adopted the identical language of Dr. H., except so far as to take *his* instead of *his*.

Digitized by Google

would cite this passage as an exception. There are one or two similar ones in the classics. But we are prepared to show that in no case, are they real exceptions. They may to superficial observation appear so,—but this is not because of any grammatical law, but from the peculiar nature of the example. The peculiarity consists in this:—the preaching may be comtemplated in two aspects. First as furnishing the *occasion* of the repenting; and *second*, as presenting the circumstances or conditions to which the repentance looks or tends, and into which it brings the penitent. This is the peculiarity of the example. Now how does the critical scholar tell in which of these two senses the preaching is contemplated? Clearly and only by the preposition and case which are used. I need not tell so good a scholar as Dr. Broaddus that had it been the purpose of the Savior to convey the *first* sense, that is to say that Jonah's preaching was the *occasion* or *secondary cause* of the Ninevites repenting, he would have used the preposition *dia* with the *genitive case*. Will Dr. B. dare risk his reputation as a Greek scholar by denying this? We respectfully challenge him to do so.

We have an example of this use in 2 Cor. viii. 8, where the common version translates *dia* by *occasion*. "I speak not by commandment, but *by occasion (dia)* of the forwardness of others." Again 1 Cor. i. 21. "It pleased God *by, (dia)*, the foolishness of preaching to save them that believe." Here the foolishness of preaching is the *secondary cause* or *occasion*, and is so introduced by *dia*. This is the identical sense which Dr. B. seeks to force upon the passage under examination, and had our Savior intended to say that the preaching of Jonah was the occasion of the Ninevites repenting, he would unquestionably have used *dia* the preaching. This every Greek scholar knows. But Rom. iii. 25 furnishes us with a still clearer case. Here we have both prepositions in the same verse—the one *dia*, to express the relation of *intermediate cause or occasion*, and the other *eis*, *with a view to*, the *terminus ad quem*. "Whom God set forth as a propitiation through *(dia)* faith in his blood, for *(eis)* the exhibition of his righteousness, because of *(dia)* remission of sins before committed," &c. Can criticism demand or afford anything clearer or more conclusive than this. When *the end in view*, the *terminus ad quem*,—which is the exhibition of his righteousness,—is in-

Digitized by Google

tended, it is introduced by *eis;* but when the occasion or secondary cause of this is intended, which is "the remission of sins before committed," then *dia* is used. Paul means to say that, the fact that God had remitted sins before the sacrifice of Christ was made, was a cause or reason for his setting him forth as a propitiation to the end or with a view, *eis*, that his righteousness might be made manifest. Because (*dia*) God had remitted sins before the sacrifice of Christ was made, therefore, *with a view to*, (*eis*) the manifestation of his righteousness he set forth Christ as a propitiation, &c. Will Dr. B. so far slight the interests of a sound exegesis and disregard his own reputation as a scholar, as to let this important point pass without a careful and candid examination? We hope he will not. We think that his sense of duty to the cause of Bible truth will not permit him.

We see, then, that it is *not* "absolutely necessary" to adopt Dr. B.'s interpretation of *eis* in this passage, but that, on the contrary, the interpretation is a manifest confusion of *dia* with *eis*, two prepositions which are never used interchangeably, and consequently a palpable perversion of the meaning of the passage.—Yet this is the only passage on which he relies for a wholesale conversion of *eis* into *dia* in all the other passages which are introduced into this discussion. May we not retort Dr. B.'s rhetorical question, and ask, "Is it not dangerous and wrong to build a huge inverted pyramid of" criticism upon a most unwarranted and erroneous interpretation of a single passage; and, not only to force a meaning in this passage upon a preposition which it never has, but, in order to save a point of doctrine, to extend this admittedly "less common use" to every other case that happens to stand in the way of the critic's theology!

As to the passage in Acts xxv. 20, we need say but little. We are surprised to hear Dr. B. say that the actual sense of *eis* here is to express the "ground or reason" of the perplexity of Festus. Festus does not mean to say that he was perplexed because there had been a dispute, but, looking to this dispute as a case before me, which I have to decide, with a view to which I must take some action, I am perplexed. The perplexity is described by *eis* as having a relative direction, or tendency, of 'in' or 'within'; the accusative case, the dispute &c, denotes the object with regard to which it has the relative tendency; and the effect

Digitized by Google

is to represent Festus, who is the subject of the perplexity as brought into or within the circumstances involved in the dispute. Paul was disturbed by (*dia*) the dispute,—it was a ground or reason of his annoyance;—but it was a matter of no concern to Festus, save in the prospective aspects of the case. It was *before* him for trial, and with a view to (*eis*) this, he was perplexed. Is not this very plain—and *eis* is used instead of *dia* to express this very distinction.!

Thus Dr. B's whole critical ground is swept from under him. He has not a foot to stand upon. What is his resort? Why the india-rubber rule of "the analogy of the faith." He adduces *three ways* in which we may decide which of several meanings of a word, we may select;—and we have no dispute with the *principles* of interpretation as he gives them. But this is what we object to *in toto;* viz; *That he should make his views of "the general teaching of the Bible" a rule for determining the meaning of Greek words.* It is an inflexible rule of interpretation that admits of no exceptions, that "*Nothing shall be elicited from the text but what is yielded by the fair grammatical explanation of the language.*"—"We must not" says Luther, "make God's word mean what we wish; we must not bend *it,* but allow it to bend *us;* and give it the honor of being better than we could make it; so that we must let it stand." Ernesti says, "The system of deducing the sense of words from the matter, is altogether fallacious; matter ought rather to be deduced from the words and from their sense rightly investigated." Melancthon says, "Scripture cannot be understood Theologically, unless it be understood first grammatically." Again Luther says, "that the knowledge of the sense can be derived from nothing but the knowledge of the words."

"Opinion or the analogy of the doctrine, as it is called," says Ernesti, "can be applied to interpretation only thus far, that in words which are ambiguous, either from the variety of significations, or from the structure, or from some other cause, it may lead us to the choice of a signification. But even then we must be careful that the opinions which we use for determining the sense, be drawn from plain, perspicuous, and well known words in other passages; and that they do not oppose the words whose sense we are investigating. Where this caution is not used, and

Digitized by Google

where opinion and analogy are alone used, without any attention to grammatical principles, nothing more is effected than that a sense is determined, which, though it may not be absurd in itself, does not exist in the words, and was not in the mind of the author." Bretschneider lays down these principles: "1. That neither Theology nor philosophy, ought to exercise any influence on the operations of an interpreter; 2. that an interpreter is not to consider the logical propriety of the sense, as discovered by the Historico-dogmatic process, but must leave all such considerations for the dogmatic theologian; 3. that he is not to shrink from apparent inconsequence or inconsistency in the sense, which he has satisfactory hermeneutical reasons for giving to the text."

Now how has Dr. B. treated these great and admitted principles of interpretation? Why he simply and flagrantly disregards them all. True, he does attempt to acertain for *eis* a sense like that of *dia*—but in doing so, he has been governed by "opinion or the analogy of doctrine." He admits that the preposition *eis* everywhere has this force, viz. "That an object" *(subject?)* "comes, or is brought to be 'in,' 'within' some other object or state," but then in his interpretation he gives it the meaning of "ground or reason "—a totally different force—and attempts to justify himself upon the assumption of "absolute necessity," in the passage concerning the Ninevites. We have shown there is no such necessity;—but even if there is, by what authority does he make this anomalous case the general rule, and, in face of his own declaration put this strange meaning upon *eis* in every other case, involved in this discussion? It is an admitted principle "that when different reasons for the meaning of a word oppose each other, greater weight ought to be given to grammatical than to dogmatical reasons; because a proposition may be strictly true, which is not contained in the words of the text." But Dr. B. exalts theology and dogmatics above all grammar and lexicography, even above his own definition of *eis*, and interprets the word to suit his opinion, rather than subject his opinion to the word. Give *eis* its legitimate meaning, and Dr. B. is *of the opinion*, that these passages will "cut at the root of Paul's great and favorite doctrine that justification proceeds from faith apart from works," therefore, *eis* must have some other meaning, not properly or anywhere else belonging to it.

Digitized by Google

Now, supposing Dr. B. is mistaken in this *opinion* of his, as we have shown him to be about the "absolute necessity" in the passage about the Ninevites, and what becomes of his criticism? The whole criticism rests upon this opinion. It is opposed by every thing else in the case. Let the *opinion* be erroneous, then, and "the huge inverted pyramid" topples to the ground. We hold to Paul's doctrine of justification by faith apart from works of law, as fully as does Dr. B. or any other man. But does Paul make baptism a work of law. Baptism is not so much a work of the subject, as is faith. I am more active in my faith than in my baptism;—but neither is contemplated by the Apostle, as a work of law. If baptism is a work at all, it is a work of faith. We do not affirm, that baptism justifies us, as a work of law. We do not see any such doctrine in the passages under examination. Dr. Broaddus cannot show that there is,—and how can he make such a pretext an excuse for perverting the plain meaning of this very definite little word, *eis*, into the strange sense of "the ground or reason" of the action with which it stands connected? Paul says, "we are justified freely by grace;"—does it cut at the root of this great doctrine to say that, "we are justified by faith?" How fallacious is this whole fabric of critical ingenuity, and to what dangerous license does it tend in the interpretation of the scriptures!—Were I a rationalist in controversy with Dr. B., I could ask no greater concession of him than this flexible and licentious principle of determning the meaning of words, by opinion or the analogy of doctrine,—because in this way I could evade the grammatical meaning of any passage that might be in my way, and make the Scriptures in all things subservient to reason.

Having shown, 1, that there is no "absolute necessity" for assigning to *eis* the sense of *dia;* 2, that opinion or the analogy of doctrine does not justify us in forcing the meaning of words in any case; and 3, that even if it did, there is no clearly established opinion or analogy of doctrine requiring the perversion of *eis* from its legitimate meaning in this case,—it is not necessary to do more. But to leave no ambiguity resting upon the question, we shall take Dr. B's forced sense of *eis* and apply it to the passages under consideration, that all men may see the absurdity into which it will run him. Say, then, that *eis* expresses "the ground or reason"—and take the passage, "John preached the baptism of repentance 'unto,' *eis*, the remission of sins." It must according to Dr. B. be interpreted thus—John preached the

Digitized by Google

baptism
of sins
Script
declar
does n
obliga
makin
the ba
genera
the sin
of the
sins, I
enough—
John pre
of sins!
tance," n
Matt. iii.
as Winer
repentan
which," n
or 'within
according
not the *bap*
with this in
make John
repentance,
Need we pu
language any
conclusions to

Before we clo
another word.
tion of the term
vulgar demagog
ing for railing,
market slang, by
and cultivated Ch
sort. He cannot
spectable a Chris
much lifted up by
truth-seeking young
to his mouth a vulgar

Digitized by Google

net the
st the
eutics,
ed and
cholar,
Chris-
of the
whom
pecting
K. P.

Y;—

PA.

needs no
. It has
ly grown
energetic,
ess as edu-
now them.
eever, just
severe blow
f the teach-
). McKeever
e McKeever,
de last session

oard of Trus-
mined to bring
The men who
and noble pur-
of education in

was before; and
lucational depart-
e Board of Trus-

g to this part of
Mrs. Martha Mc-
past years leaves
ty, and her Chris-
e young ladies, is
espect with all con-

for thorough instruc-
emale education, this
its *thoroughness* it has

Digitized by Google

THE

MILLENNIAL HARIBNGER.

DEVOTED TO PRIMITIVE CHRISTIANITY.

VOL. 38.] BETHANY, W. V., *NOVEMBER*, 1867. [No. XI.

[From the Religious Herald.]

"BORN OF WATER."

MESSRS. EDITORS:—After this important subject has been investigated by D. D.'s and others of ability, I desire to say something myself.

We believe that the use made by many, of the phrase "born of water," is fraught with danger. If this be so, the importance of the *true* meaning of the phrase is at once manifest. It is evident God has not left us in *inextricable* mystery respecting that which we may know. He has given an interpreter of his word, from which there is no appeal. From this interpreter of Scripture, which is Scripture itself, let the true meaning of "born of water" be had.

First. What is the Scriptural import of the Savior's words to Nicodemus, "Except a man be born of water and of the Spirit, he cannot enter into the kingdom of God." The original of verse 3, expressive of the doctrine as first given by the Savior, which is simply repeated and intensified in verse 5, fully authorizes (if it does not demand) another rendering. "*Ean mee tis genothee anothen*"—"Unless one be born from above." Let the mystery connected with the subject be what it may—one thing is certain, our Savior introduced *no new doctrine* to Nicodemus.—

Digitized by Google

From verse 10, it is manifest that the doctrine was peculiar to the old dispensation, of which Nicodemus was a teacher. Said the Savior to him, "Art thou a master (teacher) in Israel, and knowest not these things?" As a teacher of the old Scriptures, Nicodemus *ought* to have been familiar with the doctrine as at first presented in verse 3.

A few passages from the Hebrew Scriptures fully show the reality and necessity of the *renovation* of man's moral nature by divine energy, which doctrine the Savior intended to *fasten* upon the mind of Nicodemus. "Create in me a clean heart, O God, and renew a right spirit within me."—Ps. li. 10. "I will put a new spirit within you, and will take the stony heart out of your flesh, and will give you a heart of flesh."—Ez. xi. 19. "A new heart also will I give you, and a new spirit will I put within you."—Ez. xxxvi. 26. This great change, wrought in man by the Spirit of God, is illustrated and intensified by the following language: "I will pour water upon him that is thirsty, and floods upon the dry ground—I will pour my Spirit upon thy seed and my blessing upon thine offspring."—Is. xliv. 3–6. "I will sprinkle clean water upon you and ye shall be clean. . . . A new heart also will I give you, and a new spirit will I put within you. . . . I will put my spirit within you and cause you to walk in my statutes."—Ez. xxxvi. 25–27. "Ho, every one that thirsts, come ye to the waters," &c.—Is. lv. 1. "With joy shall they draw water out of the wells of salvation."—Is. xii. 3. Now, the question is, what *reality* is represented by the term "water" in the foregoing Scriptures? It cannot refer, in any wise, to literal baptism, because baptism, as a religious ordinance, did not belong to that dispensation. Doubtless, the only correct answer that can be given is, that the term water, as used in the foregoing Scriptures, represents the cleansing and renewing of the Holy Spirit.

Second. A second question presents itself—Is the same spiritual renovation of man's moral nature peculiar to the New Testament dispensation? The prophet so understood it. Says one, "It shall come to pass in the last days, saith God, I will pour out my Spirit upon all flesh," &c.—Joel ii. 28. Says another, "In that day, (referring to the new dispensation), there shall be a fountain opened in the house of David . . . for sin and uncleanness."—Zac. xiii. 1.

The New Testament abounds with proof of the same fact. "If

Digitized by Google

any man have not the Spirit of Christ, he is none of his."—Rom. viii. 9. "Ye are the Epistle of Christ . . . written not with ink, but with the Spirit of the living God: not on tables of stone, but on the fleshly tables of the heart." "The letter killeth, but the Spirit giveth life."—2 Cor. iii. 3. 6. "Ye are the temple of the living God, and the Spirit of God dwelleth in you." Now, as water was used under the old dispensation to illustrate and *intensify* the work of the Holy Spirit, so is water used for the same express purpose in the New Testament dispensation. "The last day, that great day of the feast, Jesus stood and cried, saying, if any man thirsts, let him come unto me and drink." "He that believeth on me, as the Scripture hath said, out of him shall flow rivers of living water." Now, what did the Savior mean by this? The Evangelist tells us in the very next words, "But this spake he of the Spirit," &c.—John vii. 37-39. If there were not another passage to the point, the foregoing is sufficient to settle the question. However, let it be corroborated.

The Savior said to the woman at the well of Samaria, "Whosoever drinketh of the water that I shall give him shall never thirst, but the water that I shall give him shall be in him a well of water springing up into everlasting life.—John iv. 14. "I will give unto him that is athirst of the fountain of the water of life freely."—Rev. xxi. 6. "Whosoever will, let him take of the water of life freely."—Rev. xxii. 17. The foregoing are but specimens from both Testaments. Now, no one ever inferred or ever understood literal baptism from any of the foregoing Scriptures. Such an inference would simply be absurd—yes, ridiculous. It is evident that the water in the foregoing Scriptures, (and in many others), of both dispensations was used *for no other purpose* than to illustrate and simplify the work of the Holy Spirit in the renewal of man's moral nature.

Third. Now, it only remains to be shown that the term water, in the phrase, "born of water," (John iii. 5.) *belongs* to the the foregoing class of Scriptures. This we propose to do by simply proving, negatively, that the words "born of water" *cannot* have reference to literal baptism.

The first fact we introduce to prove this negative proposition is, that baptism *cannot* be expressed by "water," without some other word, and that *gennao* (beget, born) is *nowhere*, in the New Testament, ever used to designate in any way the ordinance of baptism. To insist that *gennao* is so employed in the phrase in controversy is simply to beg the question.

Digitized by Google

The fact that no parallel passage can be shown is sufficient to set aside the *erroneous* interpretation. Baptism is nowhere called a "birth" or a "begetting." The true meaning of *gennao* in Scripture, when contrasted with the external, physical act of baptism, is as destitute of any reference to the latter as almost any word in the Greek language. If literal baptism is to be inferred from the use of *gennao*, why not infer baptism from verses 3, 4, 6, 7 and 8, for in each verse is *gennao* employed, and that, too, in reference to the same subject as in verse 5. Also, in Matt. i. 1—16, inclusive, the same word *egenneese* is used, I think, *forty times*, yet no one ever inferred baptism in either case. The truth in question is corroborated by the use of *gennao* in another passage upon identically the same subject. "Which were born (*egennetheesan*, begotten,) not of blood, nor the will of the flesh, nor of the will of man, but of God."—John i. 13. Born or begotten of the spirit of God, from above, and again, are all synonymous in Scripture. "*Anothen*," in connection with which the doctrine is given in verse 3, signifies from above. "He that cometh, *anothen*, from above is above all." "Every perfect gift is, *anothen*, from above." "But the wisdom that is, *anothen*, from above is pure," &c. The lexicons so render the word.

The meaning of the two words *gennao* and *anothen* together, as in verse 3, in which the doctrine was first given, *excludes forever* from the subject the remotest idea of baptism.

2. It is admitted that the great spiritual change wrought in man by the Spirit of God is a *mysterious* subject. Nicodemus so regarded it. Said he, "How can these things be?" The Savior confirms the same mystery—verse 8. "The wind bloweth where it listeth, and thou hearest the sound thereof, but canst not tell whence it cometh nor whither it goeth. So is every one born of the Spirit." Now, all know that baptism originates in a simple, external, physical act, at the hands of men—there is no mystery about it.

But if the expression "born of water" signifies baptism, why is it that baptism is *enveloped* in the same *inextricable* mystery with the great change wrought in men by the Spirit of God?

3. It is admitted that spiritual birth or begetting is, *anothen*, from above, shed down on us through Jesus Christ. Another fact equally notorious is, that baptism (as before stated) originates at the hands of men. But if "born of water" means baptism, then

Digitized by Google

baptism *does not* originate at the hands of men; but being by the Savior inseparably connected with the regeneration of the Holy Spirit, is, with that regeneration from above, shed down on us through Jesus Christ. Titus iii. 5.

4. In justice, Nicodemus could not have been reproved for ignorance of baptism under the old dispensation, because, as before stated, baptism, as a religious ordinance, did not belong to it.—And yet the Savior *did* reprove him for his ignorance of baptism under the Jewish dispensation—verse 10. "Art thou a master (teacher) in Israel and knowest not these things?" He was a teacher of what? Of the old Scriptures. He was ignorant of what? Baptism, of course, if "born of water" means baptism, or if that ordanance was taught to old Israel.

5. John required evidence of a spritual change before baptism. "Bring forth fruits meet for repentance."—Matt. iii. 8. The three thousand on the day of Pentecost were the subjects of a spiritual change—conviction, repentance and rejoicing, before baptism. Even so have Baptists taught from that day until now—the renewing of the Holy Spirit, and then baptism. But if "born of water" represents baptism, then we *are all wrong*. John was wrong, in that he did not administer baptism first. Peter was wrong, in that he did not baptize before the birth or operation of the Spirit. Baptists and others are all wrong—while Catholics and Campbellites are right—and that, too, according to the teaching of Him from whom there is no appeal. Baptism first, then the renewing of the Holy Spirit. Until inspiration gives another construction of the language, which we are not authorized to make, the question is settled: not however, as we hold and teach, the work of the Spirit first, then baptism—no, but "born of water"—baptism first, then the Holy Spirit and his work.

6. That one cannot enter into the visible church of Christ without baptism, may be true, but is it true that one cannot enter into the kingdom of God without baptism? The apostles did not so teach, and Baptists, with other evangelical denominations, *scorn* such an idea. Yet, if born of water means baptism, and the regeneration of the Holy Spirit is essential to entering the kingdom of God, the question is again settled, by the express words of our Savior, "Except one be born of water (baptism) and the Spirit, he cannot enter the kingdom of God." Baptists, with others, have regarded it a dangerous thing to attach a saving efficacy to

Digitized by Google

the external ordinances, or to identify it with the work of the Spirit in regeneration, or to insist upon its observance before a change of heart. But if "born of water" means baptism, we are not only wrong in faith, but wrong also in practice.

Louisiana, Mo. M. M. MODISETT.

COMMENT.

There has been, of late, a remarkable disposition, even among Baptists, to modify the strong teaching of Scripture on the place and significance of baptism, in the Christian economy. This passage in John iii, particularly, has been analyzed by several scribes with much ingenuity, with the view of destroying its force upon this question. The above is a pretty fair specimen of ingenuity and special pleading in this direction. But it will not all do. The apparent success is instantly dissipated by the application of the sound and admitted principles of interpretation. It is only when *opinion* is made to overrule *grammar* and the *plain letter* of the text, that any show of plausibility even can be given to these efforts. In this light let us examine the article before us.

1. The criticism upon *anothen* is evidently essential to the integrity of the whole interpretation. If it does not mean *from above* in this place, as the writer contends, then it does not "exclude *forever* from the subject the remotest idea of baptism." Let it be conceded at once, then, that this adverb does mean sometimes *from above*, but that it also means *again;*—the question arises which is its meaning here? To cite passages in which *anothen* means from above is idle;—because there can be a similar citation of passages in which it means *again*. So with the Lexicons; they, too, give both meanings. We must, then, determine from the context, which of these meanings is intended by the Savior. Is there anything in the passage which enables us to infallibly decide this question? We think there is. Admit that the word was ambiguous—in what sense did Nicodemus understand it?—Clearly in the sense of *again*. His reply is, "How can a man be born when he is old? Can he enter a second time into his mother's womb, and be born?" Does not this reply show that he understood the Savior to mean *again*—or as he expresses it,—a *second time?* But it may be said that the word, *anothen*, being ambiguous, Nicodemus took the wrong sense. Had this been so,

Digitized by Google

the Savior would most likely have corrected his mistake. But this could not have been so,—for be it remembered, our Savior in speaking to "a ruler of the Jews" did not use the Greek language. He spoke in Hebrew or Aramaic, and in neither of these tongues is there any such ambiguity. The Savior did not use this ambiguous word at all, but one,—clear and definite, and single in its meaning, and Nicodemus could not have misunderstood him. He takes our Savior's meaning to be, "born a second time;" and so must we explain it.

But suppose the criticism just,—that *anothen* should be translated "from above,"—it does not follow that baptism is excluded. The *prime cause* of all good effects may be said to be "from above"—but no one accustomed to analytical thought, would so pervert this general truth as to deny the complicated system of intermediate causes and means, by which the effects are brought to pass among men. Even natural birth is of God—from above, in an original sense;—yet we are also born of our parents, born of the flesh, &c. How absurd then to throw out the intermediate step of baptism, merely because the higher process of the Spirit is alluded to as the original source of the new birth!

2. Our imaginative expounder next gives us quite a long string of rich passages both from the Old and the New Testaments to show that "water was used to illustrate and intensify the work of the Holy Spirit"—and very wisely and justly too, as all sensible men will agree, concludes by saying "No one ever infered or ever understood literal baptism from any of the foregoing Scriptures." We admit it cheerfully. "Absurd" and "ridiculous!"—we adopt both words, and brand the simpleton with them, without compunction or remorse, who can be guilty of the folly, so sagaciously imagined by the fertile fancy of our critic. But if no one ever thought of this "absurd" and "ridiculous" folly, how did the writer come to think of it? What could have put it into his head to quote them? "They show that water is used to illustrate and intensify the work of the Holy Spirit!" Part of this is plain enough:—we can understand how water may be used to *illustrate*, but it is not so clear how it *intensifies* the work of the Holy Spirit. Water generally *weakens, dilutes*; it does not *intensify*;—but as our words *absurd* and *ridiculous* are already appropriated we let this pass. Suppose water is used in some passages, as a figurative way of

Digitized by Google

presenting the influence of the Holy Spirit;—what has the fact to do with our passage. The object of the Savior is not to *illustrate* Spiritural influence. He is speaking of a *new birth*. This is his subject. He is describing this—not the manner in which the influence of the Holy Spirit is exerted. Why did the ingenious special pleader against the plain letter of the Savior's words overlook this? The subject of discourse is the *new birth*, this puzzling idea to Nicodemus of being born *afresh*—and it is explained to be *ex hudatos kai pneumatos*, "of water and Spirit." If water is an illustration here, then it must be an illustration, not of the influence of the Spirit, but of the new birth itself—and if *water* is an illustration, then *Spirit* is also, for they both stand in the same relation to the *new birth*, since they are connected together by the conjunction "and," "*kai*," and are under the government of the same preposition, *ex*. Can anything in Grammar be plainer than this? Is it not a strange tergiversation of language and thought, thus to mix up figure and fact, and confound an illustration with a quality,—a figure of speech with a literal explanation of the cause and means of a process?

3. It is said "that baptism *cannot* be expressed by 'water' without some other word; and that *gennao* (beget, born) is *nowhere* in the New Testament ever used to designate in any way the ordinance of baptism." Now even if this were so, still the meaning of the expression in this passage will have to be determined by the ordinary rules of hermeneutics—and if according to these rules, we are led to the conclusion that baptism is clearly intended, we cannot reject this conclusion, simply because there is no parallel passage to corroborate it. If this were so, how could we come to a conclusion in other cases, to which there are no parallels? Our writer says, "Baptize is no where called 'birth' or a 'begetting' and in the name of Hebrew, Greek and English, who ever said it was! If it gives our mystic friend any comfort to hear strong negations of absurdities, we will add that the Spirit is no where called a *birth* or a *begetting!* What follows? Why according to the logic of this fanciful exegete, that the Spirit in this passage is used to illustrate and intensify baptism!

But is it true that *gennao* (beget, born) is never used to designate baptism? Perhaps it is, if we take the literal meaning of the writer's language, that is, give to the word *designate* its proper meaning. But it is plain he does not say what he intends to

Digitized by Google

have us understand; and what indeed, his argument requires. Of course no one is silly enough to affirm that *gennao* "designates" baptism and if one did what could he mean by it?—He evidently intended to say that there is no parallel passages in which *water* is used in connection with *gennao* to express baptism. But is not this an oversight unpardonable in a critic?—What does the writer make of Titus iii. 5. "Not by works of righteousness which we did, but according to his mercy he saved us through the bathing of regeneration, and renewing of the Holy Spirit." Here for *water* we have *bathing*, which is water applied in baptism, and for *gennao* ("beget or born") we have *palingenesia*, "regeneration" or "the new birth," the exact parallel of our passage. Does our intepreter of these dark sayings not know, that though *gennao* and *palingenesia* are words very different in sound, they yet have the same *verbal* origin? But if he knew this how could he say that *water* and *gennao* are never used in connection to indicate baptism? Such crudities in sacred hermeneutics ought not to be permitted to get into the prints. Better far to leave such questions to "D. D.'s," to whom he somewhat sarcastically refers, than venture such reckless empericism as is manifested in this article.

But, continues Mr. M. M. Modisett, the mystic aforesaid, "it is a notorious fact, that baptism originates at the hands of men." Indeed! We never new this before. We have thought, for a quarter of a century, that Christian baptism originated in the last commission of the Savior, when he said, Go ye into all the world and preach the gospel to every creature. He that believeth and is baptized shall be saved. Again we suspect, Mr. Modisett does not succeed in saying just what he intended. But how can a man, who cannot command language to express definitely his own thoughts, hope to interpret aright the thoughts of the Savior! It is true, as perhaps Mr. Modisett intended to say, that baptism is *administered* by the hands of men,—but what of this? If it has pleased the author of baptism to make it the external condition of salvation, and at the same time, to appoint, that men shall administer it, what is there in the case to startle the wonder of Mr. Modisett or Mr. Nicodemus either? The wonder of the latter was not about the baptism, nor yet about the Spirit, but it was about the being "born again." This wonder was expressed

Digitized by Google

in the 4th. verse, before either *water* or *Spirit* had been mentioned. The latter indeed are brought in as explanatory, as any one must see, who will carefully read the narrative. The Lord's supper is "a simple, external physical act, at the hands of men —*there is no mystery about it*, yet, we repeat Mr. Modisett's question,—why is it *enveloped* in the same *inextricable* mystery with the spiritual communion of the body and blood of Christ?— When Mr. Modisett can explain *this*, he shall understand *that*. He had better turn Quaker at once, and reject all positive divine institutions, because being simple, external physical acts, thy are involved in the same mystery that hangs about the spiritual influences that are promised in connection with them. Truly this is a wonderful rule of interpretation! It is indeed a wonder, that Ernesti, Fairbairn and the rest could have been so blind as never to have seen it!

But it seems that Mr. Modisett dares to push even the Savior to the wall. He says that if *born of water* means baptism, then Nicodemus could not be reproved of ignorance because baptism, as a religious ordinance, did not belong to the old dispensation of which he was a teacher. But here again Mr. M. is too careless in his use of words. Our Savior did not say, "Art thou a teacher of the old dispensation," but "Art thou a teacher in Israel."— Now was not this idea familiar to the Jews at this time in proselyte baptism? Lightfoot says, "The idea of new birth was by no means alien from the Rabbinical views. They describe a proselyte when baptized as *Sicut parvulus jam natus*"—like as a little child just born." Again, Nicodemus must have known of the Baptism of John and the fact proclaimed by John, that while he only baptized in water, he that should come after him would baptize in the Holy Spirit. When therefore, he wonders at the declaration—"unless a man be born again, he cannot see the kingdom of God,"—our Savior's explanation,—"except he be born of water and the Spirit,"—would readily recall to his mind the baptism by John and the promised baptism of the Spirit by him of whom he was only the harbinger. He ought to have understood this, and was justly chided for his blunt and stolid rejection of the plain lesson which the Savior was teaching him.

"There can be no doubt," says the learned and comprehensive Alford, "on any honest interpretation of the words, that "*born of water*" refers to the token or outward sign of baptism,—'born

Digitized by Google

of Spirit' to the thing signified, or inward grace of the Holy Spirit. All attempts to get rid of *these two plain facts* have sprung from doctrinal prejudices, by which the views of expositors have been warped. * * * All the better and deeper expositors have recognized the co-existence of the two, water and Spirit. So for the most part the ancients: So Lucke, (in his last edition), DeWette, Neander, Stier, Olshausen (on v. 5.), &c. This being then recognized, to what does 'water' refer? At that time, two kinds of baptism were known: that of the proselytes, by which they were received into Judaism,—and that of John, by which as a preparatory rite, symbolizing repentance, the people were made ready for him who was to baptize with the Holy Ghost. But both these were Significant of one and the same truth; that namely of the entire cleansing of the man for the new and Spiritual life on which he was to enter, symbolized by water cleansing the outward person. Both were appointed means,—the one by the Jewish church,—the other, stamping that first with approval, by God himself,—towards their respective ends. John himself declared his baptism to be incomplete,—it was only with water; One was coming, who should baptize with the Holy Ghost. That declaration of his is the key to the understanding of this verse. Baptism complete with water and the Spirit is the admission into the Kingdom of God. Those who have received the outward sign and the Spiritual grace have entered into that Kingdom.—And this entrance was fully ministered to the disciples when the Spirit descended on the day of Pentecost. So that, as spoken to Nicodemus, these words referred him to the baptism of John, which probably (see Luke vii. 30.) he had slighted. But they were not only spoken to him. The words of our Lord have in them life and meaning for all ages of His church: and more especially these opening declarations of His ministry. He here unites together the two elements of a complete baptism, which were sundered in the words of the Baptist, ch. 1. 33—in which united form: He afterwards (Matt. xxviii, 20. Mark xvi. 16) ordained it as a sacrament of His Church. Here he speaks of Spiritual baptism, as in ch. vi of Spiritual communion, and in both place sin connection with outward conditions and media of these Sacraments. It is observable that here as ordinarily (with a special exception Acts x 45), the outward sign comes first, and then the Spiritual grace, vouchsafed in and by means of it where duly received."

Digitized by Google

So speaks Alford, renowned now wherever great learning, sound judgment and high mental independence and a sacred reverence for the word of truth are honored and respected among scholars. In the same sound and solid judgment and critical fairness speaks Meyer when he says, "Jesus speaks here concerning a Spiritual baptism, as in ch. vi concerning a spiritual supper; in both places, however, with reference to the auxiliary means," —which Stier endorses, with the comment that, for the expression "auxiliary means," he would "substitute that of conditions and instruments," adding—"the Lord even places the water *first*, so that Wesley's inversion is incorrect unless he experiences an inward change through the Holy Ghost, and is then also baptized. * * * The word is as fully sacramental as that of Titus iii. 5, *loutron palingenesias*, "washing of regeneration," which involves and includes Christian Baptism."

These great names have not only learning, but a knowledge of the principles of interpretation, and a supreme regard to the letter and spirit of the word;—none of which, we are sorry to perceive, appears to shine conspicuously in the mind of Mr. Modisett. He has evidently mistaken his vocation. He interprets regardless of the recognized canons of interpretation; reasons without respect to the rules of logic; and draws conclusions to suit his preconceived opinions, no matter whether they be in the Bible or not. He is so much afraid that the Baptists may be wrong in some things, and the Campbellites and Catholics right, that he makes this test the criterion of what he can consent to see in the Scriptures. His conclusive hypothetical argument is this—"If born of water means baptism, then Baptists are all wrong; but Baptists are not wrong; therefore born of water does not mean baptism." We had thought that it was a fundamental principle of Protestantism that the Scriptures are infallible,—but here is the new and startling assumption, that the Baptists are infallible, and the Scriptures only true, as they are corroborated by Baptist opinion and practice. Does not this smack of Catholicism even more than does Campbellism! "The Baptists," says Mr. Modisett, "have taught from the day of Pentecost till now, the renewal of the Holy Spirit, and then baptism"—but the Scriptures say, "The washing of regeneration, and the renewing of the Holy Spirit," Tit. iii. 5. Which shall we take. If it be the washing of regeneration (baptism) and then the Holy Spirit, why then

Digitized by Google

the Baptists have been wrong since the day of Pentecost; but the Baptists have not been wrong; therefore the washing of regeneration is not first and then the Holy Spirit. Now does not this exalt the opinion of the Baptists above the plain declarations of the Scriptures? Who can deny it? Not Mr. Modisett, I am sure. The Scriptures and the Campbellites must both go overboard before Baptist opinion can be allowed to sink.

But Alford and Stier and Meyer, and Lucke, and Olshausen, and De Wette, and Neander, &c., were not Campbellites: what other ugly name will courteous Mr. M. M. Modisett invent to stigmatize these scholars with? Neither are they Catholics. But they are dreadfully in the way of Baptist opinion, according to Mr. Modisett,—and we submit to him the question—"What shall be done with them?" We shall see.

Does any reader think we are giving this article more attention than it deserves? Let my apology be found in the fact that there is just now an unusual effort being made to destroy the obvious sense of this passage of Scripture, and, therefore, we feel justified in defending it as we do. We are sorry to see the Baptists lending their aid in this work. They have nothing to gain by it, and much to lose. The movement for a full return to all positive institutions of the Christian dispensation is one to which the Baptists ought to lend their hearty and undivided aid. It is the only simple and practical ground of Christian union. We must carry out faithfully the great principle of Protestantism and unite all the true people of God on the Bible and the Bible alone in all matters of faith and practice. W. K. P.

CHARITY VS. SLIPPERS.

"Yes, rest is a great blessing, particularly when well earned; and certainly, if there is one thing conducive to rest, it is a pair of comfortable slippers."

Be it known that I was addressing no one in particular, unless, indeed, my slippered feet, as they towered above me on the mantel-piece, could be supposed to constitute a listener. I think it is as well to explain that I am not in the habit of elevating my toes, Yankee fashion, or, indeed, of committing myself in any manner unbefitting the dignity of a rather fashionable cler-

Digitized by Google

gyman; but now and then I indulge myself a little, and on this particular day I had been performing my Christmas charitable duties with a zeal which I thought deserved reward. This by the way.

"Yes," I continued, with no small satisfaction, "if ever I discharge my yearly duties aright, I have done so to-day, and that with great bodily and mental fatigue. I think my Christmas text will be, 'But the greatest of these is Charity.' I could preach feelingly on those words."

"Rubbish!"

"Eh!" and I stared round the room, but nothing unusual met my gaze, save the waxy Christmas rose that my little daughter had placed on the table to gladden the eyes of papa. "Rubbish indeed!" I echoed, indignantly. "I wonder what can have put such a notion into my head. Rubbish! I only wish my hearers may follow their pastor's example. There will be no lack of charity then."

"Nonsense!"

There was no mistake about it this time, and as I again glanced at the innocent-looking flower, I perceived a little, wretched sprite, in yellow attire, nodding and grimacing at me from behind its white petals. "Pray, sir," quoth I, rather testily, "what may you be pleased to term 'nonsense'?"

"Your charity," and he grimaced again.

"Indeed! Perhaps you do not like good works?"

"Excuse me, I was merely insinuating that what you term charity is not the genuine article."

I felt myself getting rather hot. "Perhaps you would favor me further with your opinions," I retorted, with terrible irony.

"Certainly. I am Charity's clerk, looking after her interests, and I don't consider that they flourish in your part of the world. You may have been doing your duty, but as for Charity—ugh!" and he snapped his fingers at me.

I was too astonished to speak, so he continued.

"Charity, indeed! Was it charity that induced you to hand over a larger gift than usual to the F.'s, because they lived in a dissenting neighbourhood, and could laud to advantage the Church's liberality? Or, again, was it charity that made you dole out a smaller bounty to Widow B. and her family, because you suspected her of prejudice in favor of the Methodists? 'Charity suffereth long, and is kind'—was it charity, then, which made you

Digitized by Google

neglect N., whose son was so uncivil to you? Or again, was it charity which made you forget Mrs. A., who lives such a long way off from that bazaar where you stepped in to buy some things for your children?"

"Really," I stammered, with blushing consciousness, "I could not forget my family. 'Charity begins at home.'"

"But it does not end there," quoth my mentor; "and 'Charity seeketh not its own'—that is Scripture, and your quotation was not."

"But I really forgot Mrs. A. and N. I regret it extremely."

"Do you? Then why don't you start off at once to amend your errors?"

"Really," I remonstrated, the mere suggestion sounding most unpleasantly—"really I am quite exhausted with my day's work;" and I looked wistfully at my slippers, and the said slippers, encasing my feet, looked placidly at their owner from their marble resting-place.

"Exhausted! Very likely; so are N. and A., and L., with all his little children, who will not taste meat on Christmas-day if you don't go to him."

"But I can go To-morrow," I groaned. "Not at all. To-morrow you have to superintend your children's Christmas treat, after writing your sermon. Think of L.'s little children, with no treat at all, not even the natural one of food! Go at once."

I thought of my own happy little ones, and I reluctantly thrust my feet into my walking boots, preparatory to departing on my charitable expidition; but a few minutes later my hall door was slammed in a very uncharitable fashion.

I wonder by whom!

I was very cold and tolerably cross when I returned to my study, and to my fire, which had dwindled down to its last embers, and to my much-esteemed slippers, which last, toasting cosily on the rug, looked far more comfortable than their owner.—Nevertheless, I settled myself in my arm-chair with the agreeable satisfaction of a man worn out in the performance of his duty, and who feels that, come what may, none can reproach him; and forthwith I began to soliloquise on the ingratitude of some of my poor people. "There," I reflected, "was John A., who only greeted me with black looks, as if my advent were a bore; and B. took the relief as a matter of course. As for that

Digitized by Google

garrulous widow N., I thought I should never hear the end of her long complaints: not a thought as to my bodily fatigue in ministering to their wants. The only one who at all appreciated my doings was Mrs. P., the Irishwoman, who compared me to the Angel of Mercy—flattery, no doubt, but still very pleasant to a frame wearied in the exercise of charity."

"Hum," quoth my little friend, peering over the petals of my rose.

"So you are still there, my small mentor? Well, you may have your say now without incommoding me, as you can certainly not now reproach me with a want of charity."

"Oh, indeed!" was the curt rejoinder.

"Well, and pray what have you to object to now?" and I settled myself back haughtily. "I am sure I have been very busy carrying out your injunctions. Pray what is troubling your mind now respecting my proceedings?"

"Not much. I was only remembering, 'Charity seeketh not its own.'"

"And of course I was seeking my own whilst plodding about those weary streets! You are remarkably cool in your conclusions."

"You were seeking praise."

"I!"

"Yes; praise from those you ministered to."

"I daresay," I replied, sharply, feeling all the more nettled that I could not deny the fact. "Perhaps if you were tired to death, you would not object to a little sympathy."

"It was not sympathy you wanted—it was praise."

"You are a little demon; and I have done with you," I retorted as I whirled my chair round, with my back to the tiny monitor.

"Demon or not," urged the voice behind me, "demon or not, I have not done with you. Do you hear your children shouting over their work in the next room?

"Yes; they are preparing their Christmas-tree for to-morrow."

"Why are your brother's children not with them?"

"My brother's children!" I faced angrily the impertinent questioner. "Perhaps since you know so much about my affairs, you are aware that my brother and I have not spoken for years."

"Yes."

Digitized by Google

"And pray what do you mean by asking why his children are not with mine?"

"Are you going to let another Christmas pass, and enter upon a new year, without making up that quarrel?"

"Make it up? It is more his doing than mine. Let him make it up; I have no objections."

"He is the offender; and you may be sure he will not come forward."

"He ought to."

"You have not to concern yourself with his duty, but with your own. Go at once to him, and strive to make up the breach."

"I have no such intention," I replied sulkily; "it is not my place."

"And yet you are a clergyman, and intend preaching a sermon upon charity! Shame upon you. That is not charity."

"It is—the highest."

"'Charity thinketh no evil,' says the book you ought to know well. 'Charity suffereth long and is kind.'"

"I am sure I suffered long."

"'Charity beareth all things.'"

"Dear me. I am sure I have borne long."

"Yes, but not forgivingly."

"Well, if I were to attempt a reconciliation, I am sure Tom would frustrate my intentions: he would be most unwilling to make it up."

"'Charity hopeth all things.'"

"But what has that to do with it?"

"Everything, if you are wishing to practice the virtue."

I mused: "Well, it is worth trying. I shall think of it to-morrow."

"To-morrow has plenty of work of its own; and first and foremost, that said sermon on charity."

"Ah, well; I can see about it next week."

"Then you will have lost the opportunity of a Christmas reconciliation."

"What matter, so long as a reconciliation is effected?"

"Did you never hear that 'procrastination is the thief of time.'"

"Well, I certainly cannot think of going out to-night."

"You can if you choose."

Digitized by Google

"I can't if I don't choose."

"No, certainly not. Hark!"

It was my wife and children trying over their new Christmas chant, and the sweet voices rang out to the notes of the harmonium. I felt the sacred words echo through my heart, "On earth peace, good-will towards men."

Good-will, ah! and with a sudden determination I seized my hat, and again departed on an errand of duty.

Our friends are always more ready for a reconciliation than we fancy. Need I say that my long-estranged brother greeted me with open arms, that his wife received me warmly, and that before half an hour was passed there were little ones climbing on the knee of their new uncle?

An hour later I was telling my wife of the additional guests to to be at our party.

"Your brother?" she said, greatly startled; "you don't mean Tom?"

"Yes."

"Did you go to him?"

"Yes."

"James," she said, with a proud loving look, "you are a saint!"

I knew it was the partial commendation of an affectionate wife, but still it greeted my ears pleasantly. "At least, I try to be," I said, as I re-entered my study; "I try to be, and trust success may attend me. Well, small one, are you satisfied?" This to the sprite in the flower.

"Not quite."

"What in the world do you want now?" I cried, quite aghast.

"The most difficult thing of all—that you should not make such speeches, or think such thoughts, as those of a moment ago."

"Eh?"

"'Charity vaunteth not itself—is not puffed up.'"

A pang of remorse twitched me, and almost for the first time in my life I uttered a fervent prayer for humility.

It was a very merry party next evening, and we elders watched with delight our children gambolling round the gift-laden tree, but amidst all our glee the true words of my little mentor forced themselves on my thoughts.

Digitized by Google

"James," said my wife to me late in the evening, "I forgot to ask you what your text for to-morrow is?"

"'Charity vaunteth not itself—is not puffed up.'"

She looked puzzled a moment. "Well," she said, "it is a very good text, and one to which I am sure you can do justice."

"Can I?" Next day I was complimented on my sermon. I trust that one of the most earnest listeners was the preacher.

—SUNDAY MAGAZINE.

Strange Fellowship:—Church and Theatre.

There is nothing clearer from the word of God and the nature of the case, than that the church demands for the execution of its work on earth the sacrifice not only of the minds and hearts,—of the inner and outer life of Christians, but also in the most abundant way, of their pecuniary prosperity,—of their money or its equivalent. This need not be argued; it is an accepted truth that our *money* is needed for God's work, among men. It is needed for the broad work of Christian benevolence. "The poor you have always with you," said Christ; and for this purpose one of the Apostles received contributions of money which at the directions of the Savior was distributed as alms to the needy. "Give alms," is a permanent law of our religion. It is needed for the building and support of houses in which God's people may meet for worship, and in which the gospel may be preached to them and their fellowmen; and these edifices should themselves show in their amplitude and character for good taste, the devotion of God's people to this great interest of His Kingdom on earth. Money is also needed for the support of them that give their lives to the preaching of the gospel;—hence it is a law of the New Testament that "he that preaches the gospel shall live by it," and that "the ox that treadeth out the corn," the precious food of the divine word, "shall not be muzzled." And as the gospel mission in this respect embraces the wide world; as every man under the whole heavens ought to hear the gospel, and as this cannot, according to Paul, be done without the preacher,—this demand alone on the church for the sacrifice of their money must and ought to be immense. But these things are conceded, and it is not our purpose at any rate to discuss them

Digitized by Google

here. We premise only, as proper to our object at present, the fact—that the church feels and knows that *money is needed constantly and largely* for its various purposes.

Now this *constant and large demand* is evidently felt as one of the chief burdens to be borne. Human nature, as might be expected, has set itself to work, to make this "burden" as "light" as possible; and human nature is very inventive;—"men" to make their "burdens light" "have always sought out many inventions." So long, moreover, as our wants in this, as in every other respect, are simple, direct and pure, we are disposed to confine ourselves also to the simple, direct, and pure methods of supplying them; but as they become less so—as luxury and extravagance enter, our methods of supplying them become also more complicated, indirect and impure. This is an inevitable law; like begets like. It is very curious and instructive to note this fact in a religious way.

All indirect, complicated methods of liberality are dangerous. The refuge itself to this obliquity,—the necessity for it, is an evil omen, a bad indication. How beautiful in morality, in all the workings of the heart, is straightforwardness!—how repulsive are all "crooked ways!" How utterly oppressive to a truly tender moral sensibility are all these ways and methods, called "policy," in the language of an oblique morality! *Righteousness* knows and allows none of these things. A plain, straight path is the only one God loves.

Now one of the most notable ways of this attempt on the part of Christian people to make the "burden" of giving for God "light," is the modern invention of *fairs, benefits*, &c., &c. In the remarks we have thus far made, the false *principle* that has led to all those methods, and inspires and directs them, has been hinted at. It is an attempt to avoid meeting in a direct manner the demands of duty upon us, and thus indirect ways are resorted to, as a *policy*, to reach the required end. This is precisely wherein, as a principle of action, the moral defect of this whole system of giving and getting lies; and *here* we must study the evils of it. Before, however, we proceed more directly to this study, we wish to lay an illustration before our readers in order to impress them with the evil character of this way of supplying the needs of the church.

An oblique course once entered upon leads us often imper-

Digitized by Google

ceptibly and gradually, and in a most wonderful way, astray from the right path. One false method adopted prepares us for the adoption of another and worse one. The barrier once broken down, concession to what is wrong becomes very easy, and we do things the very thought of which would at first have amazed us. So it has been already with the history of religious and benevolent fairs. The idea itself, and the innumerable shameless follies generally connected with them, have prepared men, it seems for further steps, worse in character, but that nevertheless simply develop the self same principle. The English papers report a case of this kind, that in a very decided way shows the progressive working of the principle that suggests and excites this way of supplying the treasury of the Lord. In the case we are about to cite you will note the progress, first "a bazaar," then "a fair with lotteries," then, "a flower show,"—then—but we will let the story speak for itself. We give it as condensed in the *N. Y. Observer*.

"Just over the line that divides England from Wales, and in the Principality, is the venerable Parish of Wrexham. It is a city of some renown, and the parish church has a history running back some six or eight centuries. The glory of Wrexham is its parish church. It is comparable to many of the cathedrals, and is held to be one of the seven wonders of Wales. What the other six are we cannot say.

"It was in this church that a missionary meeting was held in 1819, when Bishop Heber preached, and a hymn which he had composed for the occasion was sung for the first time. The hymn has had a circulation as wide as the world, and begins—

"From Greenland's icy mountains."

"The church has grown old, and funds were needed for its restoration. The Wrexham people are very religious in their way; and they were grieved that a church dating as far back as Henry VII. should be perishing for want of repairs. To get the funds was a work that required energy, tact and perseverance. All sorts of ways and means were devised, and some of them carried into effect, with varying success. The ladies had a bazaar, or fair, with lotteries, and they raised large sums. A flower show and sale produced a handsome amount. But still the treasury was not so full as to warrant the great undertaking. It remained for a happy genius to hit upon a novel expedient to build the Lord's house.

Digitized by Google

"On the London stage the most popular comedian, at the present time, is Mr J. L. Toole. He has a reputation that extends to the provinces, and the theatrical world on this side the water are doubtless familiar with his name. He had a friend in Wrexham, a gentleman who was deeply interested in the restoration of the dilapidated house of God. To him the bright thought occurred of making the theatre build the church. His friend, Toole, was willing to be his tool in the matter, and the Rector and Vestry and people were all willing tools also; and the thing was speedily arranged. Mr. J. L. Toole would leave the London boards for a little season, come to Wrexham and give three night's performances in the theatre, generously devoting all the profits to the spiritual object which the worthy people had at heart.—The theatre in Wrexham had been closed for a long time, and, like the church, was sadly out of repair; but, by dint of industry and "many hands making light work," it was soon fitted up with fitting scenery, and made ready for its pious uses. The London comedian came. For three successive nights he played before crowded houses, at high prices, keeping the people in roars of laughter all the time. Then a banquet was given him, six clergymen being present, and his health was drank with all the honors. It was a triumph throughout. The Church and State had been united before, but this was the union of the Church and Stage. The theatre had been considered as the devil s playhouse, but at last it had come to the service of the Church.—Low Comedy and God's Praise were the joint enjoyments of this strange festival.

"All this happened last month. It is the latest phase of church tactics. It is a step toward the world in a new direction, and as such, is worthy of being put on record with the novelties of Ritualism.

"It is not to be supposed that an outrage of all Christian decorum like this could pass unscathed in this age of the Church.—We have before us a copy of the *Wrexham Advertiser* of Sept. 4, in which a writer uses such language as this:

"'Let our temples be shorn of all their appendages, let their walls be as bleak and bare as the barns which re-echoed the sounds of the stern, harsh worship of the Puritans, rather than let their beauty and symmetry be sullied and their glory dimmed

Digitized by Google

by the thought that that beauty and symmetry have been purchased with the proceeds of farces and burlesques. If the clergy are worth anything, certainly the "zeal of their Lord's house" ought so to burn within them as to appeal to the liberality of their congregation, on apostolic principles, with a grand success. Let the clergy themselves give the example to their flock of a large-hearted liberality, giving of their own wealth, and avoiding even the appearance of evil. If Mr. J. L. Toole is more attractive than the Rev. Canon Cunliffe; if farces are more effective than truths; if burlesques are more telling than litanies; and comedies more effectual than creeds, then let the position of affairs be changed; and when the church is re-opened, instead of a mitred head parading the building with purifying salt, crying "Holy, holy, holy!" let the nave of the church be occupied by a "Punch and Judy" performance, and the organ-loft be occupied by the best traveling company of Christy's Minstrels. Let the re-opening be further celebrated in the afternoon by a game of "Aunt Sally" in one corner of the churchyard, and a "fancie fare' in the other, and a game of "cribbage" on one of the altar tombstones, but on the strict condition that all shall be done unto the glory of God, and the profits handed over to the restoration fund.

"'A Hebrew king was prohibited building a temple because he had been a man of war. The chief priests of the Jewish Church refused to receive from an Iscariot, to refund their treasury, the 'price of innocent blood.' Two disciples of the primitive church were struck lifeless for untruthful offering. Nathan and Abihu, sons of a priest, were burnt with strange fire for offering strange fire; and there were creatures that were not acceptable as offerings on the altar under the Mosaic ceremony. We know not with whom commenced the practice of raising funds for the holiest and noblest enterprises by means of balls, bazaars and burlesques, by churchmen or dissenters, but this we do affirm, that it is an outrage of the grossest character upon the voluntary principle of supporting religious institutions. 'Render unto Cæsar the things that are Cæsar's and unto God the things that are God's.'"

"Other writers in the same journal hurl the shafts of ridicule; and perhaps those weapons will be quite as effectual as more serious remonstrance:

Digitized by Google

"'*Sir*,—Allow me to inform the public that I have made arrangements with Blondin, the talented rope-walker, to give a performance in aid of the restoration of our old parish church.—He has kindly consented to perform upon a rope stretched from one of the pinnacles of the old church tower to the top of the spire of St. Mark's, with a siding, or branch line, from St Mark's to the Roman Catholic church. In order to give greater *eclat* to the entertainment, and bring it into entire harmony with the spirit of the sacred occasion, Blondin will be dressed in full Ritualistic vestments, while the organs of the different places of worship will play soft music.'"

Now this conduct of the people of the parish church of Wrexham will no doubt be very generally condemned by the Protestant people of England and elsewhere as an extreme scandal to religion. Yet what real difference is there between the performances of Mr O'Toole on the stage, tragic and comical, and the many trickeries, deceptions, and *fanfaronades* and theatrical performances on a small scale so very generally accompanying these religious fairs? Indeed that the theatrical exhibitions of this actor had as a general thing more sense and respectability than many of the maneuvers and performances at these fairs, we have no reason for a moment to doubt.

The great law underlying these methods of filling the church's treasury, is to get by easy means, and by all sorts of ingenious devices, as large an amount of money as possible, *without giving anything even like an equivalent in return*. To do this, it is quite evident that the false passions and lusts of men must be catered to. Any amount of deception, moreover, agreed to it is true, but none the less shameful, is constantly resorted to to get money, and the greatest success in this line by the young sister, is praised and smiled upon by the loving pastor as smart and heroic, because it is for the church, or as the Jesuit would say, "for the greater glory of God." The scandals to religion, occasioned by such scenes, are many and great. If the many ridiculous shows and scenes that enliven and make attractive to the present taste of men these religious exhibitions are right, then Mr. O'Toole's pious offering to the church at Wrexham was also right, and ought to be praised and imitated.

The mischievous idea is this,—that, as many thoughtless religious people seem to think, what is wanted is money, money,

Digitized by Google

money! that in money lies the great virtue, no matter how gotten and how and with what motive appropriated in a religious way! This is a very capital, and very sinful error. The spirit of the Bible, especially of the New Testament, nowhere teaches us that money alone has any power or blessing in it. *Unsanctified offerings* are not what God wants, and are not what God will bless. "He will have none of them!" he will not bless them.—They are only a curse be they heaped up ever so high. A *little* given by a righteous man, with a true purpose in a pure way, goes farther, than piles of offerings that are laid upon God's altar in an unjust way. It is hard to make a money-worshiping, unbelieving age believe this; but nothing is more true.

The true way of giving, as the whole current of the Bible indicates, is to give *directly* for the purpose, with a true, pious motive, as a pure sacrifice, with no desired return but the approbation of God, and as an act of duty toward Him. We need not cite passages;—the whole practice and all the precepts of God's word sustain this. All these ingenious devices by which we lure money from men's hands, not designed by these hands with a pure motive for God,s service, are false and sinful, and will not prosper. These *oblique* methods of reaching a good end are unchristian. Let us abandon them altogether, whether we give as Christians for meeting-houses, missionary purposes, or schools;—whatever the object is, let us accomplish it in a *direct* way only. Much have we seen in missionary meetings that could not be justified, when men were challenged by State pride, and other similar motives, to give. All this is extremely reprehensible, and God will not bless it. So of any good work Christians may undertake. The law is ever the same.

It is true that the charge of indirect and false maneuvers cannot be laid to the charge of every such enterprise to raise money as has been above named; nor of cheating the purchasers by not giving anything like a fair equivalent. We know this is true, and it is only justice to good men to say this. Yet, under the best circumstances, we are certain that evil attaches to it; and the law forever holds good, that to bless the giver and the given, the method of direct giving alone is the right one.

Finally, God wants no man and no church to give more than it has to give. This is enough for duty, for a blessing and for success. Let no foolish effort be made to stretch beyond this; God does not ask it, will not sanction, nor bless it. C. L. L.

Digitized by Google

PROPHECY.

IX.—CONCLUDED.

That some of the prophetic periods upon which the accomplishment of these things is predicated, have already expired, and the events partially commenced, none can deny who regard the signs of the times: and that all those periods will soon expire is equally undeniable. But whether the full *consummation* of these events will very speedily follow the expiration of these definite periods may be somewhat problematical. Analogy can be cited both *pro* and *con*—e. g.:—

The events mentioned in the 9th chapter of the Apocalypse, were strictly and exactly measured under the respective periods symbolically indicated by "five months" in the one case, and by "an hour, a day, and a month, and a year," in the other. The prediction of Daniel as to the "seven weeks and the three score and two weeks" (9th chapter) indicating the period of the Savior's first advent, seems also to have been exactly fulfilled—the 70th hebdomad or "cut-off" week being, of course, left out of the calculation till "the time of the end." While the time indicated by Moses as the period of the sojourn of the children of Israel in Egypt, was exceeded by thirty years. For it would appear (Gen. 15: 3, 14) that a period of 400 years only was the assigned duration of their sojourn; but it is clear from the 40th and 41st verses of the 12th chapter of Exodus, that they remained 430 years, i. e., thirty years longer than the period apparently indicated; this however may be regarded as but the legitimate latitude allowed by the term "afterward" (—"afterward shall they come out," &c.) In like manner seventy years would evidently seem to be the period during which the Jews were condemned to captivity in Babylon, after which they should be immediately restored to the Holy Land. Yet they barely *began* to return at the expiration of that period. And nothing like a general restoration of the nation was accomplished for many years afterward. It is evident however that the period during which the continuance of their captivity was *necessitated* by divine appointment, was only seventy years; and that their longer continuance there was clearly their own fault: and just so it may be in relation to their oncoming restoration, and consequently in relation also to the events that are to follow that great leading event—the coming of

Digitized by Google

the Lord, and the sore judgments introductory of the millennium. *These* consequents of the restoration may occur *immediately* on the complete termination of these periods (from 1866 to 1869), when they will all expire, according to general belief; or,—owing to the failure of the church to co-operate with favoring Providence—they may be postponed much longer. The bare possibility of their occurrence, however, at so early a day, is surely enough to arouse our torpid sensibilities, and energize our whole nature! How much more, then, the reasonable probability of their accomplishment at so early a period,—as so earnestly maintained by not a few of the great and good!

Any attempt to conceal from view the obvious fact that all the definite periods are thus rapidly expiring, would be no wiser policy than that of the "ostrich—silly bird!" vainly hiding its head in the sand, and imagining itself safe from danger! Equally unwise is it in us to forget that while the Scriptures seem to teach that the final revelation of the Lord Jesus from the heavens, taking vengeance on the wicked, will not occur before the restoration and re-establishment of the Jews in considerable numbers in Palestine, yet his descent into the air for the rapture of the saints—furtively as it were—(for there is a marked difference between the two events) may take place at any moment. Candor demands such an avowal—painful though it be to differ with so many of the wise and good on a point so fraught with interest and importance.

Let it not be forgotten, however, that the well-established though not generally received principle of the duplicate fufillment of prophecy—primary or secondary, or partial and complete—must also be taken into consideration in all such calculations, as also the principle set forth by the Viscount of Saint Albans, already alluded to. And hence the events indicated may not ensue immediately and fully on the expiration of the time or occurences upon which they are prophetically predicated. It must also be borne in mind that what a great writer has said of the course of providence, is certainly true of the tide of prophecy—"It moves through time as the gods of Homer through space—it makes a step and ages roll away." But the first step of the impending series once taken, how rapidly will all concurrent and dependent events be realized, and the blissful chiliad be introduced! Certain it is, that with the exception of the probable

Digitized by Google

coming of the Lord in the air for his saints, no other great, signal and decisive event of prophetic import is to be expected before the restoration of the Jews shall have been undertaken and somewhat advanced—that great event by which whatever yet remains on the programme of the great drama of human events is held in abeyance. Just as the angel of the Lord said to Lot when hastening his flight through the gates of Sodom, "Haste thee—escape thither; for I can do nothing till thou be come thither," so his providence seems to say to the Jews in reference to their escape from the disenfranchising Ghettos of the nations into the asylum of their own sacred territory—"Go through—go through the gates!"

But more of this when the subject of prophetic chronological periods shall come under consideration. Meanwhile—speaking as unto wise—just let me hint at some of the more obvious signs of the times divinely given as the unmistakable precursors of the coming of the Son of man: i. e., the rapid passing away of Moslem power; the increased interest manifested in behalf of Israel; the heaven-daring pretensions of infidelity, spiritualism and popery; the revolutionary assumptions of lawlessness; the profound stupor in which the church and the world are wrapped, in relation to the coming of Christ; the gospel of the kingdom being preached in all the world (sufficiently) as a witness unto all nations; (for then shall the end come;) that He comes as a thief in the night, in an hour when we think not;—and that "as a *snare* shall it come on all them that dwell on the face of the whole earth!"

Since the foregoing remarks were penned, I have had the mortification of reading the following shameful paragraph in a *religious* paper:—"Yet all these sad and terrible experiences of delusion, deception and suffering," saith this thaumaturgic scribe, in speaking of the Quixotic doings of the Mormonitish colony that lately went out from Maine and squatted down on the sea-coast at Jaffa, "do not seem to have any influence in curing this millenarian mania, nor the fact of the absurd and endless war of conclusions, theories, &c., &c., &c., among this class of prophecy-mongers. It is really refreshing to note this fact, for instance: The illustrious, voluminous, endless Rev. John Cumming, of London, has been for years pouring out his sermons and books on the prophecies, in which, with the extremest assurance, with an

Digitized by Google

air and language of the utmost, unquestionable certainty, he has been predicting the speedy events of the millennial reign; and all over the land greedy men and women [!] have been swallowing these absurdities. But lo! all at once the prophetic interpreter coolly announces that he has made a slight mistake of possibly a billion or two of years! [sic]. We do not in the least expect his greedy guests to be driven from his table by this little error; they will, we have not the slightest doubt, follow confidingly his next 'sure word of prophecy.' Such is this strange fanaticism when it has once laid firm hold of a man!"

Now who would believe that all this preposterous nonsense about "*prophecy-mongers*" appeared in one of our leading papers, and purports to be "Religious news *prepared*" for it by a Christian news-monger! Query—*prepared* and manufactured out of the original imported warp and woof, or merely *cut* out of the whole cloth, and sewed a la mode d'ashdod?! O tempora! O mores! Is it possible that this prolific news-preparer can be in earnest about the "evils of this millennial *mania*?" If so, why—instead of taking up an evil report and writing such *stuff*—does he not attempt to restrain the pens of Lard and Milligan, who, as well as poor Cummings, are evidently attainted with the "Millenarian mania" for according to his morbid apprehensions much harm may be done by this "millenarian theorizing" and "fanaticism," to "greedy men and women who swallow these absurdities!" Although I know not who this anonymous and anomalous news-dresser is, yet I can hardly suppose that he can have so large a bump of credulity as to believe the 999,999,999th part of what he alleges about Dr. Cumming's *announcement* of his chronological mistake. Is it therefore right to make such an attempt to induce others to believe so shameful a misrepresentation?—And if he is not in earnest, how can he reconcile to his conscience such "foolish talking and jesting, which are not convenient"!—"Alas poor Yorick!....a fellow of infinite jest" he must be! But this is only a specimen of scores of cases such as one is constantly pained to see going the rounds of both the secular and *religious* press.

How painful is it to a sensitive heart that "loves the appearing of the Lord Jesus Christ," to find in the ranks of those who ought to be looking and longing for that blessed hope, persons acting so much like the predicted scoffers of the last days, speak-

Digitized by Google

ing so irreverently of the advent of Christ—sporting themselves with their own deceivings—saying, Where is the promise of his coming?

How different is such a spirit from that of the apostles, prophets, and saints of old! The assured conviction of Christ's personal advent is everywhere presented in the Bible as the great hope of the church—designed and calculated alike to admonish and cheer the toiling saints; to promote spirituality of life, mortification of the flesh, diligence, patience, perseverance, holy living, faithfulness, and as matter in general, of the most absorbing interest. Where is the sacred writer—patriarch, prophet, apostle, or evangelist—from antediluvian Enoch down to Apocalyptic John—that does not speak with rapture of that grand and glorious event, in some one or other of its soul-stirring aspects!—But alas! your ears now scarcely hear the subject mentioned in this degenerate age, even in the society of ministers of the gospel, except in derision, by way of catering to that depraved faith and spirit so sedulously fostered by the wicked one! O my soul, come not thou into their secret! unto their assembly, mine honor, be not thou united! And if some poor God-fearing and God-believing lover of the appearing of Christ ventures to speak of his *speedy* coming, and hints that the period of the advent is revealed in the Scriptures, he is immediately classed amongst poor deluded enthusiasts, worthy of all commiseration, but of *no* credence! And should he be so far established in the faith as to "despise not prophesyings;" and should he happen still further to express the opinion that "of the times and seasons there is no occasion that the children of light should be in darkness, he is at once ecclesiastically ostracised; and wo betide him if, like the prophets of old who *inquired* and *searched diligegtly*....searching *what* and what manner of *time* the Spirit did signify....(unto whom it was revealed that not unto themselves but unto us they did minister the things that are now reported,") he should venture to inquire, "Watchman! what of the night?" or attempt—like Daniel—to "understand by books the number of the years," thenceforth is such an advocate of Truth doomed and deemed hopelessly visionary, if not absolutely insane, as thought Festus of old on hearing Paul reason upon prophetic matters. And should he be so bold in the faith once delivered to the saints as to quote any passage indicating the true nature of the millennial kingdom, connected

Digitized by Google

with the personal reign of Christ and the saints over and upon the earth, forthwith he is stigmatized as *materialist!!*—as witness the followiug little sulphuretted squib fired off a few days ago from the battery of another first class paper, which has just been shown me by a much wounded friend of the cause of millennial truth:—"The Adventists are preaching that Christ's second coming is just at hand—this year or next, and at the same time building substantial meeting-houses! Perhaps, however, as they are mostly materialists, [!] they expect to need the houses after the advent of the Redeemer. Or, as prudent men, they may be making provision against mistakes."

Now be it known unto both these good brethren—for such I suppose them to be, notwithstanding the odor of Sadduceeism and the spirit of *Tommididimusism* that ooze from their transcendental pens—that they shall not long be without respondent, if they will merely drop these pitiful innuendos so unworthy of Christians, and will venture to affirm in plain terms what they so evidently though subtly insinuate—that Christ will not come personally and reign upon the earth; that the time or season of his advent is not revealed in the Scriptures as nigh, and therefore is a subject that should not be investigated; that "substantial meeting-houses" will not be wanted for the millennial saints; that millenarian views are materialistic, or at all chargeable with "*materialism*"; that the word of prophecy is not sure; that millenarianism is a "mania"; and that the personal reign of Christ, and the speedy occurrence of the events of the millenial kingdom are "absurdities" of "*prophecy-mongers*"!

Meanwhile I trust these *incog* anti-millenarian writers will find it in their hearts to hold me excused, if I seem disposed—instead of heeding their gentle admonitions—to give heed to the "*sure word of prophecy*"—having so happily realized the blessedness promised so specially, frequently and solemnly to those who read and hear the words of prophetic communications. J. T. B.

Nothing is eternal but that which is done for God and others. That which is done for self dies. Perhaps it is not wrong: but it perishes. You say it is a pleasure, well,—enjoy it. But joyous recollection is no longer joy. That which ends in self is mortal; that alone which goes out of self into God lasts forever.—*Robertson.*

Digitized by Google

EDITORIAL CORRESPONDENCE.

[This should have appeared last month, but it was crowded out by other matter.]

Cuckoo, Va., August 19th, 1867.

My Dear Bro. Looe:—Since my last, I have been in an almost ceaseless round of meetings. I met many old friends at Gilboa on the day appointed for the funeral discourse of my mother, delivered by Bro. J. W. Goss. He knew her well, and admired and loved her, and spoke of her with an eloquence and warmth, that could not exaggerate the estimation in which she was held by the large audience that met with us to pay her this last public tribute of our affection. I did not see her die. Her last blessing to me was while she was yet the venerable living mother in Israel, white with near eighty winters, but still in the full ripeness of piety and faith. She did not think we would meet again on earth, and looking back upon that moment, I seem to see her standing upon the threshhold of her new life, bidding me adieu till I should join her in the better land. There was the tear of parting and the hope of meeting,—the dew of earth and the sunshine of heaven, the cloud and the bow, and thus I left her to see her no more on earth. My mind does not think of her as in the grave;—but as I saw her there, upon the threshhold of the new life, so now, I follow her within the gates, and think of her as with others who have left us, and who are awaiting our coming beyond the river; and so I sorrow not as those who are without hope. Heaven is brought nearer to us, as it is filled with so many that we love.

After a few days with my kindred about the old home, I took the cars for Gordonsville. Here I was met by the renowned Col. Grigsby, one of the most daring chiefs of the army of Stone Wall Jackson. He courteously invited me to take a seat with him in his buggy and drove me some nine or ten miles through the mountains to Piedmont, the well-known female Seminary of Brother J. W. Goss. He is a great talker, and entertained me with many incidents of his campaigns illustrative of the hardships, the perils and the cruelties of war. I am indebted to him for his marked kindness and soldierly courtesy, and can but regret

Digitized by Google

that he is not as zealous and devoted a soldier of the Cross as he was of the Confederacy.

From Piedmont I went with brother Goss to Macedonia, in Orange County—to meet Bro. Hopson at a protracted meeting appointed for him at that place. It is a church for which brother Goss has preached for near a quarter of a century,—and many were there to bid him farewell, before his departure to Kentucky —whither he goes in a few days, to take charge of the female Seminary at Hopkinsville. It was natural that he should give them a farewell discourse—but he has a constitutional weakness about such things, and no persuasion could induce him to say a word; so Brother Hopson and myself took the oars and did the work. I did not stay to see the meeting through, but left for Richmond to fill Dr. Hopson's place there, while he carried on the meeting at Macedonia. He closed it, I learned, with *ten* or *twelve* additions.

I had a fine hearing in Richmond. Brother Hopson has done a great work in this city. His influence with the congregation is remarkable. They love and revere him with a depth and reverence, which nothing but great worth and commanding ability could inspire in such a people. It will be a sad day for them, when the tie is broken. We were the guest of our beloved Brother W. J. Pettigrew. His genial Irish heart, enriched with the noblest graces of Christian culture, overflowed towards us in every generous kindness that you can imagine. His amiable and devoted wife had just returned from Pittsburg, whither she had been on a visit to her parental home—and threw the charm of her unostentatious hospitality over everything about us. At their house we had a delightful interview with our old friend and scholarly brother Jno. B. Carey, who with his gifted wife and accomplished daugther, called to spend the evening with us. You remember him in connection with the Hampton Academy, which, like "*Mantua to miserable cremona,*" had the misfortune to stand "too near" to Fortress Monroe, in the late destructive war. It was his property, and one of the most flourishing schools in Virginia. He had accumulated a large library, a well selected apparatus, and every other adjunct to a first class academy, but the war stripped him of all, burnt the buildings and otherwise disposed of other things, and left him penniless. He is now supporting his family, as a commission merchant in Richmond, but destined,

Digitized by Google

we hope, soon to be called to the more genial pursuits of a literary and scientific life. When Virginia can again sustain her schools, she cannot fail to demand the services of such a teacher.

I saw many friends whom you know, and who made kind inquiries for you. You will remember Bros. Spence, Fife, Bragg, Magruder, and many others. Some of seven years ago are gone—and sad stories hang, like funeral badges, about the knockers of many a door. We shall never forget an evening at brother Magruder's. You know how bright his home was,—and still the glow and music of warm hearts greets you as of yore,—but one broken chord saddens every strain, and recalls a loss that can never be her her well,—makes her home here now with her daughter and repaired nor forgotten. Sister Pitchegrew Woolfolk,—you remem-son-in-law. Clarence was a favorite son. You remember him too—while a student at Bethany. He fell in the prime and rich promise of an honorable life, and all that was recovered of him lies but a stone's throw from the parlor window, in a grave over which the tears of his mother are daily poured in comfortless regret. Why is it, that the living thus love to linger around the last resting place of the beloved dead? Is it, that there lurks in the heart a secret intimation that their souls still hover around the spot, awaiting the resurrection of the body,—or can we deem that there is sweet consciousness in the spirit world of these sad repinings of our earthly bereavement, that will invoke the soothing ministrations of the angels? We seem never so near to heaven as when we stand by the grave of one, who, we think, has entered its rest;—and it is indeed, the portal that closes us out from the unseen world, and through the opening of which alone we can enter the bliss of the better and promised land.

Bro. Pettigrew's house is situated just inside the first line of fortifications across the famed Williamsburg Turnpike. A little beyond we could see in the distance the gleam of the busy spades of the "Burial Corps"—consigning to honored graves the remains of the thousands, who fell upon the many battle fields around Richmond. The government is taking great care to search up every fragment of her fallen soldiers and gather them into this common cemetery. It is to them, the last movement on the chequered field of war. No earthly trump shall ever awake them again. How shall they hear that, which shall call all men to judgment!

Digitized by Google

On the opposite side of the city is Holly Wood Cemetery—a beautiful place, hanging over the ceaseless roar of the James as it breaks through its granite "falls,"—and seeming by its contrasted silence, a fitting solitude for death. The view here is indescribably charming. The canal, the rapids, Belle Island, the bridges, the towering *thirteen-story* mills, the city,—its graceful spires, the stately capitol, and the sea-like expanse of the tide-water region stretching away till the eye is lost in the distance,—all these in one view invite the gaze and calm the heart with holy and sweet meditation of their blended beauty. Attached to the cemetery grounds proper, is an irregular space crowded with the confederate dead,—but out at "Oakwood" there is a special cemetery set apart for them, and there more than fourteen thousand sleep the last sleep, and await the final call.—Little thought many of them, doubtless, of that day!

Richmond did not seem to me, as it used to seem. A kind of lethargy appeared to hang about it. There was not the same air of gay and buoyant life about it, that was wont to be in the former time. The people were not so much in the streets, and the stir of joyous life had retired from the public places. The men looked thoughtful, and the women were veiled and silent. They passed as strangers. The old, cordial, free greeting was toned down into distant recognition. True it was in the midst of the dog-days,—but still, I think I was not mistaken in the impression, that there is deep and abiding discontent with the people of Richmond. They substitute, "The First Military District"—for the time honored "Old Virginia," with a tone and expression which tell the whole story.

From Richmond we went to Louisa Court House, where we again joined Dr. Hopson, engaged in another protracted meeting. We helped him a little and heard him in one of his powerful discourses on the Means of Salvation. He is supremely gifted as a preacher. You have heard him, and know how he convinces and subdues the people by the thundering might of his eloquence. His manner and style, and method and matter are all his own.—He is lucid as a sunbeam, and no one that has common intelligence can fail to understand him. He is not only the unrivaled favorite with the people, but universally respected and beloved, I believe, also by the preachers,—because, with a manly frankness that knows no disguises, he is also the soul of honor and

Digitized by Google

the model of courtesy in all his relations to his co-laborers in the ministry of the Word.

Here also I met Brother Cutler, a graduate of Bethany, and one of the most effective preachers in the State. Full of zeal and of a most exemplary piety, he makes every power of his mind tributary to his work as a preacher of the Cross, and his labors are greatly blessed. We were pleased to see the high esteem and affectionate regard in which he is everywhere held, both by the church and the world, and to learn that his power of usefulness is steadily increasing with his years. We were with him again at Salem, where he was holding a protracted meeting. His efficiency in these is of the highest order. Brother Pettigrew was with us here also, and gave us a most heart-searching and eloquent discourse, under the burning heat of one of the hottest days we have suffered for many a year.

When at Piedmont, we met our mutual friend and brother, T. A. Crenshaw, who, you know, comes to Bethany to live. He is an accomplished scholar and fine classical teacher, as well as Christian preacher, and will be a valuable accession to both our public and private circles. There, too, I had a short interview with Brother R. L. Coleman, the veteran pioneer among the foremost preachers of the Reformation in Virginia in its first years of trials and persecutions. He afterwards paid us a special visit at my brother's. He has had many and heavy reverses, and is anxious for a change of scene and of labor. He has a highly educated wife, you know, and an accomplished family of daughters, and would be pleased to be engaged with them in the conduct of a female academy, where their talents and attainments could be made publicly useful. We hope, however, that the paramount wants of the churches in his native State among which he has labored so long and well, will constrain him, and that it may prove to the mutual advantage of both him and them for him to remain in the old and familiar field of his long and self-sacrificing labors.

The churches in this part of Virginia are soon to lose two of their noblest and most gifted preachers. Bro. W. J. Pettigrew goes to St. Louis. For ten or fifteen years he was the beloved and admired pastor of the church in Richmond. He has a hold upon the hearts of hundreds of that congregation which nothing but death can sever. After the war, wearied and worn with long and anxious labors in the pulpit, from house to house, in the hos-

Digitized by Google

pitals among the wounded and dying, upon the battle-fields, he resigned his pastoral charge, and opened a school, which was largely patronized by his old friends. In his zeal for Bethany College, he took me to see a number of his former scholars, whom he had prepared for college; and we shall have several of them with us for the coming session at Bethany. His learning and eloquence cannot fail to make him greatly useful in the new and enlarged field to which he goes in St. Louis, and soon establish for him there the influence and confidence which he has left behind him in Richmond.

Brother Goss, as I have already mentioned, goes to Hopkinsville, Ky. But few preachers ever enjoyed or deserved an influence like his in Virginia. He is a man of counsel and wisdom.—Firm and far-seeing, he has been justly looked to as a chief pillar and support of the cause in the State. Everybody regrets his leaving. In and out of the church, I hear but one sentiment.—It must be long before he can win for himself an equal place in the hearts of a new people. It is said, "The wise man foreseeth the danger and hideth himself." It was easy to discover that Bro. Goss had gloomy forebodings of the future of Virginia, and naturally averse to the anxieties of public disquietude, he determined to look for more tranquil and hopeful fields of labor. His great energy and practical wisdom, combined with rare eloquence as a speaker, must win for him success; but it will require much time and patient toil to raise him to the place and influence he has left behind him.

Brother Walthall, too, you know, has left the State, and others of less fame, but of great usefulness, have also gone. While these veterans have quit this field, we do not hear of an equal number of young men rising up to take their places. I was gratified, however, to hear a fine account of one who was some years ago a student of Bethany, but who then gave but little intimation that he might ever become a preacher. You will be surprised when I tell you he is young brother Robert Cave. I have not met him, but I hear him spoken of in the warmest terms by brethren whose judgment cannot be mistaken. May he grow in grace and the knowledge of the truth, and become a bright and burning light in the ministry of the word!

Here is a great field for laborers. The people, just now, are poor, with but little money and greatly in need of it, to turn the property they have to profitable account; but they will not be so

Digitized by Google

long, and their zeal for the gospel is unabated. Nowhere are the preachers more richly rewarded with souls for their hire. At present they, some of them at least, get but little more. It is encouraging, however, to see with what fidelity those who are left, still work on. There is a vigor of life and hope in them, that will not let the cause go back. At present, the negroes, for the most part, meet with the whites. At some of the meetings which we attended, the number of negroes was fully as large as in former times, but only a few of them gave any heed to the preaching.—They seemed to have been attracted rather by the desire of social intercourse, than any interest in the gospel. Their conduct, while by no means puritanical, was nevertheless, uniformly orderly and courteous. But there is manifestly a growing distance between the two races, which I could but regret to see. It is a new problem in politics, whether they can live together equally free, and yet socially and politically isolated and antagonistic, without animosities and collisions, which will ultimately ripen into violence and civil tumult. The experiment will be made, and the strong practical sense and wise patriotism of the American people will be prompt to see the result, and adjust the relations of the races to the necessities of the case. We have an abiding faith in the good purposes of God toward this favored land and all her people, and cherish, therefore. the most hopeful anticipations for the future.

We turn our faces homeward to-morrow, and hope to be with you again in Bethany by the last of the week.

Ever truly your friend and brother,

W. K. PENDLETON.

CLARINDA.*

This is the title of a small volume, made up of fragmentary prose writings, and many exquisite strains of song, written in leisure moments, with nothing in view but the pleasure of giving vent to a music whose sweetness was native to the heart and life of her who penned them, and collected in this form only to be preserved for those who knew and loved her well, by the dearest earthly friend, the most bereaved and alone of all who mourn the early death of one so gifted. "But a small edition,"

* Poetry and Prose, by Mrs. C. H. Phillips.

Digitized by Google

says the preface before us, "is issued, to present to her circle of friends and admirers, who desired a copy of her works, which could be procured in no other way; but particularly as a souvenir to the dear children so early deprived of the tender affection and Christian counsel of a devoted mother, whose last breath went up to God in prayer for their welfare."

The readers of the Harbinger will remember the obituary notice contained in it not long ago, and the exquisite beauty of the lines there quoted, the very spirit utterance of the inspired soul, around whose hushed and holy meditation, even while chained to earth, there yet gleamed such beams of beauty from the land of Promise.

Clarinda Hardman was born in Minerva, Ohio, on the first of September, 1835. At the age of sixteen, she became a member of the church of Christ meeting at New Lisbon, Ohio, and in March. 1862, she was married to Thomas W. Phillips, of New Castle, Pa. She was educated at Hiram, Ohio, and for a short time after leaving there had charge of a school at her home, but the death of a beloved mother, occurring about this time, so weighed upon her spirits that her health gave way, and she gave up her school for change of scene, and the society of loving friends, who esteemed it a privilege to have her near them, and lighten, as much as in their power, the burden of her loss. She was cheered and strengthened by this kindly ministry, in some months restored to health, and enabled to return home and resume the duties she had left there; but the shadow of her great calamity, seemed to brood above her still. A pensive sadness, sometimes almost the pathos of a passionate longing, breathes in much of her poetry, and remembering this early grief, we seem for it, to sorrow with her to the last.

All who were admitted to the prized intimacy of her friendship, bear witness to the "daily beauty" of her noble life. As a child, her office among her playmates was the blessed one of peacemaker; as she grew older, her presence was ever the most welcome where there was some one to be comforted, some aching brow to soothe with gentle touches, or broken heart to heal, with the balm of tender consolation; some hungry soul to feed with the Word of Life, some bedside whence the departing soul might pass more gently to Eternity, upborne upon the pinion of her sweet-voiced prayers. The spring-time of her pilgrimage was rich in buds of promise, its summer saw them richly bloom in the sweet atmo-

Digitized by Google

sphere of the home she made most happy for husband, children, friends,—but the autumn never came for her. God, looking on the harvest she had planted, saw that it was good, and he has taken her, to reap thus early of the Heavenly Inheritance.

From the pages before us, so full of interest, we have tried to select a few of such as we think best calculated to convey a true impression of her genius. The following is entitled, "You and I:"

"I never—in the sweet years flown—
Have clasped thy hand within my own,
Glad list'ning to thy talk;
Ne'er paused with eager, listening ear,
The coming of thy step to hear
Adown the gravel walk.

You never sang a song for me,
I never twined a wreath for thee,
Or pressed my lips to thine.
In all life's years of joy and pain,
No shining link in mem'ry's chain
Unites thy heart to mine.

Yet oft in thoughtful mood I trace
A graceful form, a fair sweet face,
Lit up with thought divine;
Untouched by sin, or earthly stain—
I love and call it by thy name;
Have I one thought of thine?"

In the poem called "My Summer," how faithfully are given the confessions of every generous soul, that feels, however active in its daily work, all its aspirations sunk in such unfathomable depths of uselessness and incompleteness!

"Echoes, wakened by sad voices,
Soft and low repeat to me,
'The sweet summer's fading, dying,'
Can it be, oh! can it be?

Each to-day still listless dreaming
Of rich gifts safe stored for me,
In the dim to-morrow hidden,
In the summer days to be.

O! my idle hands have woven
In my life no golden thread;
All unfilled to-morrow's promise,
And to-day's sweet flowers are dead.

With no words of glad thanksgiving
For the blessings of to-day,
Waiting for to-morrow's brightness,
Has my summer passed away."

Digitized by Google

Sister Phillips was ardently devoted to reading and study, and a fine library collected by her hands bears witness to the soundness of her intellectual judgment, the purity of her taste; but as these poems were written only in moments of rest, and solely for the pleasure of writing them, so they, in the main, speak solely from the heart to the heart. They are the embodiment of gentle feelings, tender and loving thoughts, holy and dear communion with her own soul, with the beautiful and the true in all things. All that was lovely or grand in nature,—the mild breath and pale colors of the spring, the rich warmth of summer airs and hue of summer flowers, the melancholy of autumn, or the sternness of winter, alike attuned her thoughts to music. "Evening," "Twilight," the never-ending changes of the "varied year," seemed to blend in sweet harmony with all her emotions.

The authoress of these poems was not known personally to the writer of this memoir, but such as she, must always be known and well known, to many who have never looked upon her face; and a long familiarity with the nobleness and goodness of her mind and heart, claimed the privilege of this tribute to her memory. We have room for but one more selection.

TWILIGHT.

"Soft curtains tinged with silvery light,
O'er hill and vale are dropping down,
Encircling round the brow of night
A starry crown, a starry crown.

The night-bird's song, now far, now near,
A plaintive strain is floating by,
And my sad eyes are wet with tears,
I scarce know why, I scarce know why.

Echoes of voices heard no more,
(Oh what more dear, more sad can be!)
Come bearing from a far-off shore
Sweet words to me, sweet words to me.

My slumbering harp I waken here,
Half buried in the shadows lone,
But falls upon my listening ear
No answering tone, no answering tone.

Grim shadows cross the sanded floor,
And noiseless gather by my side,
While softly in the open door
The moonbeams glide, the moonbeams glide.

No loving hearts, brimfull of glee,
Are round me as in days of yore;
The twilight brings sweet dreams to me,
And nothing more, O, nothing more." C. P. M.

Digitized by Google

DEATH.

"Death is the liberator of him whom freedom cannot release, the Physician of him whom medicine cannot cure and the comforter of him whom time cannot console."

The sun, starting early on his radiant march, calls every flower in garden and meadow to wake up to its beautifully brief life. The whole country responds, and every hilltop with its stunted grasses, and every valley with its rich profusion of green, is bedecked with a lavish outspread of beauties which charm and gladden the senses, and impress and elevate the soul of man.

But how soon the glory passes away! the flower fades, the grass withers, and the leaf, like a dead thing, falls to the ground. Why this ephemeral stage of glorious being? Ah why are flowers, with all their matchless odors and colors, only infantile?

The history of burdening the folios of all the great libraries of earth, is here epitomised.

I. What is Death? Competent lexicographers agree that "death is an extinction of life."

> "O great Man Eater—!
> Whose every day is carnival, not sated yet!
> Unheard of Epicure! without a fellow!
> The veriest gluttons do not always cram;
> Some intervals of abstinence are sought
> To edge the appetite; thou seekest none."—BLAIR.

The stern definition of the term by the interpreters of words does not woo us as the charmed figures and similies of poets do, to the contemplation of our theme.

There is a chill and lifelessness in the very soul of the terse and practical rendering of the word by Webster and his literary associates, and our thoughts are fastened to a thing, whatever might have been its beauty, power and influence when full of con cious being, at once worthless, loathsome and repugnant.

We recognize death in the hoar frost which destroys every budding and blooming hope—in the lightning, whose flashings burn up the treasures of existence—in the rain, whose floods deluge every foot of our domain—in the thunder, in fire, in pestilence and the innumerable company of instrumentalities by which death is known to be compassed.

We realize that death robs us of all that is precious and enjoyable. The pleasure of consciousness, the cherished dignity of

Digitized by Google

manhood, the free and undisputed exercise of the human will and all that constitutes a noble and vital *something* in the world, find in death the irresistible adversary who levels, even the highest, with the dust.

Every man, save Enoch and Elijah, who having trod the earth —ennobled it by a majestic presence of person, intellect, genius, or virtue, and disappeared, has been prostrated by death.

Every woman, untranslated, who has shed the glories of her nature upon humanity and felt the silver cord loosed and the pitcher break at the fountain, fell by the hand of this universal assassin. Every mother's bosom desolated—every father's hope blighted—every link of love's chain broken—every hearth robed in mourning—every light extinguished—every joy gone forever—every cemetery and every grave fashioned, point to death as the despoiler and enemy of every living thing.

II. Why is death generally feared?

"Neither the sun nor death can be looked at steadily." Death in himself is accredited by the whole race, as an irresistible foe—an unconquerable champion, and, measured by human power, skill and prowess, has never been vanquished—before him all fall.

Therefore, though we be fully panoplied and accoutred with all the offensive and defensive instruments revealed by the science of war, no weapon can reach him, no amulet protect us from his fatal dart.

To the man who has given his whole heart to the enjoyment of the present life, whose continent of desire, contemplation and hope is bounded by the rapid stream of time—death is the grand spectre, who, scythe in hand, presents himself at frequent intervals, haunting every dream of his sleep and every enterprise of his life. Death is generally feared because people are not prepared to meet him; but were he merely the power that annihilates beings, whose victims participate in the destiny of the insensate brute, many thousands would humbly and willingly bow the the knee.

> "For who would bear the whips and scorns of time,
> The oppressor's wrong, the proud man's contumely,
> The pangs of despised love, the law's delay,
> The insolence of office, and the spurns
> That patient merit of the unworthy takes,
> When he himself might his quietus make
> With a bare bodkin?

Digitized by Google

Few would endure, were it not that the hand which unnerved Belshazzar and laid the mighty Pharoahs and Cæsars low in the dust, is too mysteriously awful to be challenged by naked human spirits with fear upon them.

But the greatest dread that infests the human heart, which, from the conviction of sin to the radical conversion of the soul, feeds it with the motions of conscious peril and the fires of remorse, is that frightful something after death,

> "The undiscovered country, from whose bourne
> No traveller returns, puzzles the will;
> And makes us rather bear those ills we have,
> Than fly to others that we know not of."

Ah, here is the grand mystery of the raging fear in the unsaved multitudes of earth. The world, as they accept it, affords no antidote, no physician, no city of refuge—but the relentless avenger pursues them hard and fast to the death.

When we consider the dreadful unfoldings of the eternal world, and then look at the human soul blurred with vice, dying with the disease of sin—the never failing premonitory symptoms of an heirship in hell, we cannot wonder, that all the pleasures of this world have their bitter alloys, and the prospect of death stirs such a soul with the convulsions of anguish and horror.

Death is the son of the Devil, and if the offspring be so fearfully repugnant and cruel, and on account of which, "the children of this world" shrink back with all the violence of dread and detestation, what must be the terror and confusion of the soul, when it realizes that death forces it through the portals, to the presence of the king of darkness and terrors.

Then, surely, if never before, the truth falls with overwhelming significance upon such a heart.

> "'Tis not the whole of life to live, nor all of death to die."

Death, then, is generally feared by those who are not prepared to meet it, and because, not merely that life is extinguished, but, that eternity, to which we all hasten through death, brings into awful view the judgment seat and the inevitable verdict of divine law.

III. What is the true relation of death to the human race?—We see that the good, the noble and the beautiful are swept away from earth, even as the ignoble and the vile,—that death,

Digitized by Google

like the rain and the sun, falls upon the just and the unjust and that no distinction is observed in the common disposition of the family of man.

To regard death simply as a part of human inheritance, gives us no joy or consolation. To grapple unaided with the monster in all his hideous deformities requires a measure of energy, courage and fortitude beyond the possible acquisition of mortals.

There is no escape from death; Christian and sinner must die. But in the imperative and general execution of this judgment there is a grand finality evolved, as there always is in the judgments of God.

The Bible in coming to our deliverance, tells us the origin of death and clearly shows that it is a gracious provision for the lofty necessities and aspirations of our nature, and points us to sublimer heights that the feet of Adam trod when he walked with God in Eden.

So the Christian who has worthily pursued the heaven-prescribed panacea for the great ailment of his nature, looks at death with a calm and steady gaze, and while recognizing that *his* hand will be the last sensibly felt on earth, yet the monster will be toothless, fangless and stingless, he the second Adam has triumphed over him and made *him* subject to all his faithful followers, who formerly subjected them to a life of fear and bondage.

To the unsaved, Death is a despotic tyrant and an all-conquering enemy; but to the Christian, he is the ambassador plenipotentiary of Heaven, sent to convoy God's suffering and sorrowing children from the wilderness of this world to the surpassing glories and felicities of the New Jerusalem. THOS. D. BUTLER.

LOUISVILLE, KY., Oct., 1867.

The love of God is the love of goodness. The old Saxon word God is identical with Good. God the Good One,—personified goodness. There is in this derivation not a mere play of words, —there is a deep truth. None loves God but he who loves good. To love God is to love what God is. God is Pure, and he who loves purity can love God. God is True; God is Just; and he who loves these things out of God may love them in God, and God for them, because He is good and true and pure and just.—*Robertson.*

Digitized by Google

THE CHRISTIAN STANDARD FOR 1868.

It will be gratifying to many of our readers to know that this valued auxiliary in the propagation and defense of the Christianity of the New Testament will not be suspended, as has been rumored in some quarters, at the end of this year, but that it will still continue its powerful plea under the editorship of Brother Erret, as heretofore. The *Standard* has been most honorably and ably conducted, and should be liberally and heartily supported. We copy from a recent number the following Editorial on its "prospects": W. K. P.

"We take pleasure in saying to our friends that new subscriptions are coming in quite freely, and there is a fair prospect of reaching the self-sustaining point. Until recently, we have made but little effort, beyond enlisting local agents, to extend our circulation. We have now put agents into the field to bring the claims of our paper before communities where it has not been known, and their success is most encouraging. We are satisfied it wants but proper acquaintance with the character and aims of of the STANDARD to secure the approval of the Christian public. Between this and the close of the year, we hope that every subscriber will make special exertions to increase our list, and thus aid us to overcome the expense in which we are involved by a reduction of the price. We give the following reasons why they should do so:

"1. The price per year is reduced to two dollars. This puts it out of our power to allow percentage to local agents. Our friends must act for the sake of the cause we plead and from their approval of our work.

"2. Without making invidious comparisons, we may be allowed to say that at its present price, the STANDARD furnishes more reading matter for the same money than any of our weeklies.—The amount of its advertising is not so large as some—the amount of its reading matter greater. This is to our disadvantage, but to the advantage of ourreaders.

"3. We advocate, boldly and uncompromisingly, the Christianity of the New Testament. The spirit in which this advocacy is conducted, we are glad to know, meets with general approval among our brethren, and is producing the best fruits on a large circle of readers outside of our community.

"4. While seeking to meet the wants of the time, so far as the advocacy and defense the of truth are concerned, we do not forget that there are other wants which can be better met by a religious journal than any other. We furnish a record of all important religious movements at home and abroad. There are few journals in the land whose department of foreign religious news is as carefully and diligently provided for as ours. The wants of children, youth, and all the members of the houshold are provided for in the departments of the Family, Science, Natural His-

Digitized by Google

tory, etc., while the friends of Education and the lovers of a pure literature are diligently ministered to in the Book Table and Literary column. In addition to this, the departments of general and commercial intelligence furnish a weekly summary of valuable matter. So that ours is a Family Paper, free from the clamor and defilements of party politics, and the froth and fustian of light literature, yet furnishing the valuable matter for which religious readers are generally compelled to subscribe to papers of an objectionable character.

"Let our readers all understand that, notwithstanding the predictions of some very knowing men that the STANDARD could not live longer than the present year, *it will go on*, and go on with brightening prospects. We have not been without our trials.—We are not yet in possession of the patronage that we need; but we are steadily growing into strength, and have never been so confident of complete success as now. We again ask our friends to work hard from this to the close of the year, and co-operate with us in sustaining a journal worthy of the cause we plead."

[From the Am. Christian Review.]

DEATH OF JAMES HENSHALL.

Bro. Franklin:—I am requested to write you of the death of Bro. James Henshall, who after an illness of about ten weeks, passed from our midst, in the full assurance of the reward of the righteous.

He died on Saturday afternoon, Sept. 7, 1867, at the residence of his son-in-law, Mr. Samuel Pepper, in Germantown, Ky.

Bro. H. was a native of England, and came to this country about the year 1834, and at once took an active, efficient part in the advocacy of the Gospel, among the churches in Eastern Virginia. About the year 1850, he left Virginia and moved to Kentucky, and preached for the church in Lexington, Kentucky.—How long, I do not know. Subsequently he located at Mayslick, where, in 1857, his wife died, and was there buried. Bro. H. then moved to Lexington, Missouri. How long he lived there I am unable to state. About this time he contracted a second marriage with a lady in Missouri, who survives him.

By request, which he expressed about one week before his death, he was taken to Mayslick and buried beside his first wife—and by his request made at the same time, I delivered a discourse on his life and death.

A large number of his old friends and brethren were present, who, prompted by respect and the brotherly love they cherished for him, united in their sympathy to Sister Pepper—(his only child present) and who tenderly and sadly gave his body, all that remained to us, Christian burial.

Of the character of Bro. H. in his private and public relations to the church and the world those who knew him, can judge.—He was a fine scholar, well-posted in the present religious movements of the age—and well-posted in the history of the past, in

Digitized by Google

all matters which affected the cause of Christ. Of his gifts as a writer, the pages of the *Harbinger* in years gone, and latterly the columns of the *Review*, will show. Thousands have read his essays with pleasure and profit.

But He who sees as we can not, permitted the hand of affliction to fall upon him, and after ten weeks of bodily suffering from typhoid fever, he trustingly fell asleep in Jesus, to awake in that bright morning when "they who have turned many to righteousness, shall shine as the stars forever and ever." From the fact that his mind sympathized much with the condition of his body, he said but little during his last days and hours—but we all know that it is unsafe to decide upon the religious character of any one from what may be said in a dying hour. The *life* and the allegiance of the heart must determine this.

Thus *another* old preacher is taken from us. In the battle for Christ, the ranks are thinning. At the time of Bro. Henshall's death, he was sixty-one years and four days old.

MAYSVILLE, KY., Sept. 9, 1867. JNO. R. HULETT.

We have waited to notice the death of Bro. Henshall, in the hope that some familiar friend would furnish a fuller account of his life and labors. We knew him *personally*, well, yet were not sufficiently intimate with his life to give any connected view of its labors and usefulness. He was one of the most genial companions,—full of humor and talk, and devoted to the society of the brethren. He was full of the knowledge of books, and had a keen appreciation of their tendency in the world of morals and religion. He was strongly attached to his friends and devoted to the prosperity of the church. He had a wide acquaintance and was everywhere beloved and respected by those who knew him best. The readers of the Harbinger will remember that, in 1847, he accompanied father Campbell to England. He won a good report for himself, on this tour, and his labors are gratefully remembered by thousands on the other side of the Atlantic. A man of so much sphere, and so conspicuous in every station, cannot pass away, without leaving a painful void behind him—and brother Henshall must be lamented by multitudes of the Lord's people. We tender our sincerest sympathy to his bereaved and sorrowing relatives and friends. W. K. P.

"THE CHRISTIAN UNITIST" is a monthly magazine published by Bro. S. R. Jones, Garner, Miss., and "is devoted to the defense and spread of the gospel of Christ, and to the restoration of unity among the people of God." Each number will contain 32 medium octavo pages. Price, $2.50 per annum.

Digitized by Google

Annual Convention of the A. C. M. Society.

We have just returned from the Annual Meeting of the A. C. M. Society, and have only, for the present, space to say a few words; in the December number we hope to give a full account of the character and doings of the Convention.

The present meeting, which began its sessions Tuesday, Oct. 22nd, in the Christian Chapel, corner of Walnut and Eighth Streets, Cincinnati, was by general consent declared to be one of the largest, if not the largest, ever held by the Society. We have attended these conventions often, from the beginning to the present, and it seemed to us that a larger number of *preachers* never assembled before at these anniversaries. There were representatives present, who had come expressly to attend this meeting, from California to Boston. The harmony of sentiment in so large an assembly was another remarkable feature. While brethren freely expressed their convictions about all matters that came up for consideration; while some differences of opinion existed about a few minor matters;—it was evident that on all the great questions before us, there was the most complete unity of mind and heart. *There never was so little debate at any of the previous anniversaries.* Differences of opinion were very readily adjusted. The report of the Corresponding Secretary for the past year was most encouraging; a larger amount of money received than for many years—perhaps than at any time before; and above all, and what is most valuable, the money reported represented a larger number of contributors by far than for many years past, certainly; no comparison at all in this respect between the preceding year and the last one. This is significant. All the friends of the Society who were present felt greatly encouraged. Bro. Shackleford, the Corresponding Secretary, has shown himself to be a workman that needeth not to be ashamed. By the general voice of the Convention, Bro. R. M. Bishop was designated as the proper candidate for President of the Society; and as such he was unanimously nominated by the committee, and elected by the Convention,—altogether against his own persistent and earnest remonstrances. He yielded only to the urgent representations of the brethren in whose judgment he has confidence. The addresses delivered were excellent—full of earnestness and heart.—

Digitized by Google

But we will defer a fuller account for our next number. In the meantime we would only say, let all the friends of the A. C. M. Society take courage, and gird themselves up to give it a nobler support for coming years. C. L. L.

THE CHRISTIAN HYMN BOOK.

We have just received from Bro. Bosworth a copy of the small edition of the Christian Hymn Book. It is the most exquisite little treasury of poetic beauty we have ever seen. The type is small, of course, but it is sharp and clear as if cut with a diamond. Many persons, who love to carry their Hymn Book in their pockets, objected to the larger edition on account of its size; and to meet this objection, the enterprising brethren who are "Trustees" of this book for the benefit of the brethren *first*, and of the American Missionary Society *second*, have brought out this little gem in *nonpareil*. It is in all respects a miniature of the former edition, except that it does not contain the index of subjects. This we think a fault. It would have taken but a few pages more, and many itinerating preachers will greatly miss it. But this is a small matter, and should many concur with me, the suggestion will no doubt be promptly heeded by the "Trustees."—As it is, we have 1324 of the sweetest hymns ever brought together, bound up in the little space of *four and one-fourth* inches long by *two and three-fourths* inches wide, and only *one inch* thick. *Price, in arabesque, only* 65 *cents;* that is, only about *five hundredths* of a cent per hymn! If any body wants sacred poetry cheaper than this, let him inquire of Canada and Nashville.

The "Trustees" are getting out still another edition, designed for the Old Folk and the Pulpit. It will be as much larger than the former addition, as this is smaller. It will have the same arrangement, paging, &c., but will be of a large clear type, that even dim-eyed age can read by tallow candles. Thus everybody will be accommodated. We said the "Trustees" to whom our beloved Father Campbell left the old Hymn Book, are the "Trustees" of the brethren *first*. This is proved by the fact, that so far they have made nothing by this book for the Society. They have looked more to the accommodation and interest of the brethren, who are to use the book, than to the profits of the Society, which so many were afraid would grow to be a great monied mo-

Digitized by Google

nopoly from the fancied proceeds of its sale. Let these alarmists ponder upon this fact, and honor these "Trustees" for the economy and fidelity with which they have served them in carrying out the trust committed to them.

We have never occupied our pages much with eulogies of this book, because we did not think that there was any need of it.—We felt satisfied that it would be sure, before long, to plead its own cause against all clamor of jealousy. We claim to be a judge of poetry. We claim no credit for it, and therefore we are free to say it. Nature has given us a taste this way; and we have no hesitation in saying, *that this is the best Hymn Book, for the number of hymns in it, that has ever been published in the English language.* We say nothing of other languages, because we only wish to speak of what we know. So far it has passed without criticism. Sixty thousand copies have been sold, and there is but one voice. We have a faint impression that some one, we do not recall who, has said something about "one or two hymns of doubtful propriety, or questionable theology," or something of the sort; but it has only been to show their *independence*, or some such Diogenean virtue, we suppose. It has not been intended as criticism. The fact is, many people talk and write about poetry and music, in whose souls there is less of either than there is in the scream of a steam engine. But let a man get to be a "Sir Oracle" on one subject, and forthwith he must play the critic on all.

All reasonable brethren, we feel assured, must be satisfied with the management of this trust by the faithful men to whom it has been committed They cannot be justly censured even by the caviler; they ought to be thanked and encouraged by every generous lover of harmony, whether moral or musical. Hitherto they have made everything subservient to the interest of the brethren, and exacted nothing for the Society. Whatever has been made, has been expended in still further providing for the popular wants, in these new and elegant editions;—and what more can we ask than the best book in the world, in every form and size that can be desired, and at a rate so cheap that the profits only defray the expenses of publication? W. K. P.

It is possible to have sublime feelings, great passions, even great sympathies with the race, and yet not to love man.

Digitized by Google

THE HARBINGER FOR 1868.

We are drawing toward the close of another year, and according to the fashion, it seems proper to announce that the Harbinger is still determined to continue its monthly visits to those who may welcome it for 1868. At the beginning of the present year, instead of reducing the price, we enlarged the size of our paper by *one-fourth*. We now furnish a volume of *seven hundred and twenty pages* of valuable reading, for $2.50. Nearly all of the *matter* is original, and the articles are written with the greatest care and research. We spare no pains to treat all important subjects thoroughly, and with a conscientious regard to accuracy and truth. We are gratified at the frequent testimonials which we receive of the high appreciation in which this peculiarity in the conduct of the Harbinger is held. We do not aim to cover the ground of our excellent and strong "*weeklies*," but to occupy the intermediate space between these and the massive, masculine, and masterly "Quarterly" of the Aristotelic dialectician of Lexington, our beloved brother M. E. Lard. Let us all shine as lustrously as we can in our respective spheres, and instead of jostling each other in our courses, seek by our mutual *attractions*, to give stability and harmony to the wise system of which we are parts. For one, we desire to disclaim all jealousy and selfish rivalry toward our brother Editors, and while we shall hold our torch up as high as the grace of God and what natural or acquired power we have may enable us, we will not attempt to do so to the injury of any one else—nor accept a patronage that can only be won by the arts of detraction and guile.

The list of our readers has been largely increased during this year, and already new names are coming in for the next. Still it seems a reflection upon the reading intelligence of half a million of Disciples, that we have not ten times as many subscribers as we have. It is evident that what is odiously stigmatized as Campbellism, is now threatened with a concentration of opposition, the like of which has not been experienced for many years. The disciples everywhere will need to be armed anew with the weapons of our warfare. The discussion of first principles must be revived, and thorough work must be made with the devices of sectarianism. The Harbinger does not desire to shrink from the evident necessity, but will be earnestly devoted to a hearty and

Digitized by Google

uncompromising co-operation in the defense of the truth. As it is evident we are to be attacked on all sides, let us be armed on all sides. Every Disciple should be furnished with the means of answering the gainsayers. False learning, misrepresentation, perversion, and even worse arts, will be brought against us, and we desire to expose these on our pages, and thus furnish to every reader a ready and the best means, in a convenient form, for refuting them wherever he meets them.

"The price of liberty is eternal vigilance," and what liberty is so well worth watching as the liberty of the gospel! Shall we sit down quietly, and allow shallow sophistry to exult over the truth; cunning devices of sectarianism to supplant the divinely established ordinances of the church; and the assumptions of bigotry to push us away from the simplicity of the gospel! How shall we prevent all this, if we do not read, study, equip ourselves with the arguments and proofs that are the stay and support of the truth? Our enemies are writing books against us,—counterfeit "Manuals of Campbellism,"—feminine fables of falsehood,—love stories laden with lies, and seasoned with erratic spices of the flesh; they are publishing against us, preaching against us, working from house to house against us,—and for what? Simply because we are growing in numbers, and the truth is prospering in our hands. What are we doing to stem this menacing flood of destruction? Must we not meet fiction with fact; falsehood with truth; passion with reason; sophistry with logic; and human inventions with divine institutions? But in vain shall our literature furnish the weapons if the disciples will not take and wield them.

Brethren, we do not come before you with the Harbinger crying, "Behold it is dirt cheap—will you not take it?" We come asking you to take it, because we intend to make it what we know you need, what as a soldier of the Cross in this day of fierce battle for truth, you ought to have, and we ask you to pay us for it what will enable us to furnish it to you of the right quality. The pay is commercial justice, what, if you please, is due to the one that toils for you; but the pay is your capital for usefulness in the work, whereto the exigencies of the cause call you. Consider this, and hold up our hands and nourish our strength, while we work for the common prosperity of Zion. We wish we could stir up your pure minds to sympathize with us in this matter.—to bestir yourselves, just a little, for the Harbinger, and this to

Digitized by Google

pour in upon us for this approaching year of 1868, floods of intelligent readers to re-echo from ten thousand mouths the profitable words with which we intend, the Lord helping us, to fill our pages. We thank you for the past; we cannot be too thankful for the good you help us to do. Increase this our debt, and the Lord will enable us richly to repay you. W. K. P.

"The Christian Examiner."

This is the title of a new paper to be started on the 1st January, 1868, in Virginia, under the editorship of Brethren John G. Parrish and Winthrop H. Hopson. It is to be "a monthly paper of large quarto size, at the moderate price of *one dollar per annum*. It is to be established at the unanimous request of the late General Co-operation of the Disciples, held at Louisa Court House, and is to be in all respects the representative organ of the Disciples in Virginia. It will be devoted to the defense and propagation of the essential truths of primitive Christianity. All communications must be sent to the *Christian Examiner*, Bowling Green, Va.

We rejoice to see the many signs of life and vigor which the brethren in Virginia are manifesting, and shall be gratified to find that the new paper is a powerful auxiliary to the cause. We hold out a cordial hand of fellowship, and greet these noble and gifted men with a hearty welcome to our ranks. They will please put the Harbinger down as one of their *exchanges*. W. K. P.

"Fillmore's Christian Psaltery."

This is a new book, the *editio expurgatoria*, the rectified spirit of Harmony in round notes, by our musically fertile Fillmore.—Almost every first rate piece of sacred music, new or old, which a congregation will likely call for, is found in this book. It is copiously indexed, and has the peculiar advantage of having tunes adapted to all the hymns in the Christian Hymn Book. See his advertisement on cover. W. K. P.

Christianity is a revelation of the love of God: a demand of our love by God based thereon.

Digitized by Google

To Subscribers and Agents.

Very few of our readers are *club* subscribers. Our list is mainly made up of veterans who have enlisted for the war. They say to us, "Don't stop my paper at the end of the year. If I don't pay you promptly, let me know, and I will remit, but don't stop the paper." This is the general rule with us. There are a few exceptions. I suppose *one hundred* would include them all. Now brethren let me say,

I. *Except where we have had positive instructions to discontinue at the end of the year, we shall continue to send the Harbinger for* 1868.

II. *Those who do not desire to take it for* 1868, *will please notify us immediately.* Both *courtesy* and *justice* will prompt you to attend to this.

III. All friends who may be generously moved to help us circulate the Harbinger, *will please send in the* NAMES *of subscribers as soon as possible. Even if not convenient to send the money, send the* NAMES, and a statement, if they hope to procure more, of how many. We need not give the reason for this, but it is *especially important to us.*

IV. Will not some good brother or sister in every church do us the *favor*, small to them but great to us, of *raising us a club?* See terms on cover.

Will our readers consider these *four* points as personally addressed to each, and thus relieve us of trouble, save us from expense, and help us to do good? W. K. P.

RESOLUTIONS OF THANKS.

WATKINSVILLE, Ga., Oct. 15, 1867.

BRO. PENDLETON:—Please publish the accompanying resolutions of thanks, unanimously adopted by the congregations of North East Georgia, assembled in co-operation with Christian chapel church, Jackson co., on the 4th, 5th and 6th inst.:

1. Resolved, That we will ever hold in grateful remembrance our brethren residing in more favored localities of our country, for the substantial evidences of their love and sympathy in forwarding to us, *when we could not help ourselves,* donations of corn, wheat, bacon and clothing, and we hereby tender to them our sincere and heartfelt acknowledgments.

Digitized by Google

2. Resolved, That our special thanks are due, and are hereby tendered, to brethren D. Lipscomb, V. M. Metcalf and P. S. Fall, for their unwearied efforts in soliciting contributions for the suffering poor of the cotton States, and we pledge ourselves, as the beneficiaries, ever to hold their names in grateful remembrance.

3. Resolved, That our thanks are due the Gospel Advocate, Millennial Harbinger, Christian Review and Christian Standard, for their earnest and persistent pleadings in behalf of Southern Disciples in their day of painful destitution.

Permit me to add, that seven churches—three in Clarke co., two in Walton, and two in Jackson—were represented by delegates in the meeting. The seven churches represented in this meeting, have an aggregate membership of six hundred—seventy-four having been added the present year.

The utmost harmony pervaded the deliberations of the brotherhood, and it is believed that great good will result from the meeting, if the congregations will adopt the recommendations submitted to them.—Upon the subject of raising funds for evangelzing and other purposes, it was recommended to each "tiller of the soil" to lay off one acre, more or less, of his *best* land, and sacredly cultivate it for the Lord. It was made the special duty of the delegates to see the brethren of their respective congregations and urge upon them the importance and necessity of doing something for the Lord.

We have in North East Georgia, two hundred "tillers of the soil," and if we can have 200 hundred acres cultivated for the Lord next year, in either cotton or corn, we shall not meet in co-operation, as we have this year, *with an empty treasury.* What a work we could do, if we would! May God stir up our brethren everywhere to renewed effort.

Your Brother in the Lord, P. F. LAMAR.

GOOD WORDS FROM OUR CORRESPONDENTS.

DEAR BRO. PENDLETON:—I have just returned from Ohio, where I have been holding some meetings with fair success. Embracing the second and third Lordsdays in September, Bro. Kemp, who is now a student of Bethany College, and I held a meeting at the Dutch Fork, Pa., with nine accessions to the church, and a good interest in the community.—Bro. Knowles, formerly of New Brunswick, but now of Bethany College, was also with us a day or two. These are worthy young brethren, and should be encouraged and assisted in their efforts to prepare themselves for more extended usefulness.

Including the fourth and fifth Lordsdays of the same month we had a meeting in Mouristown, Ohio, with sixteen additions. The church there is doing well, and we were assisted at various times during the meeting by our excellent bros. Hall, of Wheeling, and Carlton, of Bell-

Digitized by Google

air. These brethren are both able ministers of the word, and need no commendation from me. During the latter part of this meeting I left for a few days, embracing the fifth Lordsday, to join Bro. Dunn in a meeting in Harrison Co. Bro. Dunn is an energetic proclaimer of the Gospel, and is doing a good work through that region of country. We had a good hearing there, but the political excitement just before the State election in that community was too great for us to effect much.—I am sorry to say, too, that a few of those professing to be disciples of Christ, gave evidence that they were more loyal to Cæsar than to Christ.

All such are to be pitied by all the real lovers of the Savior.

We have also recently held meetings at Middleton, Guernsey co., and Malaga, Monroe co.

At the latter place, we enjoyed the co-operation of our excellent Brother Cramlett, who is growing in favor with God and his people. At this place there were four additions before I left, and a very fine interest in the community. Yours in Christ,

WEST LIBERTY, W. Va., Oct. 19, 1867. A. E. M.

DEAR BRO. PENDLETON:—The Annual Meeting for the 16th District of Ohio, was held in this place, commencing on the 15th day of August last. There was truly a great ingathering of the brethren and sisters from nearly every part of the district. Among the preaching brethren we remember A. E. Myers, D. J. White, W. S. Gray, Wm. White, Amzi Atwater, R. Atherton, J. D. Dunn, J. Hall, A. Allen, R. R. Sloan, H. McDiarmid, W. B. Higby, G. W. Kemp.

I understand there never was a larger meeting in the district, and a more harmonious one could not be held. All present seemed to be of one heart and one soul. As we thought of the goodness of the Lord in the midst of his temple, tears flowed, money was poured out and the most earnest determination expressed to live more faithful lives in the future. The brethren did not appear to see anything so terrible in our Missionary organizaiion, but simply a *united* effort for the salvation of men. An effort of this kind will not fail of a divine blessing.

The Annual meeting closed on Monday, the 19th. inst. Bro. A. Atwater, of Bloomington, Ind., remained with us over the two following Lord's days, holding forth the words of life in a very forcible manner. The immediate result was twenty-six additions to the church—twenty-five by immersion, one reclaimed.

With the blessing of the Lord, we hope to do *much more* in this part of the vineyard. Your Bro. H. D. CARLTON.

BELLAIR, O., Oct. 8th. 1867.

DANBURY, Ct., Sept. 5th, 1867.

DEAR BRO. LOOS:—The Annual Convention of the N. Y. C. M. Society was held this year in this New England town, and closed last Lord's day evening. There was a good attendance, though not as large as on some former anniversaries, and the sessions were harmonious and profitable. A lively interest in the Missionary cause was manifested.—plans adopted for securing greater usefulness in the future, and within twenty minutes on Lord's day nearly $500 were pledged to aid in carrying on the work.

The report of the Board was full of joy and encouragement. Weak churches have been made strong; dissensions have been healed; Sunday schools have been established, and three hundred and twenty-two souls

Digitized by Google

have been added to the Army of the Faith, with an expenditure of little more than seventeen hundred dollars.

All this is work that would not have been done but for the Missionary Society, and we do not feel conscience-smitten for accomplishing it in this way, but rather rejoice that the word of the Lord has prospered in our hands.

We have had eleven additions to the church here in Danbury since my removal here in April. We "thank God and take courage."

Yours in the one hope, W.L. HAYDEN.

STEUBENVILLE, Ohio, Oct. 30th, 1867.

BROTHER PENDLETON:—The meeting in which we were engaged when you last visited us, closed on the 6th of the present month, much to the satisfaction and encouragement of the brethren in this place. The interest which you saw manifested while here, kept up until the close. Twenty persons, upon a confession of their faith, were buried with their Lord in Baptism. Two who were formerly Baptists, took membership with us during the meeting. Since the close of our meeting, one has united with us by letter and another been immersed.

We all feel greatly strengthened and encouraged. May the Lord still continue to bless us. Yours in the blessed hope,

L. SOUTHMAYD.

☞ We have had the pleasure of visiting this congregation several times during this year, and are gratified to see the zeal and piety that are at work in their hearts and lives. Bro. Southmayd is doing a fine work in Steubenville. A wonderful change has been wrought in affairs there. We rejoice with them in the vigorous and successful efforts they are making for apostolic Christianity. May the Lord enrich them with every blessing and greatly multiply their numbers. W. K. P.

BROS. PENDLETON & LOOS:—During my temporary absence from Bethany I have held meetings in Big Rapids and Newaygo Mich., resulting in 7 Baptisms—also at Middleburg Station Ind., 12 accessions. During the summer we have been with the church at Vandalia Mich. Our sojourn was most pleatant indeed; 8 Baptisms during our visit.—The brethren of the Peninsular State are attached to Bethany, and I hope to see several promising young men in attendance next session.

Truly, GEO. CLENDENAN.

LOUISA C. H., Oct. 4th, 1867.

DEAR BRO PENDLETON:—Every week for the last two months I have been engaged in protracted meetings. Some of these meetings have been very successful. I beg leave to report them, because they furnish items of encouraging news:

Berea, Spottsylvania, 9 additions; Louisa C. H., 10; Salem, Louisa, 9; Emmaus, Caroline, 27; Jerusalem, Harford co., Md., 18; Garrett's, Louisa, Va., 3; Somerset, Orange, 16; Zion, Hanover, 17.

Among these accessions, were several Methodists and one Presbyterian. Dr. Hopson did the preaching for us at Louisa C. H., in his usual able, powerful, and convincing style. I had the assistance of Bro. Flippo, two or three days at Emmaus. In Harford co., Md., Brethren Collins, of Michigan, and Gilbert of New York, commenced the meeting, which I continued and closed.

"The fields are white unto the harvest." Lord of the harvest, send

Digitized by Google

forth laborers into the harvest, to gather ripe sheaves for the garner of heaven. Fraternally, L. A. CUTLER.

BOONE Co., Mo., October 16th 1867.

MY DEAR BRO. PENDLETON:—Yesterday I closed a three days' meeting at Hickory Grove. There were 8 additions. This makes some 45 additions they have recently had to that congregation,—including several additions Bro. Jno. O. White had, at a several days' meeting he held there, a week or two ago.

The two preceding Lord's days, I was at Bethany, and immersed several; there have been ten immersions there recently. The good cause is greatly prospering in our State.

As ever, affectionately your brother in the Blessed Hope,

T. M. ALLEN.

RICHMOND, Va., Oct. 7, 1867.

BRO. PENDLETON:—At a meeting just closed in Sycamore church, forty-five were added, mostly by baptism.

Christianly your brother, WINTHROP H. HOPSON.

BETHANY COLLEGE.

THE TWENTY-SEVENTH SESSION of this well known seat of learning will commence on MONDAY, 30th SEPTEMBER, 1867, and terminate on the 19th June, 1868. It is romantically situated in the midst of the beautiful and healthy hill country of the "Pan Handle" of West Virginia, and easily accessible by Rail Road or River, and surrounded with the most favorable influences for student life.

AMPLE ACCOMMODATIONS are provided both for PUBLIC and PRIVATE BOARDING, and unfurnished rooms will be let to Students who wish to board themselves.

An experienced and able corps of Professors is engaged, and every facility for a complete and thorough course of instruction will be furnished to the student.

FACULTY.

W. K. PENDLETON, President, and Prof. of Mental, Moral and Political Philosophy and Belles Lettres.

C. L. LOOS, Prof. of Ancient Languages and Literatures.

H. W. HARDING, Prof. of Mathematics and Astronomy.

J. T. BARCLAY, Prof. of Natural Sciences.

B. T. JONES, Tutor.

BIBLICAL INSTITUTE.

Lecturers:—W. K. PENDLETON, C. L. LOOS, R. RICHARDSON, J. T. BARCLAY.

The course of Biblical Lectures commences the last Monday in March and continues 8 weeks. FREE OF CHARGE TO ALL.

TERMS.

Tuition $50 per session. Boarding from $3 to $5 per week.
Unfurnished rooms $5 per session to each student.
Free tuition to sons of Ministers of the Gospel of all denominations.
For particulars, apply for catalogue to Prof. C. L. Loos, Secretary, or to W. K. PENDLETON, President.

Digitized by Google

NEW BOOK-STORE IN WHEELING, W. V.

CAMPBELL & MCDERMOT have recently commenced business in the city of Wheeling, and will supply at the usual rates, Books and Stationery; including all the works published by our brethren. The facilities for shipping from this point to all parts of the country are unsurpassed. We solicit orders, and will endeavor to fill them promptly.

The following works are furnished at prices annexed:

CHRISTIAN HYMN-BOOK—NEW EDITION.

	retail.	*per doz.*		*retail.*	*per doz.*
Sheep Binding,	$ .90	$9.00	Turkey Super,	$2.50	$24·00
Arabesque,	1.10	10.50	" " gilt clasp	3.00	27.00
" gilt back	1.25	12.00	" " Antique	3.00	27.00
English Turkey,	1 75	17.00			

Sent by mail PREPAID at the retail price. By the dozen, remit for postage, $1.50.

The Christian Hymn Book—Old Edition. A few copies still on hand, in the following styles of binding. English Turkey, $1.25; Turkey Super, $1.50; Turkey, clasp, $1.75; Velvet, clasp, $5.00. Sent by mail prepaid at these prices. By the dozen, *one third off*,—and by mail $1.20 for postage.

CHRISTIAN BAPTISM—With its Antecedents and Consequents. $1.25, *mailed postage free.* This is regarded as one of brother Campbell's best works. It unfolds the plan of salvation in all its fullness and completeness. We will dispose of this work by the quantity at unusually low rates.

CHRISTIAN SYSTEM, - - -	$1.40	OWEN DEBATE, - - - -	$1.75
LIFE THOS. CAMPBELL by A. C	1.40	CHRISTIAN BAPTIST, muslin,	3.00
PURCELL DEBATE, - - - -	1.40	" " Arabesque,	3.50
D. S. BURNET'S ADDRESS on A. C.	.10	ROTHERHAM on the GREEK ART.	.40

PRINCIPLES and OBJECTS OF THE RELIGIOUS REFORMATION, urged by A. Campbell and others, by R. Richardson. Paper, 10 cents; Flexible Muslin, 25 cts; Arabesque, 50 cts; English Turkey, $1.00; Turkey Super, $1.25. By the dozen, *one-fourth off.* Remit for postage—from 15 to 50 cts per doz.

THE ORGANON OF SCRIPTURE; or the Inductive Method of Biblical Interpretation. $1.25.

BIBLE UNION EDITION OF THE NEW TESTAMENT.

OCTAVO PICA EDITION.

Plain Cloth Binding, - -	$2 00	Roan, Marble Edges, - -	$3 00
Extra " " - - -	2 50	Roan, Gilt Edges, - - -	3 50
Sheep Strong, " - -	2 50	Imitation, T'ky Morocco, Gilt,	4 00

18MO EDITION—RULED BORDER LINES.

Plain Cloth, - - - - - -	$ 75	Sheep, Strong Binding, - -	$1 25
Extra Cloth Binding, - -	1 00	Roan, Marble Edges, - -	1 50

32MO SUNDAY SCHOOL EDITION.

Plain Cloth Binding, - -	$ 25	Extra Cloth, - - - - - -	$ 40
Plain Cloth, Gilt, - - - -	30	Roan, Marble Edges, - - -	50

Address all orders CAMPBELL & McDERMOT,
134 MAIN-ST., WHEELING, W. Va.

Digitized by Google

THE

MILLENNIAL HARBINGER.

DEVOTED TO PRIMITIVE CHRISTIANITY.

VOL. 38.] BETHANY, W. V., *DECEMBER*, 1867. [No. XII.

AMERICAN CHRISTIAN MISSIONARY SOCIETY.

THE ATTENDANCE.

It was no doubt a matter of interest and concern to many, both friends and foes of the Society—for it has a number of the latter—to know what influence the persistent, open war carried on against it for the last year by some persons, would have on the attendance at the anniversary this fall. Its enemies had predicted such a failure in this respect as would lead to its early death. All entertaining such anticipations may now acknowledge themselves entirely disappointed. For many years there has not been such a large missionary gathering at Cincinnati on these occasions, as this year. The *number* in attendance was large. The body of the meeting-house at the corner of Walnut and Eighth, was well filled,—more than on many of the previous years. This fact struck every beholder. The first day of the convention dissipated all doubts and fears, or *hopes*, of a failure in this respect, and inspired with good hopes and confidence the friends of the missionary cause. This had much to do in giving such spirit, such joyful earnestness, and such cordial unanimity to the meeting. It proves that the A. C. M. Society is deeply seated in the hearts of thousands of the noblest of our brotherhood;—that they entertain an *intelligent* and *firm* devotion to it, not to be shaken by the most persistent and specious assaults upon it. For this we rejoice and thank God.

Digitized by Google

A large number of States was represented. The attendance was not made up of the people of Cincinnati and vicinity, but the representatives were present from New England to California,—the largest number of course from Ohio and Kentucky; the latter State was, both in numbers and character, well represented.

In looking over the convention we were struck forcibly by the fact,—the large attendance of *preachers*. This augured well, and was a subject of general remark. It was enough to inspire confidence in the future of the great Missionary cause among us, to see so much intelligence gathered together in its defense.

THE FEELING OF THE CONVENTION.

As might be expected, the hostility lately manifested against the Society, was freely alluded to, more in private conversation than in a public way before the convention. From the freest expressions on this point privately, and from all that was said publicly, but one sentiment could be gathered,—that of a conviction of the utter fallaciousness and weakness of the attempts made to prove a missionary society illegitimate in the light of the Bible. It was indeed very gratifying to see how clear the minds of the assembled brethren were on this point, and that they had been proof against all attempts to seduce them from their devotion. The expressions of opinions on this point were very prompt and very decided.

It was also anticipated by some, that there would be a stormy time in the convention, a strong conflict of opinions. Precisely the contrary of all this occurred. No one thing characterized and distinguished the present meeting more than the remarkable harmony, and the absence of all impassioned debate. No previous year, it may with all truth be said, has so noble a record as this one. The brethren freely discussed every subject that came before it;—but from first to last, a calmness, courtesy, brotherly kindness and good will, and a spirit of harmony and conciliation prevailed, that rendered the meeting a most delightful one. Our excellent President, Bro. Bishop, repeatedly expressed his high gratification at the character of the sittings of the convention; at the good order and pleasantness of the deliberations,—making his task an easy and agreeable one. If a personal reference be not out of place, we can say that our own experience was a peculiar one. We have attended many conventions of this kind, and al-

Digitized by Google

ways felt that it required no small amount of patience and endurance to go through several days' sessions. But this year, although quite unwell all the time, we felt no weariness.

There was observable also a calm, quiet, and happy intelligence and determination, that clearly manifested itself in the prompt and harmonious action of the meeting.

CHANGES IN THE CONSTITUTION.

A very general feeling was expressed that some changes might be made in the Constitution,—not to placate opposition, but because these changes might be in themselves desirable, as they would not in any material way affect the character of the Society. A good many brethren, friends of the Society,—and we counsel not with its enemies,—have always felt that life-directors and life-members were a mere unmeaning form, and that they might as well be blotted out from the constitution. For one, we fully concur in this view. Our reasons are few and plain. In the first place, we think the plainest dictates of wisdom and of the spirit of Christianity are, that the proper character of the organization of a missionary society, and of all similar institutions, should be one of *the greatest possible simplicity*. The less machinery in the organization the better, always assuming enough of it for the full, efficient exercise of every necessary function. Everything, therefore, should be omitted that is a form without force or meaning. In the second place, a Christian missionary society, or any Christian work, should of course be limited to, and controlled by, *Christian* men and women, in form as well as in fact. We stop not to argue or prove this; it is self-evident from the nature and teaching of the Scriptures. Lastly, the *motive* of giving should be uninfluenced by any testimonial reward, certificate, or aught else of that kind, and *unlimited* as to the *sum* given or the *limit of time* of giving. Give only for Christ's and the gospel's sake, and keep giving while you live. These plain, simple reasons are decisive to us. Whatever is in any way and in any degree in conflict with them, we would seek to avoid or remove out of the way. We believe time and reflection will, among Bible Christians, bring everything in such matters to this. While we say this, however, as in everything else, we would also respect the opinions of good and wise men who differ from us in this. Besides, to throw the missionary societies, which are but *voluntary* associations, out *from under all control*, is simply an absurdity. Those who sup-

Digitized by Google

port them, ought and must, in all reason, control and manage them. This is the plainest dictate of common sense and common reason.

Now, suddenly, without due time and due reflection, to proceed to alter in any way the constitution, was justly regarded as extremely unwise. The matter was therefore by the general voice referred to a committee of wise brethren, who are to report on the matter of constitutional changes next year, when by getting the Board to recommend the changes, they can be at once adopted. *Undoubtedly* the Missionary Society should, in its form of organization, and its method of action, express the ideas of its friends and supporters in the majority; and as we think this majority is in favor of such a modification as above indicated, we believe the committee ought, as we believe it will, report in favor of it.—It has also been suggested that the *time* of the anniversary meeting should be made somewhat *earlier*. As it now is, many brethren who are prominent among its friends, and who are anxious *all* to attend the anniversaries, are now necessarily prevented from doing so. This is the case with the larger number of the professors in our colleges. If the time of meeting were placed two or three weeks earlier, this difficulty would be avoided.

FINANCIAL REPORT.

The Treasurer's report for the past year is an encouraging one. According to this, $13,000 were collected, a larger sum than the preceding years showed. Another very gratifying fact about this report is, that this sum came from, and represents, a *far larger amount of contributors* than the reports of past years. This is as it ought to be. Such a sum means more, and will effect more than if given by a few. This is what in the Society we must labor for,—to enlist as large a number of Christian people as possible; to enlarge the circle of hearts that are united in its work; so we shall 'lengthen our cords and strengthen our stakes'—so we shall have more prayers sent up to God for the success of the work, and these prayers will be answered.

This effort to enlarge the number of contributors, we are glad to know, is the wisdom and aim of the officers of the Society.—No one sees this more clearly than the excellent Corresponding Secretary, Bro. John Shackleford, of whom the officers of the Society spoke in the highest terms for his devotion, efficiency and success.

Digitized by Google

THE OFFICERS.

The brethren everywhere may rest with the fullest confidence in the integrity and devotion of the officers of the Society. The Board is composed of earnest and true men, free from false and selfish motives. It would not be very easy for us anywhere else to find a body of men equal in these respects to the present Board. We believe we have done well in securing Bro. R. M. Bishop as President of the Society, not only because of his efficiency as as presiding officer of the meetings, but because we know he will watch with constant interest and activity over the Society by his counsel and active devotion throughout the entire year.—The Society has also done well in securing for further service Bro. Shackleford as Corresponding Secretary,—one of the most important, if not really the most important office in the Society. We sincerely trust and hope that this desirable point has been gained by us, that we can have *permanent*, efficient officers—a thing so essential to the steady progress and effectiveness of the institution.

THE ADDRESSES.

The regular addresses delivered by Brethren Burgess, McGarvey, Lard, Pinkerton and Shepard, were all excellent, all bearing onward to the same great end,—the excellency and glory of the missionary work in the gospel. The strong, earnest, accordant utterances of these brethren, the potent arguments and stirring appeals, strengthened us and elevated and encouraged our hearts.

THE WORK OF THE PAST YEAR.

The following is a summary of what has been accomplished during the past missionary year:—Cash receipts, $13,016; disbursements, $12,881.45; missionaries employed, 15; assistants, 3; converts, 1,266; churches organized, 8; Sunday-schools organized, 7; day schools, 4; meeting-houses erected or in process of erection, 6, cash subscription for meeting-house in Omaha, $3,600. The missionary work was distributed over the following States:—Kansas, Nebraska, Georgia, South Carolina, East Virginia, Michigan, New York, and the Island of Jamaica.

We shall give in the January number the larger portion, if not the whole, of the Corresponding Secretary's report, from which our readers may gather a fuller view of the operations of the Society. The pamphlet giving a full report of the Convention,

Digitized by Google

&c., &c., is now ready, and any of our readers desirous of procuring it, can do so by addressing the Cor. Secretary, John Shackleford, or the Recording Secretary, H. S. Bosworth, Cincinnati, Ohio.

We reserve some special remarks on some particular points of interest for the next number. C. L. L.

GENEVA IN THE 16TH CENTURY.

When my spirit is weary and sore-footed with its wanderings over the earth, in search of some historic spot, where the past ages hang like mellow clusters, I draw near, with complacent feeling of kindred, to the gates of the sturdy republican city of Calvin. When I long for communion with monumental greatness and glory, which give character and almost sanctity to the ancient countries and cities of the world, I glide with the silvery current of Lake Leman and plant my feet in the soil where freedom in her native strength, struggled for existence.

There, surrounded by the memorable hills of Switzerland, she nestles in the glorious valley, still wearing many of the habiliments, only a little more warm and gray, in which she awoke from her pagan torpitude and fought the sublimest battles of liberty and truth. O! those forests and caves, those mountain passes, and streams, had they tongues like men, they would tell how vainly they echoed the groans and prayers of patriots and martyrs, the bitter wailings of wretched women and desolate orphanage; and the scenes of barbarous violence which they beheld in the ages past.

For three centuries these examples of fidelity to the precious interests of humanity and the honor of God, which Geneva traced in her own noble blood, have been beacon-lights to the down-trodden and oppressed of every succeeding age, inciting them to possess the station assigned the intelligent creatures of God. Ah, even to day, the work she wrought with such inflexible purpose, and at so fearful a cost, lays every civilized nation and individual beneath the heavens, under a heavy tribute of gratitude and veneration.

When tyranny and usurpation vaunt themselves upon the throne, arrogating and, as demigods, exercising the sovereign

Digitized by Google

prerogatives of Jehovah, and "make countless thousands mourn" —when emperors, kings and rulers base their schemes of regal aggrandizement in the sufferings and debasement of their subjects, "laying upon them burdens too grievous to be borne," and, booted with steel, tread on the necks of the people, I fly to the side of Berthelier—Bonivard—Hugues—Levrier and Pecolat, and drink in, at the purest stream, the spirit of patriotism. The soul that is bathed in such a stream, is unquestionably adequate to every contingency of peril, privation and torture, and in due time, by its inherent might, must lift the world, until it can catch the beams of the liberty which is in the kingdom of Christ.

Those noble men who fanned into flame the fires of patriotism in the Genevese hearts, and were able, under God, through successive years, and in the most appalling extremities, to present a determined resistance to overwhelming combinations of despotic rule within their own walls and in the adjacent provinces, slowly, but as surely as the continual dropping of water wears away stone, sapped the foundations of tyranny and slavery, and raised the enduring column of political independence.

Bravely did those heroes occupy their posts, their lives poised in the forefront of the ramparts of Danger, until one by one, they fell victims to the block or the dungeon. Berthelier and Levrier were decapitated; Pecalot realized all the horrors of the age in a dungeon under Romish administration; and Bonivard became the weird subject of the historian, the poet, and the novelist, as the "Prisoner of Chillon."

When I see a people, filled with the enthusiasm of a grand ideality, laboring and suffering patiently in the pursuit of a noble and ennobling object, and perceive that they are ignorant of the "royal road" to success, strangers to the only power that can rescue from, or give them the victory over their enemies, and aliens to the light which can lead all men everywhere to comprehend their true vital necessities, and procure all-availing help, I proudly claim brotherhood with Farel, Olivetan, Fromont and Viret. Impelled by the inspiration of their commission, these godly ministers of the Cross courageously confronted the political and religious powers of darkness, and with conquering earnestness and ardor, bore to the tempest-tossed Genevese the gospel of Christ—the light of liberty, moral and divine dignity and manhood.

Digitized by Google

Fearlessly did they scatter the "seed of the kingdom" through the benighted but fearfully struggling city, and ere long the knowledge of the salvation of the soul was found to be the effectual proclamation for the birth and maintenance of their social and political liberties.

When I behold a nation bound in the fetters of superstition and priest-craft, whose spirit in its involuntary aspirations and yearnings after culture and general advancement, is sedulously and perforce repressed and driven back, every desire for intercourse with its Author stifled, and every heart throb in sympathy with the genius and life of the gospel cruelly subdued, I long for the advent of their deliverer, who shall break their bonds and set them free.

When I see myriads of people, even in our day, whose minds and hearts are fastened to the stake of popish domination, where "darkness that can be felt" is engendered,—brutifying and sensualizing their higher nature—inflicting on every devotee the utter prostration of all that is noble, dignified and godlike—blighting the available prosperities of a free, intelligent life, and bartering with pestilent presumption the liberties and immunities of heaven, I ask, how long shall these abominations continue in a land flooded with the light of sacred truth?

When I see the Romish pharisaical teachers, who profess to be the "salt of the earth" and "the light of the world," and have no salutary power or oil in their lamps, but pile the grim shadows of Antichrist, vice and bigotry, deep as death, and high as the lofty range of human interests, upon an innocent and infatuated multitude, I grasp the hands of Baudichon de la Maisonneuve, Amie Levrier, Chautemps, Goulaz, Claude Bernard, Vandal and Amie Verrin, and side by side with these staunch standard-bearers, fight the battles of the Lord for the redemption and elevation of his long-subjugated people.

In this generation, when the privileges of the church of Christ, irrevocably secured to us by the blood and ashes of saints and martyrs, are as free and unrestricted as the air we breathe, how lowly are they esteemed, and how frequently do we greet them with comparative unconcern.

When I contemplate the marvelous prodigality of Christians in these respects, I wonder that the heaven-embalmed memory of those valiant soldiers who gained such signal conquests for the religious freedom and promotion of mankind, is of itself inade-

Digitized by Google

quate to incite a healthful and vital appreciation and a vigorous acceptance and enjoyment of all the provisions of Christianity.

When I think of Paula and Claudine Levet, Pernette Balthasarde, Jeanne Marie de Fernex—the wives of Baudichon de la Maisonneuve—Claude Pastor and the daughter of Claude Bernard, with many other noble heroines of the reformation, who were distinguished citizens in the kingdom of Christ, and who sacrificed and endured all things so that they might win Christ, I feel that we are reclining on the world's "flowery beds of ease," and languishing our life away in dangerous supineness and conformity to the world.

In view of the transcendent heritage bequeathed to us, we should faithfully follow our Captain, bearing patiently the toils and hardships of the march, encountering difficulties and perils with courage and fortitude, standing firm in the heat of temptation and battle, having our faith and hope strong and bright in our Redeemer.

In this gracious era of human history, when the battles have been fought, the conflicts won, and every breeze is laden with the rich fruit, purchased by the struggles and lives of the moral Anakim of our race, we can sit under our own vine and fig tree, none daring to make us afraid; we *can* enjoy all the immunities which have flowed with resistless force from their triumphant heroism, and avail ourselves of our boundless inheritance, uncircumscribed by earth and time, yea and even death.

When the rude artisans of the reformation, with rude hammer and anvil, renewed the apostolic form and symmetry of the true condition of human society, the vile persecuting hounds of Rome denied the world the right to act and even think for itself in religious matters. The Christian valor, never displayed in peaceful and prosperous epochs, was called forth in divine power, when on the one hand the voice of God invited His children to His courts in an intelligent and responsible attitude, vouchsafing to them his presence and blessing, and on the other hand, the presumptuous grades of the Romish hierarchy wielded against them all the horrible scourges which could devour their mortal estate. In the face of the uplifted sword,—in the murderous glare of the raging faggots, and smelling the mouldering breath of the sepulchral dungeons, these sturdy Genevese Christians met stealthily together from house to house to celebrate the worship of God.

Digitized by Google

The distinction between those Christians of Geneva in the 16th century, and us, the Christians of the civilized world in the 19th century, is, that having not the God given measure of liberty and privilege, they imperiled and sacrificed their lives to obtain it, whilst we, inheriting all that we can justly desire, are satiated with the richness of the manifold bounties of God's grace, and fail thereby to relish the experience of the divine life, and do not appreciate the cost, or the work achieved, by which we were made heirs of the living God.

When I reflect on the strife and sacrilegious tampering of which heresy-mongers have been guilty with regard to the ordinance of *immersion*, and when I consider the vast amount of ignorance that exists in the Protestant world, and the absurd and malicious pleas that are set forth to establish its non-essentiality, I gladly transport myself to an upper room in the house of Baudichon de la Maisonneuve. There a company of the faithful have clandestinely assembled for fear of the vassals of the seven-headed beast, and their business is to celebrate the rite of Christian immersion. They are expecting violent molestation, and the notable host, who is the recognized chieftain of the heretics and huguenots, is fully accoutred and busily directing the defensive preparations.

A soul-stirring solemnity, akin to the presence of "Awful Majesty," pervades the hearts of the people and the name of Christ is honored in the observance of one of his fundamental laws, hitherto made obsolete, since the corruptions of the Romish priesthood transformed the apostolic order of the church.

Again: In the walled garden of Stephen D'Adda the Evangelicals gathered silently before sunrise on the Lord's day, to inaugurate the celebration of the Lord's Supper. They had learned their privilege in this institution, and determined in all fidelity and love, to commemorate the death of their Savior. They had paid a heavy price in the banishment and slaughter of many of their coadjutors, for daring to hold religious meetings of the interdicted kind, and for presuming to administer "holy baptism" with unconsecrated hands, in unconsecrated water, and within unconsecrated walls; and now for this lowly and loving "showing forth" the passion and sacrifice of Jesus Christ, the storm was fiendishly renewed, and Guerin, who had presided at the first primitive supper, fled for his life.

Very briefly, I have endeavored to give the major points in the

Digitized by Google

(evangelical) history of Geneva—showing her vital relation to the meridian splendors of divine light and liberty, which have in process of time civilized and Christianized both peoples and governments in such important particulars, and from which I have drawn some lessons to show the costly benefactions we have received from her, and the corresponding accountability apportioned us in the "supreme court of equity," so that we, as a people, may apply our hearts unto wisdom, and labor while it is called to-day, for the eternal honors and riches of the city of God.

THOMAS D. BUTLER.

LOUISVILLE, KY., Nov. 15, 1867.

The Religious Herald & Mr. Modisett's New Birth

BRO. PENDLETON:—In the days of Silas Noel, John Taylor, and Uriel Chambers, "Campbellism" was repeatedly killed and buried, but like the Phenix, its ashes were wonderfully productive of new life. The Baptists are yet full of anxiety and trouble about its ravages and affiliation with Popery; with more respectable company we are not allowed to keep. The whole thing of Campbellism is too obscure for sober minds to dwell upon; yet they see that thousands of good thinkers and intellectual men and women are daily enlisting in the practice of a doctrine so damning and discreditable. They wonder that men of sound minds cannot see into its weakness. With all the errors and contradictions of the sect called *Christians*, which are so palpably erroneous and ruinous, no champion of sect has ever consented to publicly debate before an audience, the difference between us in this country. In this, they have been shrewd. A certain Mr. Coleman way down on "Green River" has been called upon by his own brethren to undertake the work, but without success.—He is always able and willing to do so, when circumstances demand it; yet that demand has not been properly authenticated. Among the small fry, such as Mr. Williams, of Missouri, and myself, there has been some skirmishing, but as yet no general engagement between Brigadiers, and my word for it, there will be none; they are shrewd enough to see their power when thus engaged.

The proposition of their Virginia brethren for union with us,

Digitized by Google

has greatly increased their fears and opposition. They cannot forget the *Dover Decrees*, and the strong testimony of such men as A. Broadus, Clopton and others, who greatly withstood the saints. They ask, Are they not the same people now as then?—In what have they changed, either in doctrine or practice?—They were for the Bible only as a rule of faith; they are so now. They were without a creed then; their opposition is no less now. They affirmed the Commission of Christ, Mark 16: 16, as the law of pardon, and that that law was first fully developed at Pentecost; so they say now. There is no improvement since. As a sect, they are raised up for the defense of God's ordinances in their purity, as I heard Dr. Jeter affirm here in Lexington last summer. Yet strange to say, baptism, which is a prominent one, they affirm has no saving influence, and this they affirm in the face of our Lord, who has joined it to faith as a positive condition, and in opposition to Peter, who affirms that it "doth now save us." They say that men are pardoned before immersion, and that it is neither essential to remission of sins, nor to an introduction into heaven; but without it there is no possibility of men or women having a place among Baptists! thus clearly showing, that which is not essential to pardon, or to going into heaven, is however essential to communion with Baptists. Consistency, where art thou?

It is affirmed by some of their scribes and clergy, that the Disciples of Christ and themselves only agree in one thing, i. e., the action of immersion; clearly proving their infidelity, if they are to be believed. The truth is, they are the only people who came down pure from Christ, yet they are unknown as a sect for centuries after John died. I was many years a Baptist; my parents and ancestors were Baptists. They are generally a good people, and would be kind and friendly if their priests would tolerate it. It is really painful to me to see how little friendship exists between us even as neighbors. I deeply regret it, but I can find no successful remedy. Contending as we must against their traditions and perversions of God's word and ordinances, we cannot cease our defense. Our motto must be, "Go forward."

I thank Bro. Pendleton for his review of Mr. Modisett on John iii. 5. If he replies, it will not be sent to you, they are determined that their people shall not hear both sides.

Mr. Modisett, and others, are greatly exercised in making the

Digitized by Google

people believe that neither our Lord nor his apostles mean what their language clearly imports. The Spirit's words must be corrected by their theory. To be born of Water, cannot mean immersion, for if so, we are wrong and Christ is right. The Commission given to the apostles, "Go ye into all the world," &c., "He that believeth and is immersed shall be saved, and he that believeth not shall be damned,"—if we are right, says Modisett, Christ cannot mean what is said; if he does, then the church of Christ teaches right, but we do not. If to be born of water and Spirit is to believe and be immersed, it is clear that no one can be otherwise born. Here is their dilemma. To hope to understand the word of God with a preconceived theory in the mind, is a vain one. The Baptists are correct in their theory of regeneration, therefore baptism is not connected with pardon. Dr Wall, I think, said, that if to be "born of water" does not mean to be bapiized, then a man can be born of *wood* as easy as he can of water." Is not that true? I thank you, brother Pendleton, for your expose of Mr. Modisett's Greek criticism. I shall give my manner of explaining Jno. iii. 5.

There is a positive connection between John iii. 6, Mark xvi. 16, Acts ii. 28 and Titus 3 and 5, as may be made manifest, but which one of them all must be regarded as the arch key to the rest, is important to learn?

It is evident, undoubted, I suppose, that no one can be born of water and the Spirit, without being saved, and therefore in the kingdom. And it is equally true that any two things which produce the same results, are equal to each other. If, therefore, salvation cannot be had without being born again, neither can any one be born again without being saved. Thus it is sure that Mark 16: 16, fully explains the new birth, John 3; 5. But where shall we find an infallible interpretation of "He that believeth and is immersed?" Believeth what? The Gospel. But what is the Gospel? As yet Christ had not announced it to them, and they knew it not until they were immersed in the Spirit at Pentecost. Acts 2: 38 is then the full develepment of John 3: 5 and Mark 16: 16. To have remission of sins, is to have the salvation promised; and to have that is to be born of water and Spirit. Can Mr. Modisett show the fallacy of this mode of interpretation? I shall be pleased to see it attacked. It is impossible to challenge successfully this principle. Every statement like those found in the

Digitized by Google

Gospels, as Mark 16: 16, looks directly to Pentecost for its explanation; and just as certain is it that Romans 6: 17, Titus 3: 5, 1 Peter 3: 21, point to Acts 2: 38 for their full-orbed light. Mr. M. may turn up the lip of scorn at this rule, but I challenge his ability to set it aside. The development of pardon in Acts 2: 38, is the infallible law; it cannot be overruled by any other. And I affirm it as my solemn conviction, that it is not within the power of any one of our opponents to reconcile their rule of interpretation with God's word. I defy them to harmonize Rom. 5: 1 with Rom. 6: 17, according to their theory. Nor can they ever reconcile Gal. 3: 26 with their theory of pardon at faith. Nor can they reconcile Paul with himself on their hypothesis.

Our opponents have no place to stand, in trying to destroy our teaching; and they cannot harmonize their system of pardon with either Christ or his Apostles. I really wish that some of their scribes would undertake it. I know that you will give them space in the Harbinger, just what they will not do for you or for me in their publications. They will not let their people hear both sides. They cannot afford to do it. We *can*, thank God; and here lies the strength of truth.

We cannot compromise God's word, or truth. We are therefore for war. We must contend, and that earnestly, *for the faith*, not *a faith*. May God give us light. Truly yours,

LEXINGTON, KY., Nov., 1867. GEO. W. ELLEY.

VISIONS AND EXPERIMENTAL RELIGION.

The reader who is familiar with the early struggles of the Reformation will remember, that in no point was it more fiercely assailed than upon its position as to "Experimental Religion."—The Essays of the Editor of the Christian Baptist on this subject excited the bitterest and harshest denunciation. His views were characterized by every epithet that could deny to him the "grace of God in his heart." It is profitable to recall these struggles and the issues around which they turned. The Baptists particularly should acknowledge the lesson which they teach. It will do them good to acknowledge candidly what progress from superstition they have made, and to confess the obligation they are under to those whom they once abused for crying aloud

Digitized by Google

against delusions, which they themselves are now taught, by their own doctors, to repudiate.

The key note of this fierce controversy about "Experimental Religion" was first sounded in the 8th number of the 1st volume of the Christian Baptist, March, 1824. The Editor was still recognized as a Baptist, and from his familiar intercourse with their practices, could accurately picture the superstitious confidence which they placed in the feelings of the "spiritually exercised," as evidence of their "experience of the grace of God." We quote the article at length. It is addressed "To the readers of the Christian Baptist." He says:

"We have, in the two preceding numbers, presented our views on two charges that have been very generally rumored against us. There yet remains another which we have promised to notice. On these points we wish to be clearly understood. The charge now before us, is, that we deny '*experimental religion.*' Before we plead guilty, or not guilty, of this impeachment, we should endeavor to understand the subject matter of it. Not having been in the use of the phrase 'experimental religion,' I could neither affirm nor deny any thing about it. The question, then, is, what is the *thing?* The *name* we have not in our vocabulary, and therefore could only deny the thing constructively. We first ask, what does the Bible say about it? Upon examination I found it says not one word about 'experimental religion.' The Bible is as silent upon this topic as upon the '*Romish Mass.*' I then appealed to the Encyclopedia. The only thing like it, which I could find, was 'experimental philosophy,' which is a philosophy that can be proved by experiment. I then looked into the theological dictionaries, and soon found different kinds of religion, such as 'Natural,' 'Revealed,' &c., but not a word about experimental. I then applied to a friend who had once been deeply initiated into the modern sublimities of the refined popular doctrine. I was then informed that there were two kinds of religion much talked of in the pulpit and amongst the people.—The one called '*heart religion,*' and the other '*head religion.*' The latter dwelling exclusively in the head, and the former in the heart. I also learned that the former was sometimes called 'Christian experience,' and this was presumed to be the thing intended by the words '*experimental religion.*' As the *New Testament* is my religious creed, I appealed to it again. But it was as

Digitized by Google

silent as the grave on all these distinctions. I then began to philosophize, in the popular way, upon the *head* and the *heart*, with a design of deciding which of these two religions was the better one. I had heard that 'head religion' consisted in *notions*; and 'heart religion,' in *feelings*. Finding that all the learned agreed that the Spirit of man dwells in his head, and not in his heart, I had well nigh concluded that 'head religion' must be the better of the two, as the human spirit is concerned more immediately with what takes place, in its habitation than elsewhere. I reasoned in this way, that if the spirit of a man dwells in his head, then head religion is better than heart religion, and heart religion better than hand religion, &c. * Being unwilling to conclude too hastily on this subject, I thought of examining the phrase 'Christian experience.' On reflection, I found that this phrase represented a very comprehensive idea! Every Christian has considsiderable experience, and some have experienced a thousand times more than others. Paul experienced many perils, by land and by sea, by his own countrymen, by the heathen; in the city, in the wilderness, among false brethren. He experienced weariness, painfulness, watchings often, hunger, thirst, fastings, cold, and nakedness, stripes, and imprisonment. From the Jews he experienced five whippings, each of forty stripes save one. He was thrice beaten with rods; once stoned; thrice shipwrecked; a day and a night in the deep. Besides this he experienced all the anxieties and griefs, all the sorrows and joys that arose from the care of the churches. This was, indeed, the experience of a Christian, and this I never denied. Many Christians can tell of similar experiences, but none give a narrative so long, so varied, and entertaining, as that of Paul. Even Peter the apostle was not able to detail such an experience.

"* To prevent mistakes, let it be understood, that in speaking of the head and heart in the above connection, we speak after the manner of vain philosophy. The term *heart* is often met with in the Scriptures, and it has ascribed to it every exercise of the understanding, will, and affections. The moderns suppose it to have respect to the affections and dispositions only. But in Scripture it is said 'to know, to understand, to study, to discern, to devise, to meditate, to reason, to endite, to ponder, to consider, to believe, to be wise,' &c. See Deut iv. 39, Ps. xlv. 1, xlix. 3, Prov. x. 8, xv. 28, xvi. 6, xix. 21, Ecc. viii. 5, Jer. xxiv. 7, Matt. xiii. 15, Mark ii. 6–8, xi. 23, Luke ii. 19, 35.

Digitized by Google

"But, on reading this to a friend, I am told that I have not yet hit upon the question; that the Christian experience of which the populars speak, is, the '*inward experience of grace upon the heart.*' What is the meaning of this grace upon the heart, said I? I know that the *glad tidings* is sometimes called the grace ofGod. Thus, saith Paul, 'The grace of God that bringeth salvation has appeared unto all men, teaching us" &c. Here the Gospel is called 'the grace of God appearing to all men.' Again, saith Paul, whoso seeketh to be justified by the Law is fallen from *grace;* or has renounced the Gospel. Indeed nothing is so worthy of the name 'grace of God' as the Gospel. Now if this Gospel, which is sometimes called 'the word of God,' 'the spirit,' 'the grace" and 'the truth,' dwell in a man, that is, be believed sincerely, like a fruitful vine it yields in his heart, and in his life, the heavenly cluster of love, joy, peace, long suffering, gentleness, goodness, fidelity, meekness, temperance. These are the fruits of the Spirit. Like precious ointment it diffuses in his heart heavenly odors, and the sweetness of its perfume exhales in his life, in the work of faith, the labor of love, and the patience of hope. This, said I, is just what I contend for. If you call this 'Christian experience,' I never denied it; yea, I always taught it. But I can not approve of the name, since it is altogether an ambiguous name.

"My friend replied, 'This is not precisely the popular use of the phrase. It denotes, amongst most of the populars, a certain mental experience to becoming a Christian, an exercise of mind, a process through which a person must pass, before he can esteem himself a true Christian, and until we know from his recital of it, that he has been the subject of it, we cannot esteem him a Christian.'

"Then it is some invisible, indescribable energy exerted upon the minds of men, in order to make them Christians; and that too, independent of, or prior to, the word believed. I read in the New Testament of many who were the subjects of energies and diverse gifts bb the Holy Spirit, but it was 'after they had believed.' The gifts of the Holy Spirit by which the Gospel was confirmed, by which it was demonstrated to be of God, were conferred on the Jews and Samaritans after they had believed. Even the Apostles themselves did not receive those powers and gifts of the Holy Spirit until they became disciples of Christ. On the

Digitized by Google

Gentiles was poured out the Holy Ghost, or his gifts, while they heard Peter preaching the glad tidings, which they believed: for they came to hear Peter in such circumstances, as disposed them to believe every word he said. The age of those gifts has passed away, and now the influence of the Holy Spirit is only felt in and by the word believed. Hence saith Peter, 'Ye are born again, not of corruptible, but of incorruptible *seed*, by the *word of God*, which liveth and abideth forever'—'and this is the word which by the Gospel is preached unto you.'

"This *descriptive* preaching, of which we hear so much, is the most insipid and useless thing in the world. An orthodox divine of my acquaintance spends about one-fourth of every year in preaching up the necessity, nature, and importance of regeneration. He usually tells the people his own story; that is, the history of his own regeneration. He sometimes 'comes to visions and revelations.' He tells the people they are 'as *spiritually dead* as a stone;' 'there is not one spark of spiritual life in unregenerate sinners.' Nor can they, 'in the state of nature,' do anything that can contribute to their regeneration. It depends entirely upon the Spirit of God, which, as the wind bloweth where it listeth, worketh when, and upon whom it pleaseth.' If there were not a thousand preachers like him, I would not disturb his mind by thus noticing the burden of his message. The spirit by which he speaks, is doubtless not that Spirit which was promised the Apostles; for that Spirt, Messiah said, would not speak of himself, but of Him. But this preacher's spirit speaks of himself, and not of Christ. It is worthy of notice that the twelve Apostles, in all the public addresses, on record, which they delivered, there is not one sentence of this kind of preaching. And suppose it were as true as the Gospel, that such is the state of mankind, we can conceive of no possible good which could result from such descriptive harangues. They resemble a physician, who, instead of administering a remedy to his patient, delivers him a lecture on the nature of his disease. Miserable comforters are such preachers. They have no glad tidings of great joy to all people. Methinks I see a poor unfortunate sinner, lying in a slough, up to the neck in the mire, perishing with cold and hunger; and one of the orthodox divines riding along observes him. Methinks I hear him tell him—fellow sinner, you are in a miserable condition, mired from head to foot. Believe me you are

Digitized by Google

both cold and hungry, and I can assure you, that you are unable to help yourself out of this calamity. You could as easily carry one of these hills upon your shoulders, as to extricate yourself from your present circumstances. Perish with cold and hunger you must: it is vain for you to attempt an escape. Every effort you make to get out, only sinks you deeper in distress. Your Creator could, if he pleased, bring you out; but whether he listeth or not, is uncertain. Fare-ye-well." The unfortunate sinner exclaims, 'What good is in your address?' He is assured that it is an article of precious truth, worthy to be believed. But when believed, what good is in the faith of it!! The gospel is glad tidings of great joy to all people, and whatever is called Gospel, that is not good news, and worthy of all acceptation, is not Gospel.

"But I have wandered from my subject. The popular belief of a regeneration previous to faith or a knowledge of the Gospel, is replete with mischief. Similar to this is a notion that obtains among many of a 'law-work,' or some terrible process of terror and despair through which a person must pass, as through the pious Bunyan's slough of despond, before he can believe the Gospel. It is all equivalent to this, that a man must become a desponding, trembling infidel, before he can become a believer. Now the gospel makes no provision for despondency, inasmuch as it assures all who believe it, upon the veracity of God, that they are forgiven and accepted in the Beloved.

"A devout preacher told me, not long since, that he was regenerated about *three* years before he believed in Christ. He considered himself 'as born again by a physical energy of the Holy Spirit, as a dead man would be raised to life by the mighty power of the Eternal Spirit.' Upon his own hypothesis (metaphysical it is true), he was *three* years a '*godly unbeliever*;' he was pleasing and acceptable to God '*without faith*,' and, if he had died during the *three* years, he would have been saved, though he believed not the Gospel.* Such is the effect of Metaphysical Theology.

"*We would observe, that we conceive the great error of the modern philosophers concerning the operations of the Holy Spirit to be, that they are the same physical operations now, which were exhibited in those days, which were emphatically called, '*the days of my spirit, saith God.*' When men spake with tongues, healed diseases, and wrought every species of miracles, by the immediate agency of the Holy Spirit, for the confirmation of their testimony. When they spake, prophesied,

Digitized by Google

"I read, some time since, of a revival in the State of New York, in which the Spirit of God was represented as being abundantly poured out, on Presbyterians, Methodists, and Baptists. I think the converts in the order of the names, were about three hundred Presbyterians, three hundred Methodists, and two hundred and eighty Baptists. On the principles of Bellamy, Hopkins, and Fuller, these being all regenerated without any knowledge of the Gospel, there is no difficulty in accounting for their joining different sects. The spirit did not teach the Presbyterians to believe that 'God had foreordained whatsoever comes to pass;" nor the Methodists to deny it. He did not teach the Presbyterians and the Methodists, that infants were members of the Church, and to be baptized, nor the Baptists to deny it. But on the hypothesis of the Apostle James, viz., 'Of his own will begat he us by the word of truth,' I think it would be difficult to prove that the spirit of God had anything to do with the aforesaid revival.

"Enthusiasm flourishes, blooms, under the popular systems.—This man was regenerated when asleep by a vision of the night. That man heard a voice in the woods, saying, 'thy sins be forgiven thee.' A third saw his Savior descending to the tops of the trees, at noon day. A thousand form a band, and sit up all night, to take heaven by surprise. Ten thousand are waiting in anxiety for a *power* from on high to descend upon their souls; they frequent meetings for the purpose of obtaining this power. Another class removed so far south, by special illumination, have discovered that there is no hell, that the Devil and his angels will ultimately ascend to the skies, and that Judas himself, Herod and

---

discerned spirits, and interpreted oracles, by the *immediate* impulse of the spirit. We do not suppose that they contend for an agency to the same degree, but only of the same species. But we are taught that since those gifts have ceased, the Holy Spirit now operates upon the minds of men only by the word. With respect to pagans and all those incapable of hearing the word; the Scriptures do not teach us what Plato has taught thousands of modern divines. The regeneration of pagans without the word, is a dogma not quite so rational as the dogmas of a regeneration after death in purgatory. In spite of all our efforts, the vortex of metaphysical jargon will draw us in. I wrote this to prevent mistakes; perhaps it may create some. But, *'to the testimony,'* believe us not if we speak not its dogmas. We doubt not, but in the above, we speak a mixed dialect; perhaps half the language of Ashdod, and half the language of Canaan.—We are positive on one point, that the Scriptures teach us not the modern doctrine, or the ancient philosophical doctrine, of 'physical operations of the Divine Spirit,' in order to faith.

Digitized by Google

Pontius Pilate, will shine like stars for ever and ever. And, to encourage the infatuation, the preacher mounts the rostrum, and with his sermon either in notes or committed to memory, 'he prays to God for his spirit to guide his tongue, and to send a message that he will bless to the salvation of 'that dear congregation.' Thus the people lay themselves out for *operations* and new revelations. Like the Phœnix in the fable, they and the preacher have gathered a bundle of dry sticks, and they set about clapping their wings with one accord, that they may fan them into a flame—which sometimes actually happens, if our faith could be so strong as to believe it.

"From all this scene of raging enthusiasm be admonished, my friends, to open your Bibles and hearken to the voice of God, which is the voice of reason. God now speaks to us only by his word. By his Son, in the New Testament, he has fully revealed himself and his will. This is the only revelation of his spirit which we are to regard. The popular preachers, and the popular systems, alike render the word of God of none effect. Some of them are so awfully bold as to represent it as a '*dead letter*.' According to them it ought never to have been translated, for the reading of it in an unknown tongue, if accompanied by some supernatural power, with some new revelation of the spirit, would have been as suitable to the salvation of men as though read in our own tongue. The jarring elements of which their systems are composed, do, however, by the necessary laws of dicordant principles, in the act of combustion reflect so much light as to convince us that the *written word* is the last appeal. Let us make it the first and the last. It comes to us in the demonstration of the Holy Spirit, and with the power of miraculous evidence. The word of Jesus Christ is '*spirit and life*.' 'The word of God is quick and powerful, sharper than any two-edged sword,—yea it is the SWORD of the Spirit: it is the spirit of his mouth. 'The entrance of thy word, O Lord, giveth light, and makes the *simple* wise.'

—EDITOR."

These words were written nearly half a century ago. They were among the first utterances against the then prevalent superstitions on the subject of conversion, and it was for such remonstrances against Baptist order in this respect, that the venerated father Campbell first drew down upon his head the charge that

Digitized by Google

he denied all "heart religion." Many of the Baptists of the present day know little of the revival extravagances of fifty years ago, and they cannot appreciate the necessity which called for such reproofs as the gifted author of the Christian Baptist threw at them. He looked at them with the discriminating eye of one who had formed his views of Christianity, not from the traditions and superstitions of men but from the standard of the Scriptures, and he saw that they were no better than pagan delusion. With honest and fearless voice he said so,—said so too in such tones of deep and truthful earnestness, that his voice of remonstrance could not be despised. What was to be done. Clearly the dreams, and visions, and audible sounds of the popular "Christian experiences," which were told publicly before the examining clergy, as signs of genuine conversion, could not be vindicated by Scripture nor argument. They were of that shadowy substance, that vanishes into thin air, when the hand of reason is stretched forth to grasp it and test its reality. And here was a strong, bold man insisting on the test. He would ask for the proof. There was no help for it, but to silence him. And there was no way so short and efficient as the cry, "Heresy, heresy! The man denies heart religion; he has never received the grace of God himself, and, therefore, cannot judge in such matters. He lacks the new sense of saving faith—and has neither part nor lot nor understanding in the signs and tokens of a genuine Christian experience."

This was the cry of alarm nearly fifty years ago, and articles like the one we have given above, called it forth. And for such, their author and all who sympathized with him, were rudely thrust from the altar of Baptist fellowship, and counted as heathen men and publicans,—still this voice was not silenced. True to their convictions and the teachings of the Scriptures they persevered. Their voice was lifted up higher and higher and in multiplied tones their remonstrances reverberated from hill to valley, until even the Baptists were compelled to respect it.—Gradually these old superstitions have been dropped out of their revival apparatus, until you can scarcely find an intelligent minister that will listen with any degree of respect to such narratives, as fifty years ago constituted the main staple of every Christian experience, and without which, indeed, the candidate would not be allowed to "*pass*."

Digitized by Google

But why recall this change? Do we not rejoice that it has been wrought? Surely, yes,—but we do not think it honest to refuse to acknowledge it,—or having come to the grond of A. Campbell and others on this subject, still to hold them under the old sentence of heresy—now that the reason of the accusation is admitted to be false. Let the Baptists be honest with themselves and with us. Let them admit the facts of their own history, and retract injurious accusations, which sprung from their own superstitious errors, and which were hurled against us because we tried to lead them to reformation. Now that they have come to see these delusions as we have seen them, let them tell the present generation that they were wrong and that we were right, and that we are not justly censurable for condemning fifty years ago, what they now also condemn.

But is it true that the Baptists now repudiate these sensuous extravagances of visions, voices, and dreams as evidence of conversion? We answer yes. We have for some time noticed a gradual abandonment of the follies and superstitions of the mourning bench, but we are gratified to be able to lay before our readers a very frank and articulate repudiation of the phenomena, as totally foreign to the ground upon which alone a reasonable and scriptural assurance of pardon can be placed. In a recent number of the "Religious Herald," by far the most enlightened Baptist paper now published in the United States, we find the following inquiry from a correspondent. He says:—

"Notwithstanding I have a very bad memory, what I am going to relate is as fresh on my memory as if it had just happened.—That night, in a dream, I found myself in the yard, upon my knees, praying to God to 'manifest himself to me.' This is all I recollect of my prayer. I believe it is all that I dreamed, but the words were often repeated. I cast my eyes up, and never did I behold so lovely a firmament. The stars scintillated more brilliantly than I had ever beheld them. We all know how dreams shift. The next moment I fancied myself in bed—as I really was—still praying to God to 'manifest himself to me.' Instantly Christ entered the room, in human form, with a halo of light around his head, illuminating the whole room more brilliantly than a dozen lighted candles would have done, and, walking up to the foot of my bed, looked upon me, then turned and left the room in total darkness. I again cried out, 'Lord manifest thyself

Digitized by Google

to me, when Christ entered the room as before, and after looking kindly upon me, without saying a word, again left it, when I awoke. My feelings were indescribable. Though tears were running down my cheeks profusely, yet there were calmness and joy within—I had no alarm, and no phantasm danced before me—I felt that a mighty burden had been taken from me—and that I loved everybody.

"Brethren, from your own exeprience, is this conversion or not? Please answer, I say to all who read this. MEMENTO MORI."

This case is just such an one as the article we quote from the Christian Baptist was directed against. The reader has already read it, and seen what father Campbell thought about such cases nearly fifty years ago, and I need not tell him how fiercely and bitterly he was denounced for his plain words of soberness and truth against similar phantasms of overheated brains, taught to expect supernatural signs of the divine acceptance. Let him now read the judgment of the clear-headed Editor of the Herald, and see how this deservedly recognized head of the Baptist church in Virginia treats the case. He says:—

"We give place to the above letter with more pleasure, because it furnishes us an occasion for making a few remarks which may be profitable to others as well as the inquirer. The experience was, in some respects remarkable; and yet we have known many Christians who have had substantially the same experience—that is, an experience mixed up with dreams, and vivid impressions on the imagination. The proof of the conversion of "Memento Mori" is not, that he had an exciting dream of a beautiful sky, scintillating stars, the illuminating presence of Christ, and such like things—the most ungodly man might have such a dream or a more wonderful one—but that he had conviction of sin, sorrow for it, trusted in Christ, loved him and his disciples, and was resolved to obey and honor him. These are the essential elements of a Christian experience, and these exercises being accompanied by a singular dream, makes them neither more nor less the signs of conversion. If "Memento Mori" would decide whether his experience was genuine, he must inquire, not how he dreamed, but how, when wide awake, he felt in regard to sin and Christ; and whether his life has since been in harmony with those feelings. 'By their fruits ye shall know them.'"

Digitized by Google

Our space will not allow us to make further comments upon this interesting proof of Baptist reformation. We shall in future articles call attention to other proofs of improvement. We have no doubt that we shall make apparent to all candid readers that Baptist orthodoxy has greatly changed in the last half century, and that, whether they acknowledge it or not, they have been gradually shifting their ground and conforming to the scriptural standard in their practices, till they are, in their clearer lights, almost ready to see without sectarian spectacles, the whole truth as it is revealed in the only infallible standard of faith and practice—the word of the living God. We shall do this in no spirit of recrimination, but in the hope that candid and true men will mitigate their prejudices against the honest movements of reformation, and meet every effort of conscientious Christians to restore primitive order, in the docile spirit that should ever characterize the true disciple of Christ. W. K. P.

PAUL'S JUDGES.

* * * * * * Paul before his judges is one of the most memorable pictures of history for its fine contrasts and the grand way in which the Apostle confronts his fate and those that hold it in their hands. But this that we see happening at the cross-roads where these three judges successively crossed his path, has a more profound and tragical interest, and we follow each life to its meeting-point with a suspense, as if the story were lived over again. For it is very like what must be always happening in men's lives, and very probably our own, this meeting, that we call accidental, with some other life, of which we can only say when the meeting is over, it has been *savor of life unto life, or of death unto death.*

CÆSAREA.

The cross-road of this history was Cæsarea, a city that rose about the birth of Christ. Herod, who sat in judgment on the Lord of the world, found it a mere lighthouse tower and pier for fishing-smacks; but he sunk into the sea vast blocks of stone, and made harbour and breakwater massive and safe; built temples and huge theatres and colossal statues, streets, and palaces, and barracks; and drew to it the commerce and the arms of Palestine.

Digitized by Google

Herod, his grandson, lived in it and beautified it with more splendor, and found time to persecute the Christians also; and then appeared one day in his grandfather's great theatre, clad in silver robes, and as they glistened in the rising sun, the people shouted, *It is the voice of a God.* But an angel smote him. *Your god is mortal,* he sighed, and was eaten of worms and gave up the ghost. The Roman governor lived in it, and thousands of Roman troops, and keen Greek merchants outnumbering the Jews.—Through those proud and crowded streets had passed a pilgrim returning from the west. Laden with tidings that were filling heaven with joy, of his Master's kingdom and its conquests, his tale heavy with the divine spoil of souls, Paul trod the careless streets, and with him Philip and Mnason, and he journeyed to Jerusalem. And thither, back to Cæsarea within seven days he had returned, attended by four hundred horse, the noblest prisoner Roman arms had ever won. It is needless to detail what is so well known—the cause of his brief sojourn in Jerusalem, the sudden tumult, the mob of angry Jews that surged about the temple stair, from which the Master himself had once cried, *Come unto me;* the clash of Roman arms as the soldiers descended from the Antonia and snatched their victim from the crowd, the grand speech in which he told clear to them all the story of his own conversion and commission to the Gentiles, the yells of rage that broke it, the tumultuous court and the false high-priest, and with what letters Claudius Lysias, captain of the temple guard, sent him to the capital for further trial. But now, as he lay there five days waiting his accusers, which would men have thought most likely to be remembered—the Jewish prisoner arrested for a "quibble of their law," or the Herodian city which kings had built and Rome had strengthened? Cæsarea has disappeared beneath the waves and sand, no traveller leaves his track to visit the waste beach where the green water and white foam curl idly round a capital or two, and lick the fretted work of Herod's builders into smooth, bald stone. And Paul? Ah! my friend, you dare not measure the Church as you must measure the world. In the Church, in the memory of history, a prisoner may outweigh a kingdom. Do not think the Church is insignificant because it is in an upper room, or because its followers are poor, or because men say it is vulgar and the world talks big.

So, after five days, the Jews and their Latin lawyers were ready

Digitized by Google

and Paul was brought for trial before Felix. Cæsarea was the spot where the prisoner of the Lord was to confront successively his judges—the spot where the lives of three men were successively to be crossed by the message of Christ. We may stand at the point of intersection and mark.

FELIX.

Felix is painted by the great historian his contemporary as a man of lust and cruelty, ruling with the power of a king and the temper of a slave, for a slave he had originally been. He had been married to three women of royal blood; the last of them, Drusilla, one of the three beautiful and unchaste daughters of that Herod whom an angel smote, and her, by the help of Simon Magus, they tell us, he had seduced from her lawful husband.—This man of pleasure, meanness, cruelty—who was probably without a serious thought of his own gods, or of any god but the world—was now to confront Paul.

So it happens. The grossest, most sensual, most abandoned life may sometimes be crossed by Christ in a Christian. The intricate network of circumstance entangles us by God's will, and we must abide till our opportunity comes. At some sudden point we stand face to face with the man whose path crosses ours. We may never meet again. It is the bad man's chance. The Gospel comes his way in a sermon because he has taken shelter from a shower in a church porch; on the bench, as Bunyan preached to Jeffries; in the crowd that waits on the poop the sure engulfing of their ship while one man lifts his cry to God for all; before the battle, when the tent is pitched beside the man who prays. It comes his way, not of his own seeking, but of God's sending.—And after it has come it will go—savor of life unto life, or of death unto death; and no Christian man but the one may cross him.

How was it with Felix the profligate? St. Paul said, "Herein do I exercise myself, to have always a conscience void of offense towards God, and towards all men." It may have been the words striking in upon a man whose conscience was heavy with offense; it may have been the strange and lofty demeanor of the Jew; it may have been the consciousness that he had approached a life far higher than his own. But Felix was moved and uneasy. That unclean and dissipated life of his had nothing to reply. It was a frivolous charge for which this eloquent Jew, with his haughty,

Digitized by Google

unapproachable convictions of truth, lay bound. He would keep him a prisoner. It would please the Jews, it might lead to a bribe, it would give him another opportunity. In the very act of his self-conviction he plans a double wrong; but which of us, as blameless, can chide the toils and twistings of that corrupt heart? Say rather, my friend, *Is it I?*

So for two years he lengthened out his opportunity, set that beautiful lust of his—that sin he had crowned—Drusilla,—by his side, and sent for Paul to preach. Righteousness and temperance were in the sermon; neither righteousness nor temperance were in the hearer. He was unrighteous to the heart's core, unrighteous in his administration, unrighteous to Paul, with no mastery over his passions, no chastity. And he trembled. And then St. Paul preached to him what he had never heard, an awful judgment to come, when we must give an account of the things done in the body, every one before the judgment-seat of Christ—give account of Drusilla, and of the bribes with which his hands were full, and the assassins he had hired to murder the high-priest in the temple. Why should he not tremble? Why should not you, my friend? The judgment is coming, or you, rather, are going to it. Are you going with those sins upon your head, with that lie on your conscience? Tremble if you do not believe.—When you hear men cry on every side to the rocks and to the mountains to fall on them, it will be too late to tremble.

Felix trembled; and perhaps the guilt sat tremulously upon the fair lips and white cheeks of Drusilla as her Jewish blood was stirred by a Jewish speaker, and memories of the Jewish Scriptures, and the solemn thunders of the prophets came playing round the speaker's words. So they sent him away, to call for him when convenient, which they did many times it seems. And after two years Felix was dismissed, and left Paul bound. Two years of opportunity, and no change made: and Felix soon died, and Drusilla and her son perished in an eruption of Vesuvius.—Does it not seem horrible? Stop, my friend. Two years of hearing the word of God in the house of God—*ten* years and no change made—is that incredible? Not hearing at intervals; but constantly, steadily, neighbors hearing about you, the story of Felix in the book you hold—converted hearers worshiping in the next pew—and yet no more fit to approach the judgment-seat than Felix!—Beware, my friend, beware! *Except ye repent*, I have read, *ye shall*

Digitized by Google

all likewise perish. He trembled: looked into the future with Paul's eyes, saw the great white throne—and shrank back, as a man might turn over a disagreeable page in a book or skip an unpleasant sentence in a letter. And have men never trembled at the hearing of God's word? Has no preacher ever roused them? Have they never gone home to a sleepless night? Has their ease never been broken by fancying they heard the thunders that mutter round God's throne? Have they never felt shame and remorse, aye, and awe, about their lives, thinking of God's purity, and of God's account to which He will call them, and of their gross, wicked ways? And what became of them? Are they all Christians now? Are their lives holy? Are their hearts in peace? They may be reading what I write. They know if I speak truly. They have their convenient seasons. When their conscience is troubled they send for the preacher, take down the book from the shelf, wrench themselves from the world for a moment's prayer. When sin revives they send the preacher away. But this I say, my friend, *the harvest is past, the summer is ended, and ye are not saved.*

That was all that came out of the crossing of these two lives. Yet, looking across the centuries, which of the two men stands higher—St. Paul with his hand chained to the soldier beside him, a Jew, a man carelessly despised by the merchants and society of Cesarea, a common prisoner—or the governor of Palestine, in his palace, with beautiful Drusilla at his side, and a Roman army at his beck?

FESTUS.

Festus came, and found Paul still in custody. This Festus was a just, strong, prompt man—a genuine Roman. He ruled his province with a firm hand, put down the robbers, held the balance of parties, was liberal and humane. For opinions and convictions he cared as little as Pilate. His business was to govern. Such a man was not likely to tolerate arrears of justice, and when he found this case of Paul's, it was natural that he would have it settled at once. So the accusers hurried down from Jerusalem to a new trial. They suggested that the case should be tried at the Jewish capital; for they ceased for the time to press the capital charge of treason, and Festus on the face of it saw no objection, but rather an opportunity to cultivate the goodwill of his turbulent subjects. Paul, however, knew the risk too well. He put out his last plea, and as a Roman citizen he claimed to be tried at Rome. *I appeal unto Cæsar.* The case by these magical words was now

Digitized by Google

out of the hands alike of Jerusalem factions and provincial courts; and it only remained to secure a suitable opportunity for the journey. During this interval young King Agrippa came to Cæsarea. He was but thirty-three; a Jew; Drusilla's brother; acquainted with Jewish law and Jewish Scriptures. He was accompanied by Bernice, more infamous still than her sister; and when among other affairs of the province, the singular prisoner came up in conversation, and his singular story, Paul was ordered to plead before them both. Again the lives crossed.

It was a noble defense Paul made—of the highest and simplest eloquence. Again he told the story of his bringing to Christ.—Again he preached the resurrection of the Lord. Festus had his opportunity. His life was not soiled as Felix' life had been; his heart was not choked like his by lust. He was temperate, sagacious, honorable, fair. But he was a man of strong Roman sense, to whom every miraculous religion was a superstition, and every earnest worship vulgar and popular. To do right was his religion; to do his duty; to be fair and impartial to men. As for the gods of his own nation, or the gods of any other nation, every one knew they were fables, and that they were kept up in the interest of the priests. He checked Paul at once with a vehement surprise that was rude; "*Thou art beside thyself;* much learning doth make thee mad." It was evident that he was interested; that the sincerity and fine character and enthusiasm of Paul had impressed him; and who could wonder?—by the force, and simplicity, and deep evident truthfulness of the address. He may have smiled at mention of the light, and the vision, and the voice from heaven; but as the story went on, he went on with it, until, at hearing of a teacher who rose out of the grave after he was buried, he felt that his interest was compromising him, that he was going too far, that he must not let the fascination of the speaker beguile him into sanctioning anything so ridiculous.—And, coldly, disappointed that a man of so rare a type believed in these dreams, he drew off at once with haughty rebuke. The story might roll past him to its end. Two years after, Festus died. Cæsarea was the point at which his life was crossed. He met the Gospel, and without hesitation threw it aside. What forecasts and conjunctions of the planets have ever pointed to an incident so momentous in a man's career? We may in some feeble way conceive the strange steps that led to it, the unlike-

Digitized by Google

lihood that this Roman governor would have his path crossed by a Christian man, the link upon link of circumstance that must have been forged to connect his boyhood and his Roman ways with his residence in Cæsarea, and to connect with that the imprisonment of Paul—links so slender that we see them, even in the narrative, on the point of being snapped. And this mysterious and divinely-guided order running through Festus' life, this slender chain of circumstance so subtly and divinely fashioned, was to bring him here, where we find him, face to face with his opportunity. We see it is a crisis. We feel, too, there is something unspeakably solemn in it. It is to this the man's life has been approaching, for this that Paul was left in prison. Yet there are such crises every day, crises as carefully and singularly prepared, if we but knew the details. When the hymns that a child repeats to her half-drunken father make him tremble, or one sentence from a tract that has been left open on the table seizes the careless eye as it wanders listlessly over the room, or the curious desire to hear a preacher is met by an arrest upon the conscience,—it is the story of Festus repeated. The time has come when the Gospel and that life cross. It may be meant to come to some one of you, my friends, this day. Life may have been leading a man to this; a thousand little circumstances may have combined to bring him to it—circumstances to which none of us attach much importance, but that we sweep away as commonplace. Is the gospel to go on its way while he goes his? Is it only that the line of your life, my friend, is to be crossed by Christ, His eye to meet yours, His message to come straight up to your heart, and you go your way? This is what we read of Festus, and yet he was a just and what the world call a good man. The time came; the opportunity to which his life had led him, the crisis for which angels watched; and when the opportunity was over, when the time went by, the record that it bore to the throne of God was of an everlasting loss. Festus went his way and died. But Paul and his gospel went *their* way, and the world is filling with their music.

AGRIPPA.

But there was still another life to be intersected at this strange cross-roads. Agrippa was a Jew, a son of that Herod of whose miserable death in the Cæsarean theatre men still spoke with horror. His youth had been passed in Rome without weakening his

Digitized by Google

attachment to his fathers. He had the culture of the Roman and his broad and easy way of looking at religious questions, and he knew the Old Testament Scriptures. An accident, as we say, had brought him at this juncture to Cæsarea, and between him and Paul there were sympathies to which Felix and Festus were strangers; sympathies of their common country, and their history, and their divine traditions. Touched by the hard, cold skepticism of Festus, touched by the youth of the king at his side—his inexperience, his brilliant rank, his perils, the sin that men were whispering against him—his great heart yearning over this last representative of Jewish glories, Paul poured out an appeal to him as touching as ever was made from man to man—an appeal that has thrilled down the ages ever since without losing the glow of its fire and passion. It was Agrippa's time. His accidental presence in the court was the opportunity God sent him. His life had now come in contact with Christ on the threshold of his public career, before the freshness of his youth had worn away, before the world had utterly corrupted and seared his heart. He scarcely hesitated. One glance round the hall, the flashing uniforms, and all the splendor of his royalty; one glance backward to his residence at Rome, and his friendship with the emperor, and he was ready with his answer: "Persuade *me* to be a Christian! To give up what I have—my crown, my noble friends, my palace, my estates, my safety on the strong side, my hope of greater honors, and, in one short moment, to become a Christian—to be laughed at by Festus, hated by the Pharisees, and wear, perhaps, like you, the chains of this crucified Nazarene! *Nay.* You may think you have almost persuaded me to be a Christian; but, *nay.*"

So Agrippa had the Gospel preached to him, and firmly, proudly, almost with a sneer, he put it from him. He was a young man, and he died old, the last of his line; and we may fairly warrant that no Paul ever crossed his path again. That was his time; a rare opportunity that he flung carelessly aside.

Follow him with pity as he passes away with that guilty and dishonored sister, to be discrowned, disrobed, to spin out a weary life, without a court, without a kingdom, in exile, unsolaced by the Scriptures of the Jews, unheeded by the Emperors of Rome. But see what line of sad and shadowy figures troop behind him, passing in strange pageant into the everlasting dark—lads that, before they went to sea, were nailed to a momentary tenderness

Digitized by Google

in the clasp of a mother's arms, yet threw away the faith of their mother's prayers, and, roving through the world, a time like that never came to them again; men with honors and wide repute that, when they sailed to push their fortunes, had their young hearts stirred by godly words, and crushed it down, crushed it to death, from which no pulse ever beat back to their after life; boys that left the country side and, at the turning of their youth, were bade, by inward voice or some chance monitor, to pray, and did not, but hurried into the smoke and press of the city, through which no voice has since found its way, nor have they heeded much but to grow rich. There are self-made men whose opportunity has been drowned in the noise of workmen's tools, or thrust aside by the importunate ambition to be independent; there are farmers who have lost theirs in the care of sheep and oxen, tillage and pasture; there are men from every profession under heaven; there are governors of England beside governors of Rome, kings and their statesmen, poets and painters, great orators and their great clients, and this is common to them all, that Christ crossed them in their youth, and if they stopped for a moment, yet they hurried on to comfort and opulence, and luster of this world's greatness, and Christ, in that guise, never crossed their life again. O youth, youth, so prodigal of pleasures and of hopes, of time and opportunities, so lavish of the future which is not thine own, and so magnificently careless of the present, so boundless in the fancied wealth of thy resources, so reckless of experience, and spending with a hand so thriftless and unheeding, what would not the dead now give to have taken but one of all the chances thou didst throw away, what would not the living give to have thee back but for an hour, with the freshness, the quick and easy power of change, the openness to impression that they remember with a faint delight, and with thee that one turning-point when God's truth met them on the way, and they heard the voice of Jesus speaking in the holy Psalms of the house of God—"O youth, youth, if thou hadst known, even thou at least in this thy day, the things which belong unto thy peace!—but now they are hid from thine eyes."

APPLICATION.

These three lives, then, of Felix, Festus, and Agrippa, were crossed by the life of St. Paul, and with what result we have seen. They were not unfavorable circumstances—favorable rather—in

Digitized by Google

which they met. They were such lives as the Gospel must cross still.

There is the man of lust and pleasure, who lives gaily, loves to eat and drink, and dwell in rich houses, and draws his joys out of life and companions like himself, who these many years has said to his soul, *Take thine ease*. Like Felix, he sits in judgment on the Gospel; judges it in his pew, at his dinner-table, in his club, or at the street-corner and the public-house; yet fears it and then laughs at his fears; trembles and then steadies his soul with wine; listens and blames himself for listening; who reserves it as an unpleasant medicine for sickness, and then persuades himself that he is not sick. So nothing comes of it, though it reasons with him of righteousness, and temperance, and judgment to come; it ceases to frighten him at last, and he fairly passes it by; his opportunity slips away. Such miserable men there are of every rank,—who are called happy by their fellows, and envied, and lead gay lives, and call sins by pleasant names, and who pass noiselessly and finally out of history like Felix, then to appear at the judgment-seat of Christ—miserable men with whom that is the miserable ending!

There is the *honest, just man*, with his strong sense of duty, the value he sets on work, his secret contempt for all spiritual guides, his conviction that doing right is everything, and that he is doing right, a man much looked up to by others and by himself, well spoken of, and if he attends a Christian church, likely to be called a Christian. This is the unaffected man of the world. He has no decided beliefs, and much wishes that men would leave these questions of belief alone. His religion is his common sense. He has a great aversion to the doctrines of Christianity, and thinks them a very unnecessary invention of the theologian, while he prides himself on being a practical man. He has no faith in faith, believing it another name for extravagance. He has no sympathy with a spiritual life, and would be as rude as Festus to spiritual fervor. He too sits in judgment on the Gospel, commends it when it agrees with him, but rejects the supernatural, the earnestness and enthusiasm for Christ, the whole world of faith. He, too, when he has rejected the Gospel, goes his way.

There is the man *who holds to the Scriptures*, who has been brought up to believe them, and he does believe them in his own fashion. It is a hollow, outward belief. He does not believe

Digitized by Google

them against his interest; he does not forsake the world for them; he does not weigh them against his rank, or his place in society, or his prospects or his comforts. But he has an orthodox conviction that they are the Scriptures. And he, too, sits in judgment on the Gospel, and pronounces in his own mind scornfully against it, because it is a Gospel of renunciation. And in due time he goes his way.—Life of pleasure and genuine worldliness, life of frank self-confidence and practical and now rational skepticism, life of loose, inconclusive orthodoxy; these are lives that embrace a large part of the sum of human life; and when the Gospel crosses them, it does not seem that we must be sanguine of the result, that because the Gospel is preached in a very startling way, and a man is roused, interested, even trembles into indecision, he will therefore turn and go with Christ. Christ meets him, but it may only be that his path is crossed. For, from this tragical story, it is evident that most lives among us are likely to be crossed by the Gospel.

If so many were crossed that we know to have been heathen, and who were little likely to meet Christ, it is scarcely possible but that in a Christian land the Gospel will somehow meet every man and cross every path. I mean that a real opportunity will be given, that the living Gospel and living man will be brought face to face. When there are so many Bibles, and so many that believe in them, so many churches and schools and religious books, where the atmosphere is so Christian, and where even the outcasts are visited by kindly messengers of God, it would be strange if any one escaped this crossing. I am not assuming too much if I assume that the life of every one of us is likely to be, or already has been, crossed by the Gospel. One great but invalid excuse is thus taken out of the lips of many who would be ready to charge their sins on their circumstances, and to say that if they had been pointed to Christ, it would have been different.—What the unbelieving will have to consider is not that, but, having been pointed to Christ, why did you turn from him? The Gospel was sent to you, warm from the lips of Paul or of the Lord himself. As at cross-roads a man might stand and proclaim that this road was safe, but that was dangerous, so Christ will one day stand before you, if he has not stood there already, and will tell you of your danger, and will call on you to enter *the way*, which is also *the truth* and *the life*. And you will have to hear; and you

Digitized by Google

will have to choose with your eyes open. Look gravely forward into life, my friends. What is to-day but opportunity?

It is evident also, that the Gospel is a *revealer of hearts*. It brings out the reserve, the deep secret which we did not know to be there. There is many a man who fancies he believes the Gospel only because he has never been tested. He has differed from the prevailing current of opinion, and has never been roused to ask himself precisely what he believes. He would not credit that he could disbelieve what he is credited with believing. But no man knows himself till he must either take Christ or reject Him. Till the Gospel had crossed Paul's judges, they had not rejected it; but when it came they had to stand or fall by it alone. We judge these men now, not by what they were in their administration, but by what they were to Christ. Their government, their policy to the Jews, their private character were in men's mouths then; their dealing with the Gospel is all that we care for now. In like manner we shall be judged ourselves. It is the great test of character.

It is also evident that the office of the Gospel is not only to reveal character, but *to build up a kingdom*.

It is well that a man should know himself; that his neighbors should know him. Ignorance is peril to a man's soul—to think that we are not hostile to Christ when we have not decided one way or another. But the Gospel takes higher ground. To the individual the decision is of unspeakable moment: before God there is a kingdom to be builded. Felix, Festus, and Agrippa have perished, but they did not drag down, nor even delay the Gospel. It decided *their* fate; but all the chains they might heap on Paul could not decide *its* fate. It marched on, destined to conquests that have not yet ceased, to build up a kingdom that shallfi ll the world. The mission of the Gospel is to build up a kingdom for Jesus. If Felix, Festus, and Agrippa will not be of that kingdom, the worse for them; but the building will go on. Let us look at it on that large scale, my friends, and see how insignificant *we* look. What are we beside that stately temple of eighteen centuries' growth? What are we beside that mighty march that goes up to the everlasting Canaan; march, the million-footed tramp of which echoes from every land under heaven? Look at it, think of it, and do not dream that the march will make long halt for you, or the builders pause long at their work. Not even

Digitized by Google

for wise, temperate, well-meaning Festus; nor for Agrippa, the last king of his line: and why for you? Fall in, my friends, fall in with humble hearts, and march thankfully with the rest, and sing with them, "Here we have no abiding city; but we seek one to come."

If what we notice at Cæsarea is at all analogous to what we might notice anywhere, the story carries a solemn and most piteous warning. It is the most powerful pleading that could be conceived for seizing opportunity when it comes. Opportunity is not our servant, but God's, and must attend a hundred others whose lives are as precious as our own. It may not come again, or it may come to find us changed, hardened beyond that quick though momentary rousing that we once felt. Had any one of these three taken what God sent him, taken it at the time, let the conviction work, suffered the loss of all things to win Christ, how different the chronicle would read this day!

For they were Paul's judges, and yet now, by the light of history, Paul visibly judges them. It is they who stand in the dock to be arraigned for their unbelief and corrupt ways by him, their prisoner. And though Paul and Roman rule, and Cæsarea with its busy quays and brilliant streets, havepassed away, the word of God is living, and is judging and arraigning the men that would fain judge and prison it. And at how many hearts it carries on that judgment God only knows, but here, at least, men may see by what Divine authority it reverses all such haughty relations as they would fain establish, and proclaims that men must rise or fall by Christ; that "he that believeth on the Son hath everlasting life; and he that believeth not the Son, shall not see life; but the wrath of God abideth on him."—*Sunday Magazine.*

From the time that, at my mother's feet, or on my father's knee, I first learned to lisp verses from the sacred writings, they have been my daily study and vigilant contemplation. If there be anything in my style or thoughts to be commended, the credit is due to my kind parents in instilling into my mind an early love of the Scriptures.—Daniel Webster.

The poor man's purse may be empty, but he has as much gold in the sunset, and as much silver in the moon, as any body.

Digitized by Google

PROPHECY.

X.

JERUSALEM TO BE REBUILT, ENLARGED, BEAUTIFIED, AND BEATIFIED.

"Glorious things are spoken of thee, city of God! Let Mount Zion rejoice!"

So intimately are the Holy City and its environs connected with the events of the future, during the whole millennial age, that without a correct knowledge of the great changes and the stupendous events to be wrought on that sacred arena, a large portion of prophecy would be veiled in impenetrable obscurity. Hence the obvious occasion for bestowing upon this subject at least a general preliminary consideration.

Just as truly as the prophecies that doomed the Holy City to complete subversion have been literally fulfilled in the past, just so truly and literally will those foretelling its splendid re-edification be fulfilled in the future. And that the predictions thus announcing its restoration and adornment are both numerous and explicit, will abundantly appear on consulting the Scriptures cited below:*

Its name however is to be entirely changed, as has been the case on several other occasions. It was at first called Salem; but when Jebus, a city of the Jebusites, crowning an adjoining hill, was captured and annexed to it, Jebus-salem, or Jeru-salem, as it was soon called for the sake of euphony and facility of expression, became thenceforth its name, till presumptuously changed to Ælia Capitolina by the Emperor Hadrian, in order the more effectually to wean the Jews from their idolized capital. It soon became known again, however, by the time-honored title of Jerusalem—being recognized also under the appellative synonyms of the Holy City, the City of God, the City of the Great King. Zion, the name of one of its chief quarters, is also used very frequently to designate the entire city, as is also the term Ariel, from the fancied resemblance of some portion of it to a lion couchant. But, when rebuilt in the millennium, it shall be known by none of these appellations, but by a name that shall be divinely given:—"And

* Ps. 132: 13; Is. 23: 20; 24: 23; 51: 3; 54: 1; 60: 15, 45; 60: 1–4; 65: 18, 19; Jer. 30: 17, 18; 31: 38; Zech. 1: 14, 17; 2: 22; 12: 5, 12; 14: 10, 11.

Digitized by Google

the Gentiles shall see thy righteousness and all kings thy glory; and thou shalt be called by a new name, which the mouth of the Lord shall name. Thou shalt also be a crown of glory in the hand of the Lord and a royal diadem in the hand of thy God.—Thou shalt no more be termed 'Forsaken,' neither shall thy land any more be termed 'Desolate'; but thou shalt be called HEPH-ZIBAH, and thy Land Beulah, for the Lord delighteth in thee, and thy land shall be married. For as a young man marrieth a virgin, so shall thy sons marry thee: and as the bridegroom rejoiceth over the bride, so shall thy God rejoice over thee." (Isa. 62: 2–5.) As "Ichabod" has been so justly written upon her walls, and her glory has so completely departed from her, so shall her pollution, shame and guilt depart from her forever! and *Hephzibah* be her designation: for thus saith the Lord, "my *Delight* is in her"—"this is the place that I have chosen to dwell at forever"—"I will never forget thee: behold I have engraven thee upon the palms of my hands: thy walls are continually before me."

What a magnificent, soul-enrapturing spectacle will this terrestrial "city of the Great King" present when the millennial era of glory and splendor shall have been fully introduced! For the Lord shall comfort Zion, and make her wilderness * like Eden and her desert like the Garden of the Lord! when joy and gladness shall be found therein—thanksgiving and the voice of melody; and nothing shall hurt or destroy in all that holy mountain—so beautiful for situation—the joy of the whole earth."

It is evident however that its magnificence and celebrity will not be owing to its great extent; for it will be vastly exceeded in size by "*Jehovah Shammah*," the political capital (as it would seem); but will arise mainly from religious considerations. For the Holy City thus rebuilt and adorned, will become the religious capital of the world—the all-absorbing point of religious attrac-

* A considerable portion of Mount Zion (even within the walls)—as is also the case with the northeastern site of the old city—is entirely unoccupied, and abandoned to the wild cactus that springs up amidst its rubbish: and by far the larger portion of that world-renowned hill lies without the present wall, entirely destitute both of inhabitants and habitations; and though cultivated after a kind of fashion, is principally trodden by the feet of jackals and foxes—hundreds of which may be heard as soon as the shades of night enshroud it in partial darkness, and indeed very frequently in broad day light, howling and yelling most dolefully, as if in commiseration of the low estate of the Daughter of Zion! But thus it was written; and thus it must needs be. Jer. 26: 18; Lam. 5: 18; Micah 3: 12.

Digitized by Google

tion and radiation—and the grand central seat of Theocratic government;—for "out of Zion shall go forth the Law, and the word of the Lord from Jerusalem." (Is. 2: 3, & Micah 4: 2.) For thus saith the Lord concerning the new city and the new temple—"Son of Man, the place of my throne and the place of the soles of my feet, where I will dwell in the midst of the children of Israel forever; and my holy name shall the children of Israel no more defile." (Ezek. 43: 7.) "So shall ye know that I am the Lord your God in Zion, my holy mountain" (Joel 3: 16). "At that time shall they call Jerusalem the Throne of the Lord; and all nations shall be gathered together unto the name of the Lord, to Jerusalem" (Jer. 3: 7). "Many people and strong nations shall come to seek the Lord" (Zech. 8: 12). "Then shall the moon be confounded and the sun ashamed when the Lord of Hosts shall reign in Mount Zion and in Jerusalem, and before his ancients gloriously" (Is. 24: 23). "And the Lord shall reign over them in Mount Zion from henceforth, even forever, and the kingdom shall come to the daughter of Jerusalem, even the *first* dominion." (Micah 4: 2–8.)

The millennial Jerusalem, thus re-edified, though occupying the general site of the old city, will not conform to the exact metes and bounds of its walls under any former phasis, but will be an exact square of 500 reeds or 1800 yards on each side, quadrating with the cardinal points of the compass—a suburban belt of 90 feet in width extending all around it. How far the "Encampment of the saints" will extend around it, we are not informed; but a very large extent all around the city will doubtless be required for the accommodation of the pilgrim saints that flock to the Holy City month by month throughout the millennial age.—But though Hephzibah be the proper name by which the regenerated city will thenceforth be styled, "the Sanctuary," a "City not forsaken," the "Holy City," are also appellations by which it will be known.

It must be borne in mind that Palestine, Judea, or the Holy Land, as heretofore occupied by the Jewish nation, even under Solomon, at the period of its most extended and prosperous state, is but a small portion of that extensive territory expressly given to Israel by the Lord, in his covenant with Abraham; which really extends from the Mediterranean to the Euphrates east and west, and from the mountains of Anaanus in the north to the parallel

Digitized by Google

of Sinai in the South—containing some 300,000 square miles. A very minute account of the manner in which the whole land will be apportioned amongst the Tribes on their Restoration, is contained in the last three chapters of Ezekiel; and it will be seen on examination that it differs remarkably from its former apportionment under Joshua. It must also be remembered that Assyria and Egypt are to be closely identified with the Holy Land, if not actually merged into it: for thus it is declared (Is. 19: 23–25)—"In that day shall there be a highway out of Egypt into Assyria; and the Assyrian shall come into Egypt, and the Egyptian into Syria; and the Egyptian shall serve with the Assyrians. In that day shall Israel be the third with Egypt and with Assyria, even a blessing in the midst of the land: whom the Lord of Hosts shall bless, saying, Blessed be Egypt my people and Assyria the work of my hands, and Israel mine inheritance."

The city of Jehovah Shammah, in the "Profane Place," within the "Holy Oblation"—which will be the civil metropolis not only of the Land of Israel and the adjacent territories, but, as would obviously appear, of the whole earth—will be about one hundred times as large as Jerusalem, or the Great Sanctuary, being a square of no less than nine miles on each side, or, inclusive of the suburbs, ten and and a quarter. (See Ezekiel—48th chapter.) The situation of this magnificent city is in the central portion of the third or southernmost division of the Holy Oblation, entitled the "possession of the city." And that at least this portion of that allotment will fall within the precincts of the "land that shall be turned as a plain, from Geba to Rimmon, south of Jerusalem," according to the prophecy of Zechariah (14: 12), is altogether evident, if Jebel Fureidis, or Frank Mountain, the Beth Haccerem of the Scriptures, be the "very high mountain" from whose top the prophet had a vision of the "frame of the city": and certainly there is no other that answers so well, or indeed at all, to the requirements of the case. And should the same great convulsion, which we know will be peculiarly severe on the south of Jerusalem, have the effect of blocking up the valley of the Kedron, or Wadi-en-Nair, as is most natural to suppose would be the case, the "place of broad rivers and streams" mentioned by Isaiah (33: 21) would be found just below Jerusalem, but extending far beyond its environs; and from this narrow lake would probably go forth the branch of the Holy Waters emptying itself into the Mediterranean, by way of Jehovah Shammah. "Look

Digitized by Google

upon Zion, the city of our solemnities," says the exultant prophet (Is. 33: 20, 21), "thine eyes shall see Jerusalem a quiet habitation, a tabernacle that shall not be taken down; not one of the stakes thereof shall ever be removed; neither shall any of the cords thereof ever be broken. But there the glorious Lord will give* unto us a place of broad rivers and streams, wherein shall go no galley with oars, neither shall gallant ship pass thereby." "There is a river," says the Psalmist, "the streams whereof shall make glad the city of God, the Holy place of the Tabernacle of the Most High;" and surely these are the waters here referred to. Marvel of marvels indeed, is this unique, thaumaturgic stream, issuing from under the threshold of the House—rapidly increasing in volume to the dimensions of a navigable stream—bifurcating into two rivers that wind their way, the one to the Dead Sea and the other to the Mediterranean—fertilizing the desert and recreating everything that liveth—having on either side ever-green trees, bringing forth fruit for meat and leaves for medicine.—Such a magnificent series of lakes and cascades, the inexhaustible source of fertility, power and prosperity, the world has never yet seen! And should that remarkable depression in the desert of Arabia, which was evidently at one time the bed of an inland sea, be made the grand reservoir or basin of these vivifying waters, what ameliorating and fructifying influence it would exert upon the climate and soil of that now desolate region. From this general receptacle the surplus will probably drain off into the Mediterranean or Hinder Sea, while the easternmost branch finds its way, after forming many pools, lakes and streamlets in the desert for the irrigation of the "waste, howling wilderness," into the Former Sea—i. e., the Dead Sea, the Persian Gulf, &c. (See Ezek. 47; Zech 14: 3; Joel 3: 18.)

It is along the banks of this healing, life-giving stream that the returning, regenerated Israelites will be led; for "an highway shall be there, and a way, and it shall be called the 'way of holiness'; the unclean shall not pass over it; but it shall be for *those*; the wayfaring men, though fools, shall not err therein. No lion shall be there, nor any ravenous beast shall go up thereon; it shall not be found there; but the redeemed shall walk there: and the

* "The Lord *will be* unto us," &c., is the language of our version; but it will be observed that the words "*will be*" are not in the original. It is obvious, however, that *give*, *make*, or *supply*, as in other similar passages, is every way more appropriate.

Digitized by Google

ransomed of the Lord shall return, and come to Zion with songs and everlasting joy upon their heads; they shall obtain joy and gladness, and sorrow and sighing shall flee away.....The wilderness and the solitary place shall be glad for them, and the desert shall rejoice and blossom as the rose. It shall blossom abundantly and rejoice even with joy and singing: The glory of Lebanon shall be given unto it, the excellency of Carmel and Sharon: they shall see the glory of the Lord, and the excellency of our God." (Is. 35th.)

This dual river, it will be observed, differs from all others as well in its elevated origin and course, as in its nature and effects, originating as it does on the top of a mountain, and running along on the elevated districts and table lands; and hence the abundance of fountains and pools. "I will open rivers in high places, saith the Lord, and fountains in the valleys; I will make the wilderness a pool of water, and the dry ground springs of waters." It is doubtless to these bi-partite waters—the most anomlous of all rivers—that the prophet alludes in his sublime prayer—speaking of the advent of the Lord—in reference to his wonders in this very region:—"Thou didst cleave the earth with rivers: the mountains saw thee, and they trembled: the overflowing of the waters passed by." And well may the soul-cheering results of such irrigation of the barren sands of the desert by such fertilizing streams, be described by so many enraptured prophets in such glowing but doubtless truthful terms, as we find so frequently recorded.

Some there are, however, whose mystic, anti-literal creed does not allow them to believe that there ever will be such a lake at all, either in Arabia, or at Rome, or near Jerusalem—as there are those that do not believe in any kind of miracles, or even in a Divine Being! But what of that? Shall their unbelief make the word of God of none effect! To deny the reality of matter so palpably literal as the *sulphureous lake*, *the Holy Waters*, the amelioration of the brute creation, the parting asunder of Mount Olivet and leveling of a district of country for the erection of a great cosmopolitic metropolis, and the gorgeous, overshadowing cloud of glory, is either sheer infidelity, or arises from causes but little less creditable—i. e., the apprehension that the power of the Omnipotent Jehovah has exhausted itself in its former displays of direct interference with the laws of nature. Surely those who

Digitized by Google

would thus attempt to spiritualize and mystify things and events so literal, and deny that great miracles are yet to be performed, cannot be aware that they are making the Bible contradict itself! for we are expressly informed that so far will the wonders yet to be performed exceed those already executed, that there will be no comparison between them. Well may the skeptic triumphantly tell the mystifying spiritualizer that "if such views be true, then the Bible is false." But why should they not be taken in a literal sense? Is anything too hard for the Lord! "If these things be marvelous in these days, saith the Lord of Hosts, should they also be marvelous in mine eyes, saith the Lord of Hosts!" And besides—have such things never been done before? and if so, why may they not be done again, and that too on a far grander scale. Would the predicted destruction of Antichrist, the False Prophet and their hosts in such sulphureous lake be at all more difficult of execution, or in any way more marvelous than the destruction of Pharaoh and his hosts in the Red Sea? or the catastrophe of the Vale of Siddim, when "the Lord reigned down upon Sodom and upon Gomorrow brimstone and fire from the Lord out of Heaven, and overthrew those cities and all the plain and all the inhabitants of the cities!" Would the literal realization of the regenerative promises made in behalf of the brute creation be anything more than the mere restoration of the normal state of innocence and harmlessness enjoyed by them before the effects of sin, under which "the whole creation groaneth," fell upon them! Earthquakes far more terrific and extensive than that which shall sever Mount Olivet and level the neighboring country southwest of it, when the feet of the Son of man shall stand upon it "in that day," have often occurred (and one of no ordinary severity is recorded to have occurred in that very locality in the days of king Uzziah)! and if "the earth opened her mouth and swallowed up Korah, Dathan, Abiram and their company, and their houses and all the men that pertained to them, and there came out fire from the Lord and consumed the 250 men that offered strange incense," why question the literalness of this earthquake and its strange effects? Will the Tabernacular cloud that shall be suspended over the Holy City, and the luminous Shechinah within the Temple, be more marvelous than the magnificent pillar of cloud that impended the Tabernacle and camp in the wilderness or the Shechinah within the Holy of Holies, the dazzling light on the mount of transfiguration, or the "light

Digitized by Google

above the brightness of the sun" that deprived the Apostle Paul of his sight! And as to the origin, progress, effects and disposition of the Holy waters in all their marvelous fertilizing and vivifying effects—the subject of so much unbelief and disputation—where is the difficulty in regarding them in a sense entirely literal? If the Lord caused "the bitter waters of Marah" to be sweetened by throwing into them a certain tree; and the waters of Jericho, "which were naught," to be healed by casting into them a cruse of salt—if he caused a river to burst forth from the flinty rock in Horeb, and follow the wandering Israelites through the wilderness, why stumble at anything that is affirmed of these Sanctuary waters! Is not the Eternal Jehovah the same yesterday, to-day and forever—ever *omnipotent* and never restricted?

Marvelous indeed are the effects produced by this wondrous water! but is not the reason assigned in explanation an all-sufficient one—"*because* the waters they issued out of the *Sanctuary!*" But after all, how much more marvelous is the miracle involved in the production of these marvelous waters than that exerted in raining down manna from heaven six nights in the week, withholding it on the seventh and then preserving from putrefaction that which was gathered on Fridays, which if kept only a few hours on any other day except the Sabbath, would forthwith become disgustingly putrid! But in truth every day's observation of the operations of nature and of art affords facts well calculated to rebuke our want of faith in the declarations of the Maker of all things, in relation to these predicted waters. How very easy it is—and by what slight changes of even present existent material—for Him "who is glorious in holiness, fearful in praises, doing wonders," to accomplish what he has promised, nature is full of analogies to indicate. In what consists the difference between the bland atmosphere we breathe—and deprived of which we instantly and inevitably die—and the irrespirable, corrosive, poisonous aquafortis! The materials of which they are each composed, are identically the same; and they differ only in the prepations in which they are united—being reversed! And combined in equal proportions,—atom to atom—they form a *tertium quid*, whose effects we would probably esteem scarcely less astonishing than those of the sanctuary fountain themselves—the "exhilarating gas"—were we not well acquainted with this remarkable product! How innocent, pleasant, wholesome, nutritious, and every way valuable an article is saccharine matter! And yet how

Digitized by Google

easy to convert it into the sour, deadly oxalic acid! or still worse, into an article which bereft of reason and of religion that noble creature made in the image of the Great Creator, and reduces him to a condition more degrading than that of the brute—infuriating him with a spirit as diabolical as that of a demon! But query:—If one of the prophets had announced that the Lord of Heaven and Earth would, in the lapse of ages, so compound Oxygen and Nitrogen, and would make such deleterious articles out of wholesome sugar, would we have believed him? or would we not rather address ourselves to the task of spiritualizing the passage—and explaining away the difficulty—as if Deity needed any such help at our hands!

But if it be difficult for the slow of heart to believe all such wonders, how much more difficult to *dis*believe them and yet accept of any portion of Scripture as literal! Alas! the optics of the spiritualizing skeptical Christian! But "if weak thy faith, why choose the harder side!" J. T. B.

VISIT TO LOCK HAVEN, PA.

We have seldom enjoyed a few days of Christian communion more than on occasion of a brief visit to the brethren in Lock Haven. It was the first effort to bring the churches of the surrounding district into co-operation. The number of delegates was not large, but the spirit and hope that animated the meeting gave grateful promise of better things to come. The old and devoted servant of God, Bro. G. C. Harvey, had been the prime mover in convening the brethren, and it was inspiring to see the enthusiasm with which he greeted every sign of success which the meeting developed. May the Lord refresh his declining years with glorious triumphs for the cause to which, through good and through evil report, he has so long devoted his prayers and labors, and let him see of the work of his hands and be satisfied! Brother N. J. Mitchell, of Howard, was of course among the foremost to throw his presence and his power into the movement. He is emphatically the pioneer preacher of the cause through all this region. He has done a great work, and has a mind capable beyond even what he has done. Like many of God's noblest servants, he owes much of his aggressive power to his "better half." Our divinest impulses often come from woman. I suspect we would be but little better than savages without her. Sister Mitchell

Digitized by Google

is truly an evangelical help meet to her husband, and lends constant and hearty incentive to his eminent gifts as a proclaimer of the gospel. The wives of our ministers, we fear, do not sufficiently realize how much the usefulness of their husbands depends upon their encouragement and sympathy. It is a beautiful sight to see woman in the high sphere of a preacher's wife, holding up his hands, inspiring his heart, and strengthening him for his work.

Brother Darsie, the Corresponding Secretary of the Pa. Missionary Society, was with us, and threw his burning zeal into every movement. He cannot fail to do a great work for the Lord in the responsible place which he fills. He is a man of strong faith, and works as one who feels that the Lord is with him and he cannot fail. His soul is ever devising liberal things, and all his heart is set for the prosperity of Zion. Such faith and zeal, armed with the truth, cannot fail. May the Lord gladden his heart with great success! Here, too, we met for the first time our young brother J. R. Spencer, of Mansfield. He is a young preacher of fine promise. Strong, and clear, and sound in the knowledge of the Scriptures, we predict for him great usefulness in the service of the Lord. He gave us a discourse of much power, and showed that he had learned rightly to divide the word of truth. The brethren have him in the field all the time, and we shall be disappointed if he does not gather a rich harvest of souls into the churches.

Bro. L. B. Hyatt is one of the Elders of the church at Lock Haven, and is also an active worker for the Lord. But he ought to be in the field as an Evangelist. The brethren ought to insist upon his laying aside the burdens of a secular life, and send him out to reap the fields everywhere ripe for the sickle. His light should not be hid under a bushel. Energy, fluency, knowledge of the Scriptures, faith in the power of the gospel, and zeal for the salvation of souls, are the prime qualifications for an evangelist, and all these Bro. Hyatt has;—why then should he not go forth with the glad tidings? The hills and vallies of this great Keystone State ought to be filled with such men. Then would the old gospel rise on the ruins of sectarianism, and the hearts of the saints be made glad.

We were truly gratified to meet, after so many years, Bro. R. H. Johnson, formerly a student with us in Bethany College, and

Digitized by Google

now the earnest and much loved pastor of the church in Lock Haven. The high standing which he held as a graduate entitled us to expect much of him, and he has not disappointed our hopes. The brethren are well pleased with him, and appreciate highly his amiable and earnest Christian character. He has grown much in knowledge of the Scriptures and power with the people, and must continue to rise in the esteem and affection of those who know him. He has a splendid field for great usefulness, and we pray God that he may nerve himself to the high duty of cultivating it with a zealous and devoted heart. We had only time to spend a few moments in the circle of his little family, and see the tokens of domestic peace with which his beloved wife welcomes his friends to their hearthstone.

The church at Lock Haven is blessed with many noble men and women, whose courtesy and kindness we shall not soon forget.—Before reaching the station, we found that at Bellefonte we had taken on a number of the faithful who were bound for the meeting. Brother H. L. Harvey and myself, though perfect strangers, were soon brought together by the attraction of Christian sympathy. John Bunyan used to say, that two Christians could not live together even in London, without finding each other out. How much sooner then on a rail car! With him were his sister, Mrs. Lingle, and several others, bound for the same meeting, and when we reached the station, the platform was full of glad faces to welcome us. Sister Maurer, Sister Best and her widowed daughter-in-law, with others, gave us cordial greeting, and we were soon under the hospitable roof of Bro. A. H. Best, one of the pillars of the church, with whom we found a happy resting-place during the meeting. In the parlor hangs the picture of one whom we knew many years ago, a lovely daughter, who was "taken from the evil to come" while a student-girl at the Pleasant Hill Seminary. She was endeared to us by peculiar circumstances, and when her noble mother sat with me alone, before the picture, and talked of "the days that are no more," with the simple eloquence of a fond mother's heart, we could not but feel the power of Christian faith to give immortality to even our earthly love, and keep alive in affection the absent but sainted ones who have gone before us to their reward. How true did it seem to us, when we repeated, "She is not dead but sleepeth." This lovely daughter from the school, and a brave son from the army,

Digitized by Google

both gone to the better land, they have now but one remaining. More than half their wealth is already transferred from the earth, and what should make them linger when the summons comes for them to go! May the Lord prepare them for the blessed reunion and make them ready for its exceeding joy!

Very pleasant tous were the hospitable hours we spent with brethren Sloan, Packer, Towns, and the Hon. James Chatham, in the midst of their families. Sister Towns brought *us all together*, and both in the parlor and the dining-room, feasted us on the best of cheer. At Bro. Chatham's we met, along with brethren Darsie and Mitchell, also brethren Frame, and J. C. Singer, of Altoona—all preachers. We entertained ourselves with some curious theological nuts, that we trust yielded good fruit for the cracking.—Sister C. and her kind daughter have our thanks for their cordial entertainment. Brother Packer, who is a brother of Ex-Governor Packer, lives at Flemington, a small village near Lock Haven. He took us out to dine with him, and we enjoyed a very pleasant interview with his interesting family. Here we met socially, Bro. N. L. Atwood. During the meeting he had asked to be restored to the church, from which, because of some skeptical confusion, he had been for many years separated. His return gave great joy to the whole church. He has fine abilities, with the heart and voice of an orator. Would that he could feel the call of the church for laborers in the ministry, and consecrate his gifts to this noblest service with which a man can be honored on the earth!

Brother A. W. Rockwell gave us a cheering report of the activity of the brethren in Tioga county. His own heart is full of zeal and hope, and his hand ready to succor generously every good work. I was struck with the simplicity, directness and pathos of his manner in prayer. The throne of grace and altar of divine mercy are realities very near to his heart. He pleads, as seeing him that is invisible.

Bro. B. H. Taylor was with us from Williamsport. He seemed alive to the great duty of having the gospel appeal revived in that city. He is a man of great energy and practical force, and will no doubt do what his heart is set upon. Bro. Darsie went down with him to see what could be done. May the Lord bless them in their efforts to revive his work in this commanding center of influence.

Lock Haven and Williamsport are both flourishing and rapidly

Digitized by Google

growing towns. Their chief business is in the lumber trade. The two, I was informed, saw about a million and a half feet of boards per annum. I went through some of the large saw mills, and was astonished to see the magnitude of the operations. Two great logs on a gang are moved against eighteen or twenty whizzing saws at once, and cut into boards in a few minutes. These are sorted and moved off on a rail way to the yard, and stacked. The edgings are cut into lathes or palings, and by a beautiful system, a perpetual round of similar operations keeps everything moving, with a harmony and dispatch truly admirable. Still more interesting than these mammoth saw 'mills, were the fine mechanical operations which we witnessed in the extensive foundry of brothers Hervey and Best. Immense iron shafts were cut, and planed and turned, and all the intricate mechanism of steam engines wrought into shape and proportion with a precision and rapidity that seemed almost magical.

We took our leave of the brethren at Lock Haven with reluctance, and returning, joined brother Allen and passed on to New Castle. We were happy to find the brothers Phillips at home and full of interest in the Master's cause. The beautiful church they are building is nearly completed, and they expect to open it with a "big meeting" sometime about the beginning of the New Year. It is one of the most attractive church edifices we have ever seen. Chaste in its ornamentation, perfect in its proportion, and pure in its style, the eye dwells upon it with pleasure and admiration. Without pausing to inquire why, we pronounce it at once, beautiful. It is in advance of the present wants of the place, but New Castle is a rapidly growing town, and in a few years it will be none too large or ornate for its surroundings.

At present the brethren meet in a hall, and as it was occupied in the forenoon of Lord's day, we went round to hear the Baptist minister of the place, brother William Cowden. He discovered us in the congregation and invited us to preach. We did of course. He was very candid in his fraternal courtesies, which he extended to us, and gave unreserved response to the Gospel as we preached it. We learned that a good old sister was somewhat painfully shocked by our "Campbellism," but brother Cowden, we hope, will reconcile her to the truth and show her the way of the Lord more perfectly. We were much pleased with the fraternal bearing of brother Cowden, and the liberal spirit which he has inspired in his congregation.

Digitized by Google

We regretted that we did not have the pleasure of meeting Bro. Higgins. He was absent on the Master's work. We had a good meeting with our own brethren in the afternoon. The audience bore marks of fine intelligence and heard us with attention and interest. We thought there was much material for noble disciples in the number that went out before the Communion.

It is a pleasure to visit New Castle. We meet with brethren of large views and true to every interest that is dear to the Christian. We find hearty welome in the homes of the Lord's people, —and a kindred sympathy in divine things. In the families of brethren Agnew, and those of John, Thomas, and Charles Phillips, we were welcomed with every attention that kind and warm female hearts could show. While listening to the music of a fine cabinet organ in one of these homes, an anecdote was told us, that we thought suggested a very good practical solution of the "Instrumental Music Question." The organ had been purchased for the use of the congregation and actually employed in connection with the singing. It was private property, however, and could of course be withdrawn at any time by the owner. It soon appeared that there was a pious old sister who was greatly hurt by the association of the organ. She could not feel happy to hear its tones mingling with the music of the human voice. What was to be done? There were two ways of meeting the difficulty. One to disregard the scruples of this old sister and keep the organ; the other, to respect her feelings and remove it. The generous and noble-hearted brother who owned the organ chose the latter. He said, this old sister has been with us from our earliest struggles—when we were poor and few in number, meeting in the old carpenter shop. She has been faithful and true and happy in her Christian fellowship with us, and I cannot consent that her feelings shall be injured, now that better days have come to us, for the sake of an organ. So he took away the offense and respected the conscience of the aged sister. How much nobler this, than to insist on gratifying our taste for music, even, as is sometimes done, to the division of the church. Let us so use our liberty as not to cause others to stumble! "Greater is he that governs his own soul, than he that taketh a city."

We are home again, and with our tour, close also this hasty narrative of some of the pleasant things we enjoyed.

W. K. P.

Digitized by Google

LETTER FROM SYDNEY, N. S. W.

BETHANY PUBLIC SCHOOL,
NORTH SYDNEY, N. S. W., 29th Sept., '67.

MY DEAR BRO. PENDLETON:—I hope you and your dear family are all well. I hope dear Sister Campbell is well. I wrote to her in July, '66, on hearing of the departure of him she loved so well, whose memory is blessed; and then I wrote a long letter in memory of the great, illustrious dead in July, '67,—not that anything that I could say could add luster to a character already transcendently glorious whom ages yet to come will venerate. I know not whether either reached her. Poor dear Sister Campbell must feel very lonely and I deeply sympathize with her in her solitude. Life is short and very uncertain; she will soon rejoice in a reunion with him her soul holds dear. I have been reminded of the uncertainty of life. In December '66, and first in Dec. '65, I was brought to the point of death. The waters of Jordan seemed to lave my feet, but the Lord both times brought me back, for some wise purpose. Before my first illness, I had my will drawn out, and bequeathed at my death (I need it while I live) to Bethany College the sum of £250. Now the principal object for which I live is to serve God in life, and when I am called hence, go home and enjoy his unnumbered blessings through Christ, who has died to procure them for me. Bethany College is an institution for which I have labored, in a small way, to be sure; but a little now and a little then I have put away for the sacred purpose of helping to educate young men for the ministry. The sum is small, but it is the *widow's mite*, saved by hard work and self-denial. The avenues for making wealth are closed against women, but if our common Lord will accept it and say she has done what she could, I shall be happy. I was going to write to my honored friend ere he departed this life, to tell him what I had done, as a result of his home teaching. The principle of educating young men for the ministry of Primitive Christianity, was imbibed whilst sitting at the feet of the great teacher A. C., and the desire was and is strong in me to help on the great work; but my power and ability are as small as my desire is large. A great Philosopher had a servant of all work, one who could but just read her Bible and practice its precepts. The Philosopher said that Janet helped him in his most abstruse studies. This was a marvel to many.—But he said Janet did everything she could in her little sphere,

Digitized by Google

and did it willingly, so that he had not always to be looking after her; this gave him uninterrupted quiet to solve his great problems. So if I cannot actually teach the young men for the ministry, I can do what I can in my own little sphere willingly, to help those who do.

I wish Sydney, New South Wales, had an Evangelist, a graduate of Bethany College. Here is a wonderfully wide field for laborers,—Sydney as a center, radiating to the west over the great Dividing Chain which divides the Coast District from the great Plains, north to Queensland, south to Victoria and South Australia (for the present the two last named are provided with missionaries), then east to the many Polynesian groups of islands in the South Pacific Ocean, New Zealand included, where none of our brethren are holding up the lamp of life to the benighted ones around. I can hold out no worldly inducement for missionaries to come out to this great South Land. In Sydney we have no rich brother, like dear Bro. Magarey, to help on the ministry of Primitive Christianity. Its very destitution and the want of interest in the great Truths our brethren teach and preach, are the only ones I can offer. This colony and the adjacent isles of the sea require brave, courageous, independent, educated, self-reliant, self-denying men as pioneers, to take an unselfish interest in the souls of men. With the Bible in their hand and the strength of God in their heart, they might in a short time gain a high position which would be a blessing to humanity. There is only one Baptist minister in Sydney. He is very nearly akin to us; he has been a reader of A. C.'s works for years. He has from time to time introduced reform into the church for which he ministers. But we have not a preacher of the whole Truth, and nothing but the Truth, in all this rich and thickly populated colony. Sectarianism is rife and also popular.

Give Christian love to Mrs. Pendleton, Dr. Richardson and Bro. Loos and families.——Yours ever, in faith, hope and love.

ELIZA DAVIES.

☞ Many of our readers will be glad to hear from our beloved Sister Davies. She has had a chequered life of many trials, and it is beautiful to see with what fortitude and unshaken faith she has bowed herself to every storm, and worked on with undimmed hope in the eternal rewards. It gives us courage to witness such Christian heroism. May the peace of God, which passeth all understanding, fill our dear sister's heart with a comfort which the world can neither give nor take away! W. K. P.

Digitized by Google

A Word for All who love the Memory and Work of A. Campbell.

To the Disciples of Christ, and the friends of Bethany College throughout the United States and British America.

Friends of humanity, and Advocates for a return to Primitive Christianity, we appeal to you, for aid in the endowment of the Biblical Department of Bethany College.

To Alexander Campbell, (under the Providence of God) are we more indebted for the true knowledge of the Bible, than to any other teacher who has risen in the Church of Christ, since the Apostle John died. To perpetuate his name and labors, and to carry out and consummate the work which he so auspiciously inaugurated, we propose to you the following plan, for the endowment of the Biblical Department of Bethany College; which has been submitted, approved and adopted by its Board of Curators, as a plan of endowment, and which we propose to complete, as a MONUMENT to Alexander Campbell, more enduring than marble and brass, and which we trust, will be a blessing to the Church of Christ, and the Cause of Humanity, until the end of time.

1st. This department to be endowed as THE CAMPBELL BIBLICAL INSTITUTE of BETHANY COLLEGE.

2nd. To be endowed as a *free* school for the training of Ministers of the Gospel, and the instruction of all others, who may seek to acquire a true knowledge of the Holy Scriptures.

3rd. The fund for this purpose to be raised by donations of *one dollar* from each person, and the names of all so contributing, to be enrolled in a book and carefully preserved among the archives of the College.

4th. The fund thus raised to be safely invested, and the interest accruing therefrom, to be used for the support of able and godly men, who shall teach in the said department, the pure word of God, unmixed with the doctrines and commandments of men.

JAMES DARSIE,
One of the Board of Trustees

☞ It would seem that Brother Darsie can scarcely fail in this labor of love in which he has engaged with so much heart. If his appeal shall reach only *one in ten* of the Disciples, the sum will be realized. Can it be that nine tenths of the great body of Christians, who have so long enjoyed the great labors of Alexander Campbell, will let this call pass unheeded! We will not allow ourselves to think so for a moment. This money is to carry out the most cherished object of the founder of Bethany College. For this he labored with all his Herculean powers while he lived, and for this, the desire of his heart still pleads to the grateful thousands, to whom his name and memory must be ever dear. Brethren, do not let this great enterprise "lose the name of action," but let us rise up at once and crown it with its merited success. W. K. P.

LADIES' CHRISTIAN MONITOR.

SUBSCRIBE! SUBSCRIBE!

IT teaches Primitive Christianity, and has a larger circulation than any other Christian Monthly published.

TERMS:—One Dollar a year, in advance. Sample Copy sent free.

Address Mrs. M. M. B. GOODWIN, Indianapolis, Ind.

Digitized by Google

HARBINGER FOR 1868.

We are gratified to find that but very few of our readers are disposed to quit us. Thus far only about *ten* have signified their wish to discontinue, and these, nearly every one, do it with reluctance. This is our highest reward, and we thank our many readers, that they thus so unanimously encourage us to work on. On the other hand, how many will help us to widen our circulation? Will not every reader introduce us to some appreciative friend, and help us to spread the truth! The Harbinger is a *preacher*, and every one can use its lessons by circulating them. We intend to give increased point to our treatment of the great issues we are making with sectarianism. We appeal especially to the Sisters. We have never done so in vain. What will you do for us? It is a gracious work to be the bearer of good things. Take the Harbinger and compel some careless friend to see the light that we shall try to spread upon its pages. You may thus in another way prove yourself an angel of mercy. Our list is daily increasing and the prospects of the Harbinger were never so bright. We desire to work for this great cause, and nothing helps us so much as the sympathy of the brethren. Let us know your wants, brethren, on all subjects connected with the prosperity of Zion, and we will do our best to help on the common interests of the Lord's kingdom.

Let all who wish us "god-speed" help *us* to *write* and the *public* to *read*, and we shall not fear but that the 39th volume of the Harbinger shall come up, in power of usefulness, fully to the measure of its many predecessors. W. K. P.

To Subscribers and Agents.

Very few of our readers are *club* subscribers. Our list is mainly made up of veterans who have enlisted for the war. They say to us, "Don't stop my paper at the end of the year. If I don't pay you promptly, let me know, and I will remit, but don't stop the paper." This is the general rule with us. There are a few exceptions. I suppose *one hundred* would include them all. Now brethren let me say,

I. *Except where we have had positive instructions to discontinue at the end of the year, we shall continue to send the Harbinger for* 1868.

II. *Those who do not desire to take it for* 1868, *will please notify us immediately.* Both *courtesy* and *justice* will prompt you to attend to this.

III. All friends who may be generously moved to help us circulate the Harbinger, *will please send in the* NAMES *of subscribers as soon as possible. Even if not convenient to send the money, send the* NAMES, and a statement, if they hope to procure more, of how many. We need not give the reason for this, but it is *especially important to us.*

IV. Will not some good brother or sister in every church do us the *favor*, small to them but great to us, of *raising us a club?* See terms on cover.

Will our readers consider these *four* points as personally addressed to each, and thus relieve us of trouble, save us from expense, and help us to do good? W. K. P.

Digitized by Google

OUR PASTOR'S FAREWELL.

"Finally brethren, farewell. Be perfect, be of good comfort, be of one mind, live in peace; and the God of love and peace shall be with you." —2 Cor xiii. 11.

This beautiful admonition of the Apostle Paul to the church at Corinth, was appropriately selected by our beloved pastor, D. P. Henderson, for his valedictory, after an absence of some months of successful labor at Washington and Chicago. He returned to Louisville to visit his loved flock and give them his parting benediction, and admonish them in the fervor of love to be united in thought and purpose; to be of one mind.

The church was crowded to overflowing, and many eyes were filled with tears, when Brother Henderson took his place that he had worthily filled for many years, and uttered that mournful sentence, "Finally, brethren, farewell." He was bound by many endearing associations to the hearts of this people. He had been our faithful teacher and counselor through trying times; mourned with us over our dead and comforted us in our hours of affliction; rejoiced with us in prosperity, and aided us in our spiritual and temporal good. He had baptized our children, and instilled in their young minds the Christian's duty as members of the body of Christ.

He was a friend indeed—watching over his charge with a father's anxious solicitude; the great thought ever before him—the advancement of the Savior's kingdom, and rendering a faithful account of his stewardship; and the feelings of the brethren testified at this sad parting, their appreciation of his worthiness of being loved.

H. G. Leggett.

GOOD WORDS FROM OUR CORRESPONDENTS.

Boone County, Mo., Nov. 2, 1867.

Bro. Pendleton:—Yesterday I returned from Mexico, where I went to hear Brother Hopson, and had the great pleasure of hearing him on Saturday night and twice on Lord'sday. The congregations were very large, and their attention good. Bro. Hopson left Missouri with the reputation of an able, talented minister, and one of the most gifted, elegant and powerful in our ranks;—surely this can be said of him without disparaging any one. But he evidently has not been idle, for he certainly has returned with a rich store of additional Bible knowledge, and general information,—while his mannerism in speaking has also improved. It is really a treat to listen to this eloquent, bold, fearless and able proclaimer and defender of the truth. He met with a warm, generous and cordial greeting from his former friends in this State, and made many new acquaintances, who love and admire him as a Christian gentleman. It is greatly desired that he should return to this, the early field of his toils as a Christian preacher, and where he labored for many years so acceptably, usefully and ably: and it is confidently expected that he will do so at no distant day. Bro. Hopson left on Monday for Richmond, Va., just as the meeting was becoming deeply interesting. There were four confessions during his 8 or 9 days' stay in Mexico—two of them the last night of the meeting,—one of whom was an intelligent and well educated Catholic lady,—indeed the confessions were all of a highly respectable character. Bro. John Smith of Ky., was present, to give interest to the meeting in his *youthful* movements, his prayers and exhortations. Bro. J. Coons was also present, and many other preachers were present a part of the meeting, but had left before I arrived. I went out on Monday morning to Long Branch, some twelve miles distant, and had interesting meetings up to Wednesday evening, when I was so unwell I had to

Digitized by Google

cease speaking. There were 4 additions—3 by confession. Bros. Coons, Wilson and Mason, attended this meeting, Bro. Wilson commencing on Lord's-day. The Lord's day before I went to Mexico, I spoke in Glasgow, and also on Monday and Tuesday nights following, to good audiences, but had no additions. The brethren there have sold their meeting house, but the Presbyterians were kind enough to give us the use of theirs. I also spoke to a full house in Fayette, as I went to Glasgow, and had a truly interesting meeting. It was the first time I had been with them for several years.

I have also been at Bethany, in this county, several Lord's days since I last wrote to you. I have immersed 10 or 12 there. The good cause is prospering in this State wherever we have preachers to plead for and defend it.——As ever, your old Bro. in the glorious hope of Heaven, T. M. ALLEN.

CENTRAL PLAINS, VA., Oct. 29th, 1867.

DEAR BRO. PENDLETON:—I arrived at home a few days since, after another campaign of seven weeks into the great and beautiful Shenandoah Valley of Virginia. I found matters much demoralized there, as in other places—one of the sad effects of the war. I met with many warm-hearted old friends.—Among the standard-bearers may be mentioned the names of brethren Perkey, Pennybacker, Jennings, Boothe, and and Saunders; all true and faithful men, devoted to that best of all causes, for which so many noble spirits have lived and died. Many other dear brethren, and sisters too, in the private ranks, we would like to name, but our space does not allow it.

Since my last communication to you, in connection with other brethren, I have witnessed near 250 bow in allegiance to the supremacy of Truth.

Let me congratulate you, my brother, for the fearless and noble manner in which you are discharging your duty, as a faithful watchman upon the walls of Zion, both to the hair-splitters in our midst, and the truth opposers abroad.—That is right. Nobly do your duty, and all the brave and courageous hosts of the Lord of Sabaoth will cheer you by their sympathies and prayers.——Your brother and co-laborer in the good work of the Lord, G. W. ABELL.

☞ We have given but a part of Bro. A.'s interesting letter, for the want of room.

Bro. H. McDiarmid, Barnesville. O., Nov. 18th, '67, writes: "We closed a series of meetings here a few days since, with 25 additions to the church.—May the number of the saved still increase, both here and in every place where the gospel is preached."

Brother M A. Constant, Sabetha, Kansas, writes:—"Our elder brother Mendel, of West Virginia, made us a visit during the latter part of October, and while here delivered some twelve discourses, which were the means of bringing four young men to Christ. Throughout the whole meeting great interest was manifested."

STEWARD'S INN BURNT.

We regret to inform our friends that the Steward's Inn (the principal Boarding House of Bethany College) was, on the morning of the 13th Dec., totally destroyed by fire. No one was injured and private property was all saved.—The fire broke out in the roof, and baffled all efforts to extinguish it. The inmates immediately got comfortable places in other houses,—and our friends need feel no anxiety as to the comfortable accommodation of the students now here or of any that may hereafter come. The facilities for private boarding have been greatly increased, and the loss of the Inn need deter none from coming to College, as other places will be open for their reception. We had $10.000 insurance, and the inconvenience can soon be remedied. We write this especially for many students, who are preparing to enter College at the intermediate term in February—lest they might be deterred from coming by the news of this loss. W. K. P.

Digitized by Google

NEW BOOK STORE IN WHEELING, W. VA.

CAMPBELL & MCDERMOT have recently commenced business in the city of Wheeling, and will supply at the usual rates, Books and Stationery; including all the works published by our brethren. The facilities for shipping from this point to all parts of the country are unsurpassed. We solicit orders, and will endeavor to fill them promptly.

The following works are furnished at prices annexed:

CHRISTIAN HYMN-BOOK—NEW EDITION.

	retail.	*per doz.*		*retail.*	*per doz.*
Sheep Binding,	$ .90	$9.00	Turkey Super,	$2.50	$24.00
Arabesque,	1.10	10.50	" " gilt clasp	3.00	27.00
" gilt back	1.25	12.00	" " Antique	3.00	27.00
English Turkey,	1 75	17.00			

Sent by mail PREPAID at the retail price. By the dozen, remit for postage, $1.50.

CHRISTIAN HYMN BOOK, Small Edition, in various styles of binding.

CHRISTIAN BAPTISM—With its Antecedents and Consequents. $1.25, *mailed postage free.* This is regarded as one of brother Campbell's best works. It unfolds the plan of salvation in all its fullness and completeness. We will dispose of this work by the quantity at unusually low rates.

CHRISTIAN SYSTEM, - - - $1.40	OWEN DEBATE, - - - - - $1.75
LIFE THOS. CAMPBELL by A. C 1.40	CHRISTIAN BAPTIST, muslin, 3.00
PURCELL DEBATE, - - - - 1.40	" " Arabesque, 3.50
D. S. BURNET'S ADDRESS on A. C. .10	ROTHERHAM on the GREEK ART. .40

PRINCIPLES and OBJECTS OF THE RELIGIOUS REFORMATION, urged by A. Campbell and others, by R. Richardson. Paper, 10 cents; Flexible Muslin, 25 cts; Arabesque, 50 cts; English Turkey, $1.00; Turkey Super, $1.25. By the dozen, *one-fourth off.* Remit for postage—from 15 to 50 cts per doz.

THE ORGANON OF SCRIPTURE; or the Inductive Method of Biblical Interpretation. $1.25.

REASON AND REVELATION.—A new work by R. Millig n, President of the College of the Bible, Kentucky University. Price 2 00. Postage, 20 cents

BIBLE UNION EDITION OF THE NEW TESTAMENT.

OCTAVO PICA EDITION.

Plain Cloth Binding, - - $2 00	Roan, Marble Edges, - - $3 00
Extra " " - - - 2 50	Roan, Gilt Edges, - - - 3 50
Sheep Strong, " - - 2 50	Imitation, T'ky Morocco, Gilt, 4 00

18MO EDITION—RULED BORDER LINES.

Plain Cloth, - - - - - - $ 75	Sheep, Strong Binding, - - $1 25
Extra Cloth Binding, - - 1 00	Roan, Marble Edges, - - 1 50

32MO SUNDAY SCHOOL EDITION.

Plain Cloth Binding, - - $ 25	Extra Cloth, - - - - - $ 40
Plain Cloth, Gilt, - - - - - 30	Roan, Marble Edges, - - - 50
Extra Cloth, Extra Gilt, - - 75	Roan, Gilt - - - - - - 1 00

Address all orders CAMPBELL & MCDERMOT,
134 MAIN-ST., WHEELING, W. Va.

Digitized by Google

INDEX TO VOLUME XXXVIII.

A

Acknowledgements from the South 85, 509
A. Campbell, A word for all who love the memory of 690
Address 277
" Music inst. Dr. Christoph'r 473
" Valedictory 369
Adelphos 444
Agents and Subscribers 631, 691
All and Singular 286
Alumni of B. Coll., Meeting of 334
Annual Con. of A. C. M. Soc. 625, 637
Apocalyptic Beast 187
Apology 93, 206
Appeal 211
Art of Consoling 481
Australia, Letter from 385, 689
Auxiliary B. U. Meeting 265

B

Babylon 448
Baptism, Dr. Poindexter on 536
" and forgiveness of sins 175, 244, 325
" immersion 198
" infant 297
" six Syllogisms on 496
Baptize, prepositions used with 560
Beast, Apocalyptic 187
Beautiful Illustration of Life 84
Bethany Coll. 378, 456, 515, 575, 635
" " Commencement 423
" Free Lectures 43, 96, 156
Bible Union 39, 374, 462, 265
Book-store, new, in Wheeling 276, 336
Born of Water 577
Brotherly kindness 20, 104, 157, 532
Bryant Joseph, Death of 387
Buckbee, Dr. C. A. Letter from 443
Burnet D. S., Death of 427

C

Campbell A. Reminiscences of 109
" Rev. C. Elliott on 41
Catholicism 237
Charity versus Slippers 587
"Children's Friend" 270
Christ, Church of 498
" our pattern 261
Christian Mis. Soc. 9, 84, 144, 241, 250
" "Examiner," 630
" Standard 68, 622
" Union 397
Church and State 332
" " Theater 595
" in Detroit 383
" of Christ, name of 498
Church News, 86, 155, 213, 272, 334, 389, 451
Christopher Dr. Address of 473
Clarinda 614
Competition 480
Condition of Rome 369
Consoling, Art of 481
Contributions for South 44, 83, 271, 449
Creath Jacob, Plea 343
Creed, A great tried 97, 169
Correspondence 47, 149, 211, 268, 512, 632, 692
" Editorial 505, 608

D

Davidson Wm. Death of 267
Death 618
" of D. S. Burnet 427
" of James Henshall 623
" of Joseph Bryant 387
Discipline, Difficulties of 408
Design of Baptism 536
Detroit, Church in 383
Dollars, 75,000 262

E

Ecclesia, The 322
Economy of Ministerial Labor 223
Editorial Correspondence 505, 608
Eighteen Sixty-seven 49
Elliott Rev. C, on A. Campbell 41
Enlargement of Mill. Harbinger 148
"Examiner," The Christian 630
Evangelical 556

F

Factionism 314
Farewell, Our Pastor's 692
Female Seminary, South Ky. 448
Fillmore's Church Psaltery 630
" Music 154
Forgi'ss of sins & Bapt'm 175, 244, 325
Franklin on the Miss. Society 241
Freedmen, Mission of 479
Free Lect. for Minist'rs 43, 96, 156, 216
" " Resoluti'ns of thanks for 386

G

Geneva in the 16th Century 642
Gifts Munificent, Geo. Peabody 208
Good man gone 267
Goss J. W., Letter from 61
Great Object of Life 292

H

Harbinger, Mill., Enlargement of 148
" " for '67 46
" " for '68 628, 691
" Introduction to 3
" Old nos. wanted 268
" Subscribers & Agents 631
Hartzell's Vindication 447
Heart, Knocking at the 382
Henshall Jas. Death of 623
Heroism 366

Digitized by Google

Hiram, Lectures at, 2d Course 271
Hopson W. H., letter from 79, 140
Hymn Book, Christian 626
I
Immersion, Trine 142, 210
Infants, Salvation of 191, 259
Israel in the Red Sea 82
J
Jesus 257
Justification and Pardon 457
K
Knocking at the heart 382
L
Ladies' Christian Monitor 690
Lectures at Hiram, 2nd course 271
" for Ministers, free 43, 96, 156
Letter from A. E. Myers 558
Australia 385' 688
C. A. Buckbee 443
W. H. Hopson 79, 140
J. W. Goss 61
New York 538
Old Va. 608
Life 528
Life, Beautiful Illustration of 84
" Great Object of 292
Limits of Religious Thought 22
Living Pulpit 456
Lock Haven, Pa., Visit to 682
Lovely Scene 141
M
Manual of English Lit., Shaw 447
Meetings, Annual 449
Ministers, Our 56, 136, 163
Ministerial Labor 223
Ministry, Dr. Wayland on 120
Miss. Society, Annual Con. of 625, 638
" Benj. Franklin on 241
" R. Milligan on 9
" Divine 250
Missionary Labor 415
" Movement 144
Mission of Freedmen 479
Missions, Results of 285
Mourners, Thoughts for 545
Mr. Modisett's New Birth 647
Mt. Auburn Fem. Seminary 515
N
Name, by what shall we be called 498
Nature, Song of 450
Newbie Hope, Old Shepherd of 311
New Year 37
New Year, Best Gifts for 81
'North Western Proclamation,' 335, 448
O
Obit'ries 84, 94, 215, 267, 275, 393, 454
Our Pastor's Farewell 692
P
Pardon and Justification 459
Paul's Judges 661
Peabody Geo. Munificent Gifts 208
Pettigrew, J. W. 447
Pleasant Hill Fem. Seminary 574
Poetry 257
Poindexter, Dr., on Baptism 336
Pulpit, Living 456
Put it through again 193
Preach the Word 230
Preposition "unto" 381
Prophecy 30, 64, 113, 217, 303, 337, 413, 490, 524, 602, 674
R
Reconciliation 290
Reflections for 1867 49
Religious Tolerance at Rome 78
" Thought, Limits of 22
Repentance 126
Reply to Bro. Earl's Letter 445
Resolutions of Respect 45, 386
" of Thanks 631
Respect, Tribute of 92
Ritualism 517
Rogers John, in memory of 514
Rome, Condition of 360
Rowzee Wm. Res. of Respect 45
S
Savior, My 258
Scene, a lovely 141
Schoolmaster, The 350
Sermon, Short 547
Seventy-five Thousand Dollars 262
Shaw's Manual of Eng. Lit. 447
Song of Nature 550
Soul, of the 73
South, Contributions for 44, 83, 271, 449
" Acknowledgments from 85, 509
Steward's Inn Burnt 693
Storm 234
Strange fellowship 595
Sunday School Teachers 263
Sydney, N. S. W. Letter from 688
T
Theater and Church 595
Thoughts for the Mourner 545
Trade, A dangerous 384
Tribute of Respect 92
Trine Immersion 142, 210
True issue defined 552
U
Union, Christian 397
Universalism 166
"Unto," The Preposition 381
V
Vindication, Jonas Hartzell's 447
Visions and Experimental Religion 650
Visit to Lock Haven, Pa. 682
W
Wanted, Old Nos. M. H. 268
Wayland Dr. on Ministry 120
What shall we be called 498
Y
Year, The New 37

Digitized by Google

Digitized by Google

Digitized by Google

UNIVERSITY OF CHICAGO
44 317 199

BX
7301
.M6
v.38

1358520
Millenial harbinger.
1867

MAR 9 - 1945 Wilcockson MAR 19 1945
APR 6 1946 Roy [illegible] APR 11 1946

BX7301
.M6
v.38

1358520

Digitized by Google

U of Chicago
44317199